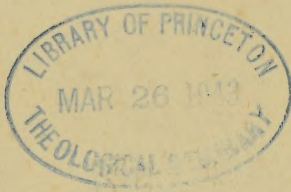


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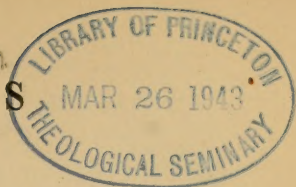
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Wesleyan Methodist church.

MINUTES



OF

THE METHODIST CONFERENCES,

FROM

THE FIRST, HELD IN LONDON,

BY

THE LATE REV. JOHN WESLEY, A.M.,

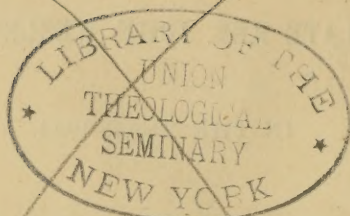
IN THE YEAR 1744.

VOLUME I.

LONDON:

PUBLISHED BY JOHN MASON,
AT THE WESLEYAN CONFERENCE OFFICE,
2, CASTLE-STREET, FINSBURY;
AND SOLD AT 66, PATERNOSTER-ROW.

1862.



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LONDON :

PRINTED BY WILLIAM NICHOLS,
HOXTON SQUARE.

ADVERTISEMENT.

UNDER the general name of "MINUTES OF CONFERENCE" are comprised the following classes of publications:—

I. Those which have appeared annually, in unbroken series, from the year 1765 to the present; and which are republished, down to the year 1860, in fourteen vols. 8vo.

(C. 2. 9. 1 (207))
II. Those which were issued from time to time under the title of "MINUTES OF SEVERAL CONVERSATIONS BETWEEN THE REV. MR. JOHN AND CHARLES WESLEY, AND OTHERS:"—being, in reality, digests or compendiums of former annual publications; and commonly called the "Large Minutes." In 1797 this important document was revised, and published as a "Collection of Rules, or Code of Laws." But on the title-page there is a typographical error, arising from the inverting of two figures; the date being given as 1779. This pamphlet, verified by affidavit, was produced during the Chancery proceedings of 1835, (*Warren v. Burton*), and recognised as a "Code," by the Vice-Chancellor, and also by the Lord Chancellor. The latter observed, "They [the Conference] published what they considered to be the Code of the Laws of Methodism, in the year 1797; and they sign that Code with their names. That very Code has been given in evidence: it is the document described by the letter F."—Subsequently to 1797, the uncoded "Large Minutes" appeared in two or three editions.

III. Those which Mr. Wesley published at Dub-

lin, in 1749:—being two tracts, the first of which, containing doctrinal discussions only, has been several times reprinted, but is so interwoven, in the former edition of Volume I., 8vo., with the “Large Minutes” of 1763, that its documentary character is there lost; while the second, relating to matters of discipline, has never been reprinted, and appears to be very little known. The two tracts form a most valuable contribution to the history of the United Societies.

For many years a collection of these several documents has been strongly desired. A Committee was appointed, in 1858, to make the preparatory arrangements; and it was agreed, (in terms of the Committee’s Report,)—

1. That the volume of 1812 be not reprinted as it stands, but altered in various particulars.

2. That the following articles be included in the new volume:—

- (1.) Mr. Wesley’s Doctrinal Minutes published at Dublin, A.D. 1749.
- (2.) The Disciplinary Minutes published in the same year and place.
- (3.) A List of the Conferences successively held after 1749 to 1764; with Mr. Wesley’s notices of each, as given in his “Journal.”
- (4.) The Minutes from 1765 to 1798. (Proper names of men, and of places, to be given correctly and uniformly; and errors in numeration to be set right.)
- (5.) The American Statistics, as far as found in the originals.
- (6.) The six several editions of the “Large Minutes,” published during Mr. Wesley’s life; to be arranged in parallel columns.

- (7.) "Exhibit F."
- (8.) In an Appendix, the Jones and Rowell Manuscripts, carefully collated; with a suitable introductory note.
- (9.) An Index to the whole.

To fulfil the Committee's programme has been the labour of many months. Much care has been bestowed, and much valuable counsel taken, in order to render this volume as accurate as possible. With the exception of the Minutes of 1782, the reprint is made from original copies; and no change has been admitted, beyond what is technical,—as, the correcting of manifest errors, and just as much modifying of the punctuation as seemed needful to make the sense plain.

The whole illustrates the rise and growth of a remarkable work of God. Students of this chapter of church-history will not fail to compare the successive editions of the "Large Minutes," which are here exhibited at one view. The additions and alterations made from year to year are thus distinctly shown; and the charge of garbling these documents, once and again so vehemently preferred, is thus effectually refuted. The volume contains much that is unlike the wisdom of the world; but still more that may humbly claim kindred with "the wisdom that is from above," which is "first pure, then peaceable." May the fervour and simplicity of our fathers, their love of the truth, and self-denying devotion to their work, survive in their sons and successors till time shall be no more!

Conference Office, City-Road, London;
May, 1862.

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MINUTES

OF

The Methodist Conferences.

MINUTES OF SOME LATE CONVERSATIONS BETWEEN THE
REV. MR. WESLEYS AND OTHERS.

CONVERSATION THE FIRST.

MONDAY, 25th of June, 1744.

THE following persons being met at the Foundery, John Wesley, Charles Wesley, John Hodges, Rector of Wenvo, Henry Piers, Vicar of Bexley, Samuel Taylor, Vicar of Quinton, and John Meriton, after some time spent in prayer, the design of our meeting was proposed, namely, to consider,

1. What to teach;
2. How to teach; and,
3. What to do; *i. e.*, How to regulate our doctrine, discipline, and practice.

We began with considering the doctrine of justification. The questions relating to, with the substance of the answers given thereto, were as follows:—

Q. 1. What is to be justified?

A. To be pardoned, and received into God's favour, into such a state that, if we continue therein, we shall be finally saved.

Q. 2. Is faith the condition of justification?

A. Yes; for everyone who believeth not is condemned; and everyone who believes is justified.

Q. 3. But must not repentance and works meet for repentance go before this faith?

A. Without doubt: if by repentance you mean conviction of sin; and by works meet for repentance, obeying God as far as we can, forgiving our brother, leaving off from evil, doing good, and using His ordinances according to the power we have received.

Q. 4. What is faith?

A. Faith in general is a Divine, supernatural *elenchos* of things not seen; *i. e.*, of past, future, or spiritual things. It is a spiritual sight of God and the things of God.

First, a sinner is convinced by the Holy Ghost, "Christ loved me and gave Himself for me;"—this is that faith by which he is justified or pardoned the moment he receives it. Immediately the same Spirit bears witness, "Thou art pardoned; thou hast redemption in His blood." And this is saving faith, whereby the love of God is shed abroad in his heart.

Q. 5. Have all Christians this faith? May not a man be justified and not know it?

A. That all true Christians have such a faith as implies an assurance of God's love, appears from Rom. viii. 15; Eph. iv. 32; 2 Cor. xiii. 5; Heb. viii. 10; 1 John iv. 10; v. 19. And that no man can be justified and not know it, appears farther from the nature of the thing. For faith after repentance is ease after pain, rest after toil, light after darkness. It appears also from the immediate, as well as distant, fruits thereof.

Q. 6. But may not a man go to heaven without it?

A. It does not appear from Holy Writ that a man who hears the Gospel can, (Mark xvi. 16,) whatever a Heathen may do. (Rom. ii. 14.)

Q. 7. What are the immediate fruits of justifying faith?

A. Peace, joy, love, power over all outward sin, and power to keep down inward sin.

Q. 8. Does any one believe, who has not the witness in himself, or any longer than he sees, loves, obeys God?

A. We apprehend not; seeing God being the very essence of faith; love and obedience the inseparable properties of it.

Q. 9. What sins are consistent with justifying faith?

A. No wilful sin. If a believer wilfully sins, he casts away his faith. Neither is it possible he should have justifying faith again, without previously repenting.

Q. 10. Must every believer come into a state of doubt, or fear, or darkness? Will he do so, unless by ignorance or unfaithfulness? Does God otherwise withdraw Himself?

A. It is certain, a believer need never again come into condemnation. It seems, he need not come into a state of doubt, or fear, or darkness: and that (ordinarily at least) he will not, unless by ignorance or unfaithfulness. Yet it is true, that the first joy does seldom last long; that it is commonly followed by doubts and fears; and that God frequently permits great heaviness, before any large manifestation of Himself.

Q. 11. Are works necessary to the continuance of faith?

A. Without doubt; for a man may forfeit the free gift of God, either by sins of omission or commission.

Q. 12. Can faith be lost, but for want of works?

A. It cannot, but through disobedience.

Q. 13. How is faith made perfect by works?

A. The more we exert our faith, the more it is increased. "To him that hath, shall be given."

Q. 14. St. Paul says, Abraham was not "justified by works." St. James, He was "justified by works." Do they not contradict each other?

A. No: 1. Because they do not speak of the same justification. St. Paul speaks of that justification which was when Abraham was seventy-five years old, above twenty years before Isaac was born. St. James of that justification which was when he offered up Isaac on the altar.

2. Because they do not speak of the same works. St. Paul speaking of works that precede faith: St. James of works that spring from it.

Q. 15. In what sense is Adam's sin imputed to all mankind?

A. In Adam all die, *i. e.*, 1. Our bodies then became mortal. 2. Our souls died, *i. e.*, were disunited from God. And hence, 3. We are all born with a sinful, devilish nature: by reason whereof, 4. We are children of wrath, liable to death eternal. Rom. v. 18; Eph. ii. 3.

Q. 16. In what sense is the righteousness of Christ imputed to all mankind, or to believers?

A. We do not find it expressly affirmed in Scripture, that God imputes the righteousness of Christ to any. Although we do find, that faith is imputed to us for righteousness.

That text, "As by one man's disobedience all men were made sinners, so by the obedience of One all were made righteous," we conceive means, By the merits of Christ, all men are cleared from the guilt of Adam's actual sin.

We conceive farther, that through the obedience and death of Christ, 1. The bodies of all men become immortal after the resurrection; 2. Their souls receive a capacity of spiritual life; and, 3. An actual spark or seed thereof. 4. All believers become children of grace, reconciled to God; and, 5. made partakers of the Divine nature.

Q. 17. Have we not then unawares leaned too much towards Calvinism?

A. We are afraid we have.

Q. 18. Have we not also leaned towards Antinomianism?

A. We are afraid we have.

Q. 19. What is Antinomianism?

A. The doctrine which makes void the law through faith.

Q. 20. What are the main pillars hereof?

A. 1. That Christ abolished the moral law.

2. That therefore Christians are not obliged to observe it.

3. That one branch of Christian liberty is liberty from obeying the commandments of God.

4. That it is bondage to do a thing because it is commanded, or forbear it because it is forbidden.

5. That a believer is not obliged to use the ordinances of God, or to do good works.

6. That a Preacher ought not to exhort to good works: not unbelievers, because it is hurtful; not believers, because it is needless.

Q. 21. What was the occasion of St. Paul's writing his Epistle to the Galatians?

A. The coming of certain men amongst the Galatians, who taught, "Except ye be circumcised and keep the law of Moses, ye cannot be saved."

Q. 22. What is his main design therein?

A. To prove, 1. That no man can be justified or saved by the works of the law, either moral or ritual, 2. That every believer is justified by faith in Christ, without the works of the law.

Q. 23. What does he mean by "the works of the law?" Gal. ii. 16, &c.

A. All works which do not spring from faith in Christ.

Q. 24. What by being "under the law?" Gal. iii. 23.

A. Under the Mosaic dispensation.

Q. 25. What law has Christ abolished?

A. The ritual law of Moses.

Q. 26. What is meant by "liberty?" Gal. v. 1.

A. Liberty, 1. From the law; 2. From sin.

On TUESDAY Morning, June 26, was considered,

THE doctrine of sanctification: with regard to which the questions asked and the substance of the answers given were as follows:—

Q. 1. What is it to be sanctified?

A. To be renewed in the image of God in righteousness and true holiness.

Q. 2. Is faith the condition or the instrument of sanctification?

A. It is both the condition and instrument of it. When we begin to believe, then sanctification begins. And as faith increases, holiness increases, till we are created anew.

Q. 3. What is implied in being a perfect Christian?

A. The loving the Lord our God with all our hearts, and with all our mind, and soul, and strength. Deut. vi. 5; xxx. 6; Ezek. xxxvi. 25—29.

Q. 4. Does this imply, that all inward sin is taken away?

A. Without doubt: or how could he be said to be saved from all his uncleannesses? Verse 29.

Q. 5. Can we know one who is thus saved? What is a reasonable proof of it?

A. We cannot without the miraculous discernment of spirits be infallibly certain of those who are thus saved. But, we apprehend, these would be the best proofs which the nature of the thing admits. 1. If we had sufficient evidence of their

unblameable behaviour, at least from the time of their justification. 2. If they gave a distinct account of the time and manner wherein they were saved from sin, and of the circumstances thereof, with such sound speech as could not be reprov'd. And, 3. If upon a strict inquiry from time to time, for two or three years following, it appeared that all their tempers and words and actions were holy and unreprouable.

Q. 6. How should we treat those who think they have attained this?

A. Exhort them to forget the things that are behind, and to watch and pray always, that God may search the ground of their hearts.

WEDNESDAY, June 27,

WE began to consider points of discipline: with regard to which the questions asked, and the substance of the answers given were as follows:—

Q. 1. What is the Church of England?

A. According to the twentieth Article, the visible Church of England is the congregation of English believers in which the pure word of God is preached, and the sacraments duly administered.

(But the word church is sometimes taken in a looser sense, for “a congregation professing to believe.” So it is taken in the twenty-sixth Article, and in the 1st, 2d, and 3d chapters of the Revelation.)

Q. 2. What is a member of the Church of England?

A. A believer, hearing the pure word of God preached, and partaking of the sacraments, duly administered, in that Church.

Q. 3. What is it to be zealous for the Church?

A. To be earnestly desirous of its welfare and increase: of its welfare, by the confirmation of its present members, in faith, hearing, and communicating; and of its increase, by the addition of new members.

Q. 4. How are we to defend the doctrine of the Church?

A. Both by our preaching and living.

Q. 5. How should we behave at a false or railing sermon?

A. If it only contain personal reflections, we may quietly suffer it: if it blaspheme the work and Spirit of God, it may be better to go out of the church. In either case, if opportunity serve, it would be well to speak or write to the Minister.

Q. 6. How far is it our duty to obey the Bishops?

A. In all things indifferent. And on this ground of obeying them, we should observe the canons, so far as we can with a safe conscience.

Q. 7. Do we separate from the Church?

A. We conceive not: we hold communion therewith, for

conscience sake, by constantly attending both the word preached and the sacraments administered therein.

Q. 8. What then do they mean who say, "You separate from the Church?"

A. We cannot certainly tell. Perhaps they have no determinate meaning: unless, by the Church they mean themselves; *i. e.*, that part of the Clergy who accuse us of preaching false doctrine. And it is sure we do herein separate from them, by maintaining that which they deny.

Q. 9. But do you not weaken the Church?

A. Do not they who ask this, by the Church mean themselves? We do not purposely weaken any man's hands. But accidentally we may, thus far: they who come to know the truth by us, will esteem such as deny it less than they did before.

But the Church, in the proper sense, the congregation of English believers, we do not weaken at all.

Q. 10. Do you not entail a schism on the Church? *i. e.*, Is it not probable that your hearers, after your death, will be scattered into all sects and parties? Or that they will form themselves into a distinct sect?

A. 1. We are persuaded the body of our hearers will even after our death remain in the Church, unless they be thrust out.

2. We believe, notwithstanding, either that they will be thrust out, or that they will leaven the whole Church.

3. We do, and will do, all we can to prevent those consequences which are supposed likely to happen after our death.

4. But we cannot with a good conscience neglect the present opportunity of saving souls while we live, for fear of consequences which may possibly or probably happen after we are dead.

CONVERSATION THE SECOND.

BRISTOL, Thursday, August 1, 1745.

THE following persons being met together at the New Room, John Wesley, Charles Wesley, John Hodges, Thomas Richards, Samuel Larwood, Thomas Meyrick, James Wheatley, Richard Moss, John Slocomb, Herbert Jenkins, and Marmaduke Gwynne:

It was proposed to review the Minutes of the last Conference with regard to justification. And it was asked,

Q. 1. How comes what is written on this subject to be so intricate and obscure? Is this obscurity from the nature of the thing itself? Or, from the fault or weakness of those who have generally treated of it?

A. We apprehend this obscurity does not arise from the nature of the subject: but, perhaps, partly from hence, that the

devil peculiarly labours to perplex a subject of the greatest importance; and partly from the extreme warmth of most writers who have treated of it.

Q. 2. We affirm faith in Christ is the sole condition of justification. But does not repentance go before that faith? Yea, and (supposing there be opportunity for them) fruits or works meet for repentance?

A. Without doubt they do.

Q. 3. How then can we deny them to be conditions of justification? Is not this a mere strife of words? But is it worth while to continue a dispute on the term condition?

A. It seems not, though it has been grievously abused. But so the abuse cease, let the use remain.

Q. 4. Shall we read over together Mr. Baxter's Aphorisms concerning justification?

A. By all means: which were accordingly read. And it was desired, that each person present would in the afternoon consult the Scriptures cited therein, and bring what objections might occur the next morning.

Friday, August 2. The Question was proposed,

Q. 1. Is an assurance of God's pardoning love absolutely necessary to our being in His favour? Or may there possibly be some exempt cases?

A. We dare not positively say, there are not.

Q. 2. Is such an assurance absolutely necessary to inward and outward holiness?

A. To inward, we apprehend it is: to outward holiness, we incline to think it is not.

Q. 3. Is it indispensably necessary to final salvation? Suppose in a Papist? Or a Quaker? Or, in general, among those who never heard it preached?

A. Love hopeth all things. We know not how far any of these may fall under the case of invincible ignorance.

Q. 4. But what can we say of one of our own Society, who dies without it, as J. W. at London?

A. It may possibly be an exempt case (if the fact was really so). But we determine nothing. We leave his soul in the hands of Him that made it.

Q. 5. Does a man believe any longer than he sees a reconciled God?

A. We conceive not. But we allow there may be infinite degrees in seeing God: even as many as there are between him who sees the sun, when it shines on his eyelids closed, and him who stands with his eyes wide open, in the full blaze of his beams.

Q. 6. Does a man believe any longer than he loves God?

A. In no wise. For neither circumcision or uncircumcision avails, without faith working by love.

Q. 7. Have we duly considered the case of Cornelius? Was not he in the favour of God, when his "prayers and alms came up for a memorial before God?" *i. e.*, before he believed in Christ?

A. It does seem that he was, in some degree. But we speak not of those who have not heard the Gospel.

Q. 8. But were those works of his splendid sins?

A. No; nor were they done without the grace of Christ.

Q. 9. How then can we maintain, that all works done before we have a sense of the pardoning love of God are sin? And, as such, an abomination to Him?

A. The works of him who has heard the Gospel and does not believe are not done as God hath willed and commanded them to be done. And yet we know not how to say, that they are an abomination to the Lord in him who feareth God, and from that principle does the best he can.

Q. 10. Seeing there is so much difficulty in this subject, can we deal too tenderly with them that oppose us?

A. We cannot; unless we were to give up any part of the truth of God.

Q. 11. Is a believer constrained to obey God?

A. At first he often is. The love of Christ constraineth him. After this, he may obey, or he may not; no constraint being laid upon him.

Q. 12. Can faith be lost, but through disobedience?

A. It cannot. A believer first inwardly disobeys, inclines to sin with his heart: then his intercourse with God is cut off, *i. e.*, his faith is lost. And after this, he may fall into outward sin, being now weak, and like another man.

Q. 13. How can such an one recover faith?

A. By repenting and doing the first works. Rev. ii. 5.

Q. 14. Whence is it that so great a majority of those who believe fall more or less into doubt or fear?

A. Chiefly from their own ignorance or unfaithfulness: often from their not watching unto prayer: perhaps sometimes from some defect, or want of the power of God, in the preaching they hear.

Q. 15. Is there not a defect in us? Do we preach as we did at first? Have we not changed our doctrines?

A. 1. At first we preached almost wholly to unbelievers. To those, therefore, we spake almost continually of remission of sins through the death of Christ, and the nature of faith in His blood. And so we do still, among those who need to be taught the first elements of the Gospel of Christ.

2. But those in whom the foundation is already laid, we exhort to go on to perfection: which we did not see so clearly

at first; although we occasionally spoke of it from the beginning.

3. Yet we now preach, and that continually, faith in Christ as the Prophet, Priest, and King, at least as clearly, as strongly, and as fully as we did six years ago.

Q. 16. Do we not discourage visions and dreams too much? As if we condemned them *toto genere*.

A. We do not intend to do this. We neither discourage nor encourage them. We learn from Acts ii. 19, &c., to expect something of this kind "in the last days." And we cannot deny that saving faith is often given in dreams or visions of the night: which faith we account neither better nor worse than if it came by any other means.

Q. 17. Do not some of our Assistants preach too much of the wrath and too little of the love of God?

A. We fear they have leaned to that extreme; and hence some of their hearers may have lost the joy of faith.

Q. 18. Need we ever preach the terrors of the Lord to those who know they are accepted of Him?

A. No; it is folly so to do: for love is to them the strongest of all motives.

Q. 19. Do we ordinarily represent a justified state so great and happy as it is?

A. Perhaps not. A believer, walking in the light, is inexpressibly great and happy.

Q. 20. Should we not have a care of depreciating justification in order to exalt the state of full sanctification?

A. Undoubtedly we should beware of this: for one may insensibly slide into it.

Q. 21. How shall we effectually avoid it?

A. When we are going to speak of entire sanctification, let us first describe the blessings of a justified state as strongly as possible.

Q. 22. Does not the truth of the Gospel lie very near both to Calvinism and Antinomianism?

A. Indeed it does: as it were, within a hair's breadth. So that it is altogether foolish and sinful, because we do not quite agree either with one or the other, to run from them as far as ever we can.

Q. 23. Wherein may we come to the very edge of Calvinism?

A. 1. In ascribing all good to the free grace of God; 2. In denying all natural free will, and all power, antecedent to grace; and, 3. In excluding all merit from man, even for what he has or does by the grace of God.

Q. 24. Wherein may we come to the edge of Antinomianism?

A. 1. In exalting the merits and love of Christ. 2. In rejoicing evermore,

Q. 25. Does faith supersede (set aside the necessity of) holiness or good works?

A. In no wise. So far from it, that it implies both, as a cause does its effects.

About Ten, we began to speak of sanctification : with regard to which it was inquired :—

Q. 1. When does inward sanctification begin ?

A. In the moment we are justified. The seed of every virtue is then sown in the soul. From that time the believer gradually dies to sin, and grows in grace. Yet sin remains in him ; yea, the seed of all sin, till he is sanctified throughout in spirit, soul, and body.

Q. 2. What will become of a Heathen, a Papist, a Church-of-England man, if he dies without being thus sanctified ?

A. He cannot see the Lord. But none who seeks it sincerely shall or can die without it : though possibly he may not attain it till the very article of death.

Q. 3. Is it ordinarily given till a little before death ?

A. It is not, to those that expect it no sooner, nor consequently ask for it, at least, not in faith.

Q. 4. But ought we to expect it sooner ?

A. Why not ? For although we grant, 1. That the generality of believers, whom we have hitherto known, were not so sanctified till near death. 2. That few of those to whom St. Paul wrote his Epistles were so at the time he wrote. 3. Nor he himself at the time of writing his former Epistles : yet this does not prove that we may not to-day.

Q. 5. But would not one who was thus sanctified be incapable of worldly business ?

A. He would be far more capable of it than ever, as going through all without distraction.

Q. 6. Would he be capable of marriage ?

A. Why should he not ?

Q. 7. Should we not beware of bearing hard on those who think they have attained ?

A. We should. And the rather, because if they are faithful to the grace they have received, they are in no danger of perishing at last. No, not even if they remain in luminous faith (as some term it) for many months or years : perhaps till within a little time of their spirits returning to God.

Q. 8. In what manner should we preach entire sanctification ?

A. Scarce at all to those who are not pressing forward. To those who are, always by way of promise : always drawing, rather than driving.

Q. 9. How should we wait for the fulfilling of this promise ?

A. In universal obedience : in keeping all the command-

ments, in denying ourselves, and taking up our cross daily. These are the general means which God hath ordained for our receiving His sanctifying grace. The particular are, prayer, searching the Scripture, communicating, and fasting.

CONVERSATION THE THIRD.

TUESDAY, May 13, 1746.

THE following persons being met at the New Room in Bristol, John Wesley, Charles Wesley, John Hodges, Jonathan Reeves, Thomas Maxfield, Thomas Westell, and Thomas Willis, it was inquired :—

Q. 1. Can an unbeliever (whatever he be in other respects) challenge anything of God's justice?

A. Absolutely nothing but hell. And this is a point which we cannot too much insist on.

Q. 2. Do we empty men of their own righteousness, as we did at first? Do we sufficiently labour, when they begin to be convinced of sin, to take away all they lean upon? Should we not then endeavour with all our might to overturn their false foundations?

A. This was at first one of our principal points. And it ought to be so still. For, till all other foundations are overturned, they cannot build upon Christ.

Q. 3. Did we not then purposely throw them into convictions? Into strong sorrow and fear? Nay, did we not strive to make them inconsolable? Refusing to be comforted?

A. We did. And so we should do still. For the stronger the conviction, the speedier is the deliverance. And none so soon receive the peace of God, as those who steadily refuse all other comfort.

Q. 4. Let us consider a particular case. Was you, Jonathan Reeves, before you received the peace of God, convinced that, notwithstanding all you did, or could do, you was in a state of damnation?

J. R. I was convinced of it, as fully as that I am now alive.

Q. 5. Are you sure that conviction was from God?

J. R. I can have no doubt but it was.

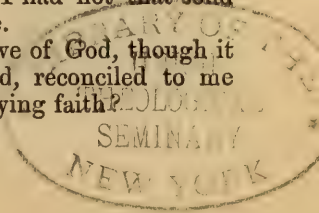
Q. 6. What do you mean by a state of damnation?

J. R. A state wherein if a man dies he perisheth for ever.

Q. 7. How did that conviction end?

J. R. I had first a strong hope that God would deliver me: and this brought a degree of peace. But I had not that solid peace of God, till Christ was revealed in me.

Q. 8. But is not such a trust in the love of God, though it be as yet without a distinct sight of God, reconciled to me through Jesus Christ, a low degree of justifying faith?



A. It is an earnest of it. But this abides for a short time only: nor is this the proper Christian faith.

Q. 9. By what faith were the Apostles clean before Christ died?

A. By such a faith as this; by a Jewish faith. For the Holy Ghost was not then given.

Q. 10. Of whom, then, do you understand those words, "Who is there among you that feareth the Lord? That obeyeth the voice of His servant, that walketh in darkness, and hath no light?" Isai. l. 10.

A. Of a believer under the Jewish dispensation: one in whose heart God hath not yet shined, to give him the light of the glorious love of God, in the face of Jesus Christ.

Q. 11. Who is a Jew (inwardly)?

A. A servant of God: one who sincerely obeys Him out of fear. Whereas a Christian (inwardly) is a child of God; one who sincerely obeys Him out of love. But was not you sincere before Christ was revealed in you?

J. R. It seemed to me that I was in some measure.

Q. 12. What is sincerity?

A. Willingness to know and do the whole will of God. The lowest species thereof seems to be "faithfulness in that which is little."

Q. 13. Has God any regard to man's sincerity?

A. So far, that no man in any state can possibly please God without it: neither, indeed, in any moment wherein he is not sincere.

Q. 14. But can it be conceived that God has any regard to the sincerity of an unbeliever?

A. Yes, so much, that if he persevere therein, God will infallibly give him faith.

Q. 15. What regard may we conceive Him to have to the sincerity of a believer?

A. So much, that in every sincere believer He fulfils all the great and precious promises.

Q. 16. Whom do you term a sincere believer?

A. One that walks in the light, as God is in the light.

Q. 17. Is sincerity the same with a single eye?

A. Not altogether. The latter refers to our intention; the former to our will or desires.

Q. 18. Is it not all in all?

A. All will follow persevering sincerity. God gives everything with it; nothing without it.

Q. 19. Are not, then, sincerity and faith equivalent terms?

A. By no means. It is at least as nearly related to works as it is to faith. For example: Who is sincere before he believes? He that then does all he can: he that, according to the power

he has received, brings forth "fruits meet for repentance." Who is sincere after he believes? He that, from a sense of God's love, is zealous of all good works.

Q. 20. Is not sincerity what St. Paul terms a willing mind? ἡ *προθυμία*? 2 Cor. viii. 12.

A. Yes: if that word be taken in a general sense. For it is a constant disposition to use all the grace given.

Q. 21. But do we not, then, set sincerity on a level with faith?

A. No. For we allow a man may be sincere, and not be justified, as he may be penitent, and not be justified: (not as yet:) but he cannot have faith, and not be justified. The very moment he believes he is justified.

Q. 22. But do we not give up faith, and put sincerity in its place, as the condition of our acceptance with God?

A. We believe it is one condition of our acceptance, as repentance likewise is. And we believe it a condition of our continuing in a state of acceptance. Yet we do not put it in the place of faith. It is by faith the merits of Christ are applied to my soul. But if I am not sincere, they are not applied.

Q. 23. Is not this that "going about to establish your own righteousness," whereof St. Paul speaks, Rom. x. 3?

A. St. Paul there manifestly speaks of unbelievers, who sought to be accepted for the sake of their own righteousness. We do not seek to be accepted for the sake of our sincerity, but through the merits of Christ alone. Indeed, so long as any man believes, he cannot go about (in St. Paul's sense) to "establish his own righteousness."

Q. 24. But do you consider, that we are under the covenant of grace? And that the covenant of works is now abolished?

A. All mankind were under the covenant of grace from the very hour that the original promise was made. If by the covenant of works you mean that of unsinning obedience made with Adam before the fall: no man but Adam was ever under that covenant: for it was abolished before Cain was born. Yet it is not so abolished but that it will stand, in a measure, even to the end of the world: *i. e.*, If we do this, we shall live; if not, we shall die eternally. If we do well, we shall live with God in glory: if evil, we shall die the second death. For every man shall be judged in that day, and rewarded "according to his works."

Q. 25. What means, then, "To him that believeth his faith is counted for righteousness?"

A. That God forgives him that is unrighteous as soon as he believes, accepting his faith instead of perfect righteousness. But then observe, universal righteousness follows, though it did not precede faith.

Q. 26. But is faith thus "counted to us for righteousness" at whatsoever time we believe?

A. Yes. In whatsoever moment we believe, all our past sins vanish away. They are as though they had never been, and we stand clear in the sight of God.

TUESDAY, Ten o'clock.

MR. TAYLOR, of Quinton, and **T. Glascot**, being added, it was inquired :—

Q. 1. Are not the assurance of faith, the inspiration of the Holy Ghost, and the revelation of Christ in us, terms nearly of the same import?

A. He that denies one of them must deny all, they are so closely connected together.

Q. 2. Are they ordinarily, where the pure Gospel is preached, essential to our acceptance?

A. Undoubtedly they are; and, as such, to be insisted on in the strongest terms.

Q. 3. Is not the whole dispute of salvation by faith, or by works, a mere strife of words?

A. In asserting salvation by faith we mean this: 1. That pardon (salvation begun) is received by faith, producing works. 2. That holiness (salvation continued) is faith working by love. 3. That heaven (salvation finished) is the reward of this faith.

If you who assert salvation by works, or by faith and works, mean the same thing, (understanding by faith, the revelation of Christ in us, by salvation, pardon, holiness, glory,) we will not strive with you at all. If you do not, this is not a strife of words; but the very vitals, the essence of Christianity, is the thing in question.

Q. 4. Wherein does our doctrine now differ from that we preached when at Oxford?

A. Chiefly in these two points: 1. We then knew nothing of that righteousness of faith in justification; nor, 2. Of the nature of faith itself, as implying consciousness of pardon.

Q. 5. May not some degree of the love of God go before a distinct sense of justification?

A. We believe it may.

Q. 6. Can any degree of sanctification or holiness?

A. Many degrees of outward holiness may: yea, and some degree of meekness, and several other tempers which would be branches of Christian holiness, but that they do not spring from Christian principles. For the abiding love of God cannot spring, but from faith in a pardoning God. And no true Christian holiness can exist, without that love of God for its foundation.

Q. 7. Is every man, as soon as he believes, a new creature, sanctified, pure in heart? Has he then a new heart? Does

Christ dwell therein? And is he a temple of the Holy Ghost?

A. All these things may be affirmed of every believer, in a true sense. Let us not, therefore, contradict those who maintain it. Why should we contend about words?

CONVERSATION THE FOURTH.

TUESDAY, June 16, 1747.

THE following persons being met at the Foundery, John Wesley, Charles Wesley, and Charles Manning, Vicar of Hayes; Richard Thomas Bateman, Rector of St. Bartholomew's the Great; Henry Piers, Howel Harris, and Thomas Hardwick: It was inquired,

Q. 1. Is justifying faith a Divine assurance that Christ loved *me*, and gave Himself for *me*?

A. We believe it is.

Q. 2. What is the judgment of most of the serious Dissenters concerning this?

A. They generally allow, That many believers have such an assurance; and,

That it is to be desired and prayed for by all:

But then they affirm,

That this is the highest species or degree of faith;

That it is not the common privilege of believers:

Consequently, They deny that this is justifying faith, or necessarily implied therein.

Q. 3. And are there not strong reasons for their opinion? For instance: If the true believers of old had not this assurance, then it is not necessarily implied in justifying faith:

But the true believers of old had not this assurance.

A. David, and many more of the believers of old, undeniably had this assurance. But even if the *Jews* had it not, it would not follow that this is not implied in *Christian* faith.

Q. 4. But do you not know that the Apostles themselves had it not till after the Day of Pentecost?

A. The Apostles themselves had not the proper Christian faith till after the Day of Pentecost.

Q. 5. But were not those Christian believers, in the proper sense, to whom St. John wrote his first Epistle? Yet to these he says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John v. 13.

A. This does not prove that they did not know they had eternal life, any more than that they did not believe. His plain meaning is, "I have written unto you, that you may be the

more established in the faith." Therefore, it does not follow from hence that they had not this assurance; but only that there are degrees therein.

Q. 6. But were not the Thessalonians true believers? Yet they had not this assurance; they had only a "good hope." 2 Thess. ii. 16.

A. The text you refer to, runs thus: "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." This "good hope" does not exclude, but necessarily implies a strong assurance of the love of God.

Q. 7. But does not St. Paul say, even of himself, "I know nothing by myself; yet am I not hereby justified"? 1 Cor. iv. 4.

A. He does not say of himself here, That he was not justified: or, that he did not know it: but only, That though he had a conscience void of offence, yet this did not justify him before God. And must not every believer say the same? This, therefore, is wide of the point.

Q. 8. But does he not disclaim any such assurance in those words, "I was with you in weakness, and in fear, and in much trembling"? 1 Cor. ii. 3.

A. By no means. For these words do not imply any fear either of death or hell. They express only a deep sense of his utter insufficiency for the great work wherein he was engaged.

Q. 9. However, does he not exclude Christians in general from such an assurance, when he bids them "work out their salvation with fear and trembling"? Phil. ii. 12.

A. No more than from love; which is always joined with filial fear and reverential trembling.

And the same answer is applicable to all those texts which exhort a believer to fear.

Q. 10. But does not matter of fact prove, that justifying faith does not necessarily imply assurance? For can you believe that such a person as J. A. or E. V., who have so much integrity, zeal, and fear of God, and walk so unblameably in all things, is void of justifying faith? Can you suppose such as these to be under the wrath and under the curse of God? Especially if you add to this, that they are continually longing, striving, praying for the assurance which they have not?

A. This contains the very strength of the cause; and sometimes inclines us to think that some of these may be exempt cases. But, however that be, we answer:—

1. It is dangerous to ground a general doctrine on a few particular experiments.

2. Men may have many good tempers, and a blameless life, (speaking in a loose sense,) by nature and habit, with preventing grace; and yet not have faith and the love of God.

3. It is scarce possible for us to know all the circumstances relating to such persons, so as to judge certainly concerning them.

4. But this we know, If Christ is not revealed in them, they are not yet Christian believers.

Q. 11. But what will become of them then, suppose they die in this state?

A. That is a supposition not to be made.

They cannot die in this state. They must go backward or forward. If they continue to seek, they will surely find righteousness, and peace, and joy in the Holy Ghost. We are confirmed in this belief by the many instances we have seen of such as these finding peace at the last hour. And it is not impossible but others may then be made partakers of like precious faith, and yet go hence without giving any outward proof of the change which God hath wrought.

CONVERSATION THE FIFTH.

WEDNESDAY, 17th.

Q. 1. How much is allowed by our brethren who differ from us, with regard to entire sanctification?

A. They grant, 1. That everyone must be entirely sanctified, in the article of death:

2. That till then, a believer daily grows in grace, comes nearer and nearer to perfection:

3. That we ought to be continually pressing after this, and to exhort all others so to do.

Q. 2. What do we allow them?

A. We grant, 1. That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, not made perfect in love, till a little before death:

2. That the term "sanctified" is continually applied by St. Paul to all that were justified—were true believers:

3. That by this term alone, he rarely (if ever) means, saved from all sin:

4. That, consequently, it is not proper to use it in this sense, without adding the word "wholly," "entirely," or the like:

5. That the inspired writers almost continually speak of or to those who were justified; but very rarely, either of or to those who were wholly sanctified:

6. That, consequently, it behoves us to speak in public almost continually of the state of justification; but more rarely, at least in full and explicit terms, concerning entire sanctification.

Q. 3. What, then, is the point wherein we divide?

A. It is this: Whether we should expect to be saved from all sin, before the article of death?

Q. 4. Is there any clear Scripture promise of this? That God will save us from *all* sin?

A. There is. "He shall redeem Israel from *all* his sins." Psalm cxxx, 8.

This is more largely expressed in the prophecy of Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. I will also save you from all your uncleannesses." Chap. xxxvi. 25, 29. No promise can be more clear. And to this the Apostle plainly refers in that exhortation,—“Having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor. vii. 1. Equally clear and express is that ancient promise,—“The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul.” Deut. xxx. 6.

Q. 5. But does any assertion answerable to this occur in the New Testament?

A. There does, and that laid down in the plainest terms. So St. John, iii. 8: “For this purpose the Son of God was manifested, that He might destroy the works of the devil.” The works of the devil, without any limitation or restriction: but all sin is the work of the devil. Parallel to which is that assertion of St. Paul: “Christ loved the church, and gave Himself for it; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Eph. v. 25, 27.

And to the same effect is his assertion in the eighth of the Romans, ver. 3, 4: “God sent His Son—that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

Q. 6. Does the New Testament afford any farther ground for expecting to be saved from all sin?

A. Undoubtedly it does, both in those prayers and commands which are equivalent to the strongest assertions.

Q. 7. What prayers do you mean?

A. Prayers for entire sanctification; which, were there no such thing, would be mere mockery of God. Such, in particular, are, 1. “Deliver us from evil;” or, rather, from the evil one. Now, when this is done, when we are delivered from all evil, there can be no sin remaining. 2. “Neither pray I for these alone, but for them also which shall believe on Me through their word: that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. I in them, and Thou in Me, that they may be made perfect in one.” John xvii. 20, 21, 23.

3. "I bow my knees unto the Father of our Lord Jesus Christ—that He would grant you—that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. iii. 14, 16—19. 4. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23.

Q. 8. What command is there to the same effect?

A. 1. "Be ye perfect, as your Father which is in heaven is perfect." Matt. v. ult.

2. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. xxii. 37. But if the love of God fill all the heart, there can be no sin there.

Q. 9. But how does it appear that this is to be done before the article of death?

A. First, from the very nature of a command, which is not given to the dead, but to the living.

Therefore, "Thou shalt love God with all thy heart," cannot mean, Thou shalt do this when thou diest, but while thou livest.

Secondly, from express texts of Scripture:

1. "The grace of God that bringeth salvation hath appeared to all men; teaching us that, having renounced (*ἀρνησάμενοι*) ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for—the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus ii. 11—14.

2. "He hath raised up an horn of salvation for us—to perform the mercy promised to our fathers—the oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hands of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Luke i. 69, &c.

Q. 10. Is there any example in Scripture of persons who had attained to this?

A. Yes. St. John, and all those of whom he says in his first Epistle, ch. iv. ver. 17: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world."

Q. 11. But why are there not more examples of this kind recorded in the New Testament?

A. It does not become us to be peremptory in this matter. One reason might possibly be, because the Apostles wrote to the church while it was in a state of infancy. Therefore they might

mention such persons the more sparingly, lest they should give strong meat to babes.

Q. 12. Can you show one such example now? Where is he that is thus perfect?

A. To some who make this inquiry, one might answer, If I knew one here, I would not tell *you*. For you do not inquire out of love. You are like Herod. You only seek the young child to slay it.

But more directly we answer, There are numberless reasons why there should be few (if any indisputable) examples. What inconveniences would this bring on the person himself, set as a mark for all to shoot at? What a temptation would it be to others, not only to men who knew not God, but to believers themselves? How hardly would they refrain from idolizing such a person? And yet, how unprofitable to gainsayers? For if they hear not Moses and the Prophets, Christ and His Apostles, neither would they be persuaded, though one rose from the dead.

Q. 13. Suppose one had attained to this, would you advise him to speak of it?

A. Not to them who know not God. It would only provoke them to contradict and blaspheme. Nor to any without some particular reason, without some particular good in view. And then they should have an especial care to avoid all appearance of boasting; and to speak more loudly and convincingly by their lives, than they can do by their tongues.

Q. 14. Is it a sin, not to believe those who say they have attained?

A. By no means, even though they said true. We ought not hastily to believe, but to suspend our judgment, till we have full and strong proof.

Q. 15. But are we not apt to have a secret distaste to any who say they are saved from all sin?

A. It is very possible we may; and that on several grounds: partly from a concern for the honour of God, and the good of souls, who may be hurt, yea, or turned out of the way, if these are not what they profess: partly from a kind of implicit envy at those who speak of higher attainments than our own: and partly from our slowness and unreadiness of heart, to believe the works of God.

Q. 16. Does not the harshly preaching perfection tend to bring believers into a kind of bondage, or slavish fear?

A. It does. Therefore we should always place it in the most amiable light, so that it may excite only hope, joy, and desire.

Q. 17. Why may we not continue in the joy of faith even till we are made perfect?

A. Why indeed? Since holy grief does not quench this joy: since even while we are under the cross, while we deeply partake

of the sufferings of Christ, we may rejoice with joy unspeakable.

Q. 18. Do we not discourage believers from rejoicing evermore?

A. We ought not so to do. Let them all their life long rejoice unto God, so it be with reverence. And even if lightness or pride should mix with their joy, let us not strike at the joy itself, (this is the gift of God,) but at that lightness or pride, that the evil may cease, and the good remain.

Q. 19. Ought we to be anxiously careful about perfection? Lest we should die before we have attained?

A. In no wise. We ought to be thus careful for nothing, neither spiritual nor temporal.

Q. 20. But ought we not to be troubled, on account of the sinful nature which still remains in us?

A. It is good for us to have a deep sense of this, and to be much ashamed before the Lord. But this should only incite us the more earnestly to turn unto Christ every moment, and to draw light, and life, and strength from Him, that we may go on, conquering and to conquer. And therefore, when the sense of our sin most abounds, the sense of His love should much more abound.

Q. 21. Will our joy or our trouble increase, as we grow in grace?

A. Perhaps both. But without doubt our joy in the Lord will increase as our love increases.

Q. 22. Is not the teaching believers to be continually poring upon their inbred sin, the ready way to make them forget that they were purged from their former sins?

A. We find by experience, it is; or to make them undervalue, and account it a little thing: whereas, indeed, (though there are still greater gifts behind,) this is inexpressibly great and glorious.

MINUTES OF SOME LATE CONVERSATIONS BETWEEN THE
REV. MR. WESLEYS AND OTHERS.

MONDAY, June 25, 1744.

First, it was inquired,

WHETHER any of our Lay Brethren should be present at the Conference?

And it was agreed, To invite, from time to time, such of them as we should judge proper.

It was then asked, Which of them shall we invite to-day? And the answer was,

Thomas Richards, Thomas Maxfield, John Bennet, and John Downes; who were accordingly brought in.

Then was read as follows:—

It is desired, That all things be considered as in the immediate presence of God:

That we may meet with a single eye, and as little children who have everything to learn:

That every point may be examined from the foundation:

That every person may speak freely what is in his heart: and

That every question proposed may be fully debated, and “bolted to the bran.”

The first preliminary question was then proposed; namely,

How far does each of us agree to submit to the unanimous judgment of the rest?

It was answered, In speculative things each can only submit so far as his judgment shall be convinced.

In every practical point, so far as we can without wounding our several consciences.

To the second preliminary question, namely, How far should any of us mention to others what may be mentioned here? It was replied,

Not one word which may be here spoken of persons should be mentioned elsewhere.

Nothing at all, unless so far as we may be convinced the glory of God requires it.

And from time to time we will consider on each head, Is it for the glory of God, that what we have now spoken should be mentioned again?

On THURSDAY, June 28,

WERE considered other points of discipline: the substance of the questions and answers were as follows:—

Q. 1. How are the people divided who desire to be under your care?

A. Into the United Societies, the Bands, the Select Societies, and the Penitents.

Q. 2. How do these differ from each other?

A. The United Societies (which are the largest of all) consist of awakened persons: part of these, who are supposed to have remission of sins, are more closely united in the Bands. Those of the Bands who seem to walk in the light of God compose the Select Societies: those of them who are for the present fallen from grace meet apart as Penitents.

Q. 3. What are the Rules of the United Societies?

A. Those that follow. (Then they were read.)

Q. 4. What are the Rules of the Bands?

A. They are these. (Which were read and considered.)

Q. 5. What are the Rules of the Select Societies?

A. The same: and these three,

1. Let nothing spoken in this Society be spoken again; no, not even to the members of it.

2. Every member agrees absolutely to submit to his Minister in all indifferent things.

3. Every member, till we can have all things common, will bring once a week, *bonâ fide*, all he can spare toward a common stock.

Q. 6. Are there any peculiar Rules for the Penitents?

A. Not yet.

Q. 7. What officers belong to these Societies?

A. The Ministers, Assistants, Stewards, Leaders of Bands, Leaders of Classes, Visitors of the Sick, School-Masters, Housekeepers.

Q. 8. What is the office of a Minister?

A. To watch over the souls whom God commits to his charge, as he that must give account.

Q. 9. What is it to be moved by the Holy Ghost to take upon yourself this office?

A. It can mean no less than to be immediately convinced by the Spirit of God that this is His will.

Q. 10. Is field-preaching unlawful?

A. We do not conceive that it is contrary to any law, either of God or man. Yet (to avoid giving any needless offence) we never preach *without* doors, when we can with conveniency preach *within*.

Q. 11. Where should we endeavour to preach most?

A. 1. Where we can preach in the church:

2. Where there is an open door, quiet and willing hearers:

3. Where there is the greatest increase of souls.

Q. 12. What is the best way of spreading the Gospel?

A. To go a little and little farther from London, Bristol, St. Ives, Newcastle, or any other Society. So a little leaven would spread with more effect, and less noise; and help would always be at hand.

Q. 13. What is the best general method in preaching?

A. 1. To invite. 2. To convince. 3. To offer Christ. Lastly, To build up, and to do this (in some measure) in every sermon.

FRIDAY, June 29. *We considered,*

Q. 1. ARE Lay Assistants allowable?

A. Only in cases of necessity.

Q. 2. What is the office of our Assistants?

A. In the absence of the Minister to feed and guide, to teach and govern the flock.

1. To expound every morning and evening.

2. To meet the United Societies, the Bands, the Select Societies, and the Penitents every week.

3. To visit the classes once a quarter.

4. To hear and decide all differences.

5. To put the disorderly back on trial, and to receive on trial for the Bands or Society.

6. To see that the Stewards, the Leaders, School-Masters, and Housekeepers faithfully discharge their several offices.

7. To meet the Leaders of the Bands and Classes weekly, and the Stewards, and to overlook their accounts.

Q. 3. What are the Rules of an Assistant?

A. 1. Be diligent; never be unemployed a moment. Never be triflingly employed. Never while away time. Neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness as you would avoid hell-fire; and laughing as you would cursing and swearing.

3. Converse sparingly and cautiously with women.

4. Take no step toward marriage without first acquainting us.

5. Believe evil of no one. If you see it done, well. Else take heed how you credit it. Put the best construction on everything. You know, the Judge is always supposed to be on the prisoner's side.

6. Speak evil of no one. Else *your* word especially would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

7. Tell everyone what you think wrong in him, and that plainly, and as soon as may be. Else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Do nothing *as a gentleman*. You have no more to do with this character than with that of a dancing-master. You are the servant of all. Therefore,

9. Be ashamed of nothing but sin: not of fetching wood, if time permit, or drawing water; not of cleaning your own shoes or your neighbours'.

10. Take no money of anyone. If they give you food when you are hungry, or clothes when you need them, it is good. But not silver or gold. Let there be no pretence to say, we grow rich by the Gospel.

11. Contract no debts without our knowledge.

12. Be punctual. Do everything exactly at the time. And in general; do not mend our rules, but keep them; not for wrath, but for conscience sake.

13. Act in all things not according to your own will, but as a son in the Gospel. As such, it is your part to employ your time in that manner which we direct: partly in visiting the flock from house to house, (the sick in particular,) partly, in such a course of reading, meditation, and prayer, as we advise from

time to time. Above all, if you labour with us in our Lord's vineyard, it is needful you should do *that* part of the work which *we* direct, at *those* times and places which *we* judge most for His glory.

Q. 4. Should our Assistants keep journals?

A. By all means, as well for our satisfaction as for the profit of their own souls.

Q. 5. With whom should we correspond? When?

A. Once a month, with each Assistant, and with some one other person (at least) in each Society.

Q. 6. How shall we exclude formality from prayer and conversation?

A. 1. By preaching frequently on that head.

2. By watching always, that we may speak only what we feel.

Q. 7. Is it lawful to bear arms?

A. We incline to think it is; 1. Because there is no command against it in the New Testament. 2. Because Cornelius, a soldier, is commended there, and not mentioned to have laid them down.

Q. 8. Is it lawful to use the law?

A. As defendant, doubtless; and perhaps as plaintiff in some cases: seeing Magistrates are an ordinance of God.

Bristol, THURSDAY, August 1, 1745.

It was inquired,

Q. 1. SHOULD we still consider ourselves as little children, who have everything to learn?

A. Yes, so far as to have our minds always open to any farther light which God may give us.

Q. 2. What general method may we observe in our following Conferences?

A. First, To read and weigh at every Conference each article of those preceding: Secondly, To speak freely, and calmly hear, touching each; that we may either retract, amend, or enlarge it.

Q. 3. Should not the time of this Conference be a time of particular watching and self-denial?

A. It should.

Q. 4. Should we not desire all who can of the Society to join with us to-morrow in fasting and prayer?

A. We will desire them so to do.

Q. 5. Ought not every point which shall be proposed to be examined from the foundation?

A. Without question it ought. If there was any defect herein at the last Conference, let us amend it now.

Q. 6. How can we effectually provide that everyone may speak freely whatever is in his heart?

A. By taking care to check no one, either by word or look, even though he should say what is quite wrong.

Q. 7. How shall we provide that every point may be fully debated, and thoroughly settled?

A. Let us beware of making haste, or of showing or indulging any impatience, whether of delay or of contradiction.

On SATURDAY, August 3,

Were considered points of discipline.

Q. 1. CAN he be a spiritual governor of the church, who is not a believer, not a member of it?

A. It seems not: though he may be a governor in outward things, by a power derived from the King.

Q. 2. What are properly the laws of the Church of England?

A. The Rubricks: and to those we submit, as the ordinance of man, for the Lord's sake.

Q. 3. But is not the will of our governors a law?

A. No; not of any governor, temporal or spiritual. Therefore if any Bishop wills that I should not preach the Gospel, his will is no law to me.

Q. 4. But what if he produce a law against your preaching?

A. I am to obey God rather than man.

Q. 5. Is Episcopal, Presbyterian, or Independent church-government most agreeable to reason?

A. The plain origin of church-government seems to be this. Christ sends forth a Preacher of the Gospel. Some who hear him repent and believe the Gospel. They then desire him to watch over them, to build them up in the faith, and to guide their souls in the paths of righteousness.

Here, then, is an *Independent* congregation; subject to no Pastor but their own, neither liable to be controlled in things spiritual, by any other man, or body of men, whatsoever.

But soon after, some from other parts, who are occasionally present while he speaks in the name of Him that sent him, beseech him to come over to help them also. Knowing it to be the will of God, he consents. Yet not till he has conferred with the wisest and holiest of his congregation, and with their advice appointed one or more, who has gifts and grace, to watch over the flock till his return.

If it please God to raise another flock in the new place, before he leaves them, he does the same thing: appointing one whom God has fitted for the work to watch over these souls also. In like manner, in every place where it pleases God to gather a little flock by his word, he appoints one in his absence to take the oversight of the rest, and to assist them of the ability which God giveth. These are *Deacons*, or servants of the church, and look on the first Pastor as their common father. And all these

congregations regard him in the same light, and esteem him still as the shepherd of their souls.

These congregations are not absolutely *independent*: they depend on one Pastor, though not on each other.

As these congregations increase, and as their Deacons grow in years and grace, they need other subordinate Deacons, or helpers: in respect of whom they may be called *Presbyters*, or Elders; as their father in the Lord may be called the *Bishop*, or Overseer of them all.

Q. 6. Is mutual consent absolutely necessary between the Pastor and his flock?

A. No question. I cannot guide any soul, unless he consent to be guided by me. Neither can any soul force me to guide him, if I consent not.

Q. 7. Does the ceasing of this consent on either side dissolve that relation?

A. It must, in the very nature of things. If a man no longer consent to be guided by me, I am no longer his guide; I am free. If one will not guide me any longer, I am free to seek one who will.

Q. 8. But is the shepherd free to leave his sheep, or the sheep to leave their shepherd?

A. Yes; if one or the others are convinced it is for the glory of God, and the superior good of their souls.

Q. 9. How shall we treat those who leave us?

A. 1. Beware of all sharpness, or bitterness, or resentment. 2. Talk with them once or twice at least. 3. If they persist in their design, consider them as *dead*. And name them not, unless in prayer.

Q. 10. Can I attend any more Societies than I do? seeing this would imply the spending less time with the rest.

A. It seems not: at least till the Societies already founded are more established in grace.

Q. 11. May we not make a trial, especially in Wales and Cornwall, of preaching, without settling any Societies?

A. It might be well: and by this means we may preach in every large town where a door is open.

Q. 12. Should we permit any serious person to be present when one of our Societies meets?

A. At some times we may, if he particularly desire it: but not always; nor the same person frequently.

Q. 13. Have we borne a sufficient witness to the truth? Particularly when attacked by the Clergy?

A. Perhaps not. We have generally been content with standing on the defensive.

Q. 14. May not this cowardice have hindered the work of God? And have caused us to feel less of His power?

A. Very probably it may.

Q. 15. How shall we act in such cases for the time to come?

A. Not only refute, but retort the charge. Their mouths must be stopped, (only in meekness and love,) and the eyes of others opened.

Q. 16. Is it expedient for us to converse more with the Clergy?

A. Yes; wherever they are willing we should.

Q. 17. With our chief opposers or persecutors?

A. It might do good; 1. When they make any overtures toward it. 2. When we can take them unawares, and converse with them alone.

Q. 18. National sins call aloud for national judgments. What shall we do to prevent them?

A. The first Friday in every month, at least, speak expressly on this head; and insist on the necessity of a general repentance, to prevent a general scourge.

Q. 19. Should we talk of persecution before it comes?

A. To talk or think before, of any particular persecution, only weakens our hands. And how long the general persecution may be deferred, God only knows.

It was next inquired with regard to our Assistants,

Q. 1. Should any other Rule be added to the Twelve?

A. Only this: "You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but to those who want you most."

Q. 2. Who are our present Assistants?

A. Jonathan Reeves, James Wheatley, John Nelson, John Bennet, John Trembath, Francis Walker, Thomas Richards, John Downes, Thomas Westell, James Jones, Samuel Larwood, Henry Millard, Thomas Maxfield, Thomas Meyrick.

Q. 3. What general method of spending their time may our Assistants have?

A. They may spend the mornings (from six to twelve) in reading, writing, and prayer: from twelve to five, visit the sick and well: and from five to six use private prayer.

Q. 4. Can I travel less, in order to write more?

A. As yet it does not seem advisable.

Q. 5. How shall we order our correspondence at home and abroad?

A. 1. Fix whom to correspond with monthly, in every place. 2. Divide them between my brother and me. 3. Send them notice in every place.

Q. 6. What books should we keep for our own use, at London, Bristol, and Newcastle?

A. Those that follow:—

- I. Divinity, Practical. 1. The Bible.
 2. Our Tracts.
 3. Boehm's } Sermons.
 4. Nalson's }
 5. Frank's Works.
 6. Pascal's Thoughts.
 7. Heylin's Tracts.
 8. Bishop Beveridge's Private Thoughts.
- Doctrinal. 1. Bishop Pearson on the Creed.
 2. Bishop Fell on the Epistles.
 3. Dr. Gell's Works.
- II. Physic. 1. Drake's Anatomy.
 2. Quincy's Dispensatory.
 3. Allen's Synopsis.
 4. Dr. Cheyne's Works.
- III. Natural Philosophy. 1. Nature Delineated.
 2. Miller's Gardener's Dictionary Abridged.
- IV. Astronomy. 1. Whiston's Astronom. Principles.
- V. History. 1. Universal History.
- VI. Poetry. 1. Spenser.
 2. Milton.
- VII. Latin Prose. 1. Sallust. 2. Cæsar. 3. Corn. Nep.
 Vell. Paterculus. Littleton's Dictionary.
 3. Tullii. Philosophica, and De Officiis.
 4. Cypriani Opera.
 5. Castellio's Dialogues.
 6. Erasmi Selecta.
 7. Austin's Confessions.
- Verse. 1. Terence. 2. Virgil.
 3. Selecta Horatii. Juv. Pers. Mart.
 4. Vida. 5. Casimir. 6. Buchanan.
- VIII. Greek Prose. 1. Greek Test. Hederici Lexicon.
 2. Plato's Select Dialogues.
 3. Xenophon's Cyropædia.
 4. Epictetus.
 5. Antoninus de se ipso.
 6. Ignatius, &c.
 7. Ephraim Syrus.
 8. Macarius. Chrysost. de Sacerd.
- Greek Verse. 1. Homer's Iliad.
 2. Epigrammatum Delectus.
 3. Duport's Job, &c.
- Hebrew. 1. The Bible. Buxtorf.

MONDAY, May 12, 1746.

It was inquired,

Q. 1. WHO are the properest persons to be present at any Conference of this nature?

A. 1. As many of the Preachers as conveniently can; 2. The most earnest and most sensible of the Band-Leaders where the Conference is; and, 3. Any pious and judicious stranger who may be occasionally in the place.

Q. 2. Might it not be useful to read over one or more of our tracts at each Conference?

A. Doubtless it might; were it only to correct what is amiss, and explain what is obscure in each.

On WEDNESDAY, 14th,

Were considered points relating to discipline.

Q. 1. WHEN the Pastor of a congregation dies, who has the right of choosing another?

A. Without all doubt, the congregation itself, whom none can feed or guide without their own consent.

Q. 2. What is the scriptural notion of an Apostle?

A. One who is sent of God to convert Heathens.

Q. 3. How many Apostles were there in the first church?

A. A great number, besides those twelve who were eminently so called. Thus St. Paul, speaking of our Lord after His resurrection, saith, "He was seen of Cephas, then of the twelve: after that of above five hundred brethren at once. Then of all the Apostles." 1 Cor. xv. 5—7.

Q. 4. What is the New Testament notion of a Prophet?

A. A builder up of the faithful.

Q. 5. In what view are we and our Helpers to be considered?

A. Perhaps as extraordinary messengers, designed of God to provoke the others to jealousy.

Q. 6. Do you not slide insensibly into taking state upon yourselves? Or lording it over God's heritage?

A. 1. We are not conscious to ourselves that we do: 2. But there is a continual danger: therefore, 3. We cannot be too jealous lest we should: and, 4. We will thank any who warn us against it.

Q. 7. How shall we be more easy of access?

A. Let any speak to us, after preaching, morning or evening.

Q. 8. How shall we try those who believe they are moved by the Holy Ghost, and called of God to preach?

A. Inquire, 1. Do they know in whom they have believed?

Have they the love of God in their hearts? Do they desire and seek nothing but God? And are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?

3. Have they success? Do they not only so speak as generally either to convince or affect the hearers? But have any received remission of sins by their preaching? A clear and lasting sense of the love of God?

As long as these three marks undeniably concur in any, we allow him to be called of God to preach.

These we receive as sufficient reasonable evidence, that he is moved thereto by the Holy Ghost.

Q. 9. But how shall we know, in the case of a particular person, whether there is this evidence or no?

A. 1. We will send one of our Helpers to hear him preach, and to talk with him on the preceding heads.

2. We will hear him preach and talk with him ourselves.

3. We will examine thoroughly those who think they have received remission of sins by his preaching.

4. We will desire him to relate or to write down the reasons why he believes he is called of God to preach.

5. We will desire the congregation to join with us in fasting and prayer, that we may judge and act according to the will of God.

Q. 10. Should we not use the same method of fasting and prayer on other occasions also?

A. Without doubt we should use it, 1. At the receiving any fellow-labourer in our Lord's vineyard. 2. At going ourselves, or sending any, to a new place. 3. Before publishing any book.

Q. 11. Why do we not use more form and solemnity in the receiving a new labourer?

A. We purposely decline it. 1. Because there is something of stateliness in it. 2. Because we would not make haste. We desire barely to follow Providence, as it gradually opens.

Q. 12. Are there any of our Assistants whom we might employ more than the rest? In what instances?

A. There are. We may employ some, 1. In visiting the classes at each place. 2. In writing lists of the Societies and Bands there. 3. In delivering new tickets, where we cannot do it ourselves. 4. In holding lovefeasts, where needful.

Q. 13. Is there any prudential help for greater watchfulness and recollection which our Assistants might use?

A. We believe it would be an inconceivable help if they kept

a journal of every hour. The manner of doing it they may learn in a few minutes by looking at one of the journals we kept at Oxford.

Q. 14. In what light should your Assistants consider themselves?

A. As learners rather than teachers: as young students at the University: for whom, therefore, a method of study is expedient in the highest degree.

Q. 15. What method would you advise them to?

A. We would advise them, 1. Always to rise at four. 2. From four to five in the morning, and from five to six in the evening, partly to use meditation and private prayer, partly to read the Scripture, (two or three verses, or one or two chapters,) partly some close, practical book of divinity. In particular, *The Life of God in the Soul of Man*, *Kempis*, the *Pilgrim's Progress*, *Mr. Law's Tracts*, *Bishop Beveridge's Private Thoughts*, *Heylin's Devotional Tracts*, the *Life of Mr. Halyburton*, and *M. De Renty*. 3. From six in the morning (allowing one hour for breakfast) to twelve, to read in order, slowly, and with much prayer, *Bishop Pearson on the Creed*, *Bishop Fell on the Epistles*, *Mr. Boehm's* and *Mr. Nalson's Sermons*, *Mr. Pascal's Thoughts*, our other tracts and poems, *Milton's Paradise Lost*, *Cave and Fleury's Primitive Christianity*, and *Mr. Echard's Ecclesiastical History*.

Q. 16. Have we in anything altered our manner of preaching for the worse since we set out?

A. Perhaps we do not preach so much concerning the blood of atonement as we did at first.

Q. 17. What inconvenience is there in speaking much of the wrath and little of the love of God?

A. It generally hardens them that believe not, and discourages them that do.

Q. 18. What sermons do we find by experience to be attended with the greatest blessing?

A. 1. Such as are most close, convincing, particular; 2. Such as have most of Christ, the Priest, the Atonement; 3. Such as urge the heinousness of men's living in contempt or ignorance of Him.

THURSDAY, May 15.

Q. 1. WHAT is a sufficient call of Providence to a new place? suppose to Edinburgh or Dublin?

A. 1. An invitation from some one that is worthy; from a serious man, fearing God, who has a house to receive us. 2. A probability of doing more good by going thither, than by staying longer where we are.

Q. 2. Ought we not diligently to observe in what place God is pleased to pour out His Spirit more abundantly?

A. We ought, and at that time, to send more labourers than usual into that part of the harvest: as, at this time, into Yorkshire, and the country round Coleford.

Q. 3. How can we add a proper solemnity to the admission of new members into the Bands or the United Society?

A. 1. Admit new members into the Bands at London, Bristol, and Newcastle, only once a quarter, at the general love-feast. 2. Read the names of the men to be admitted on the Wednesday, of the women on the Sunday before. 3. Admit into the Society only on the Thursday or Sunday following the quarterly visitation of the classes. 4. Read the names of those to be admitted on the Tuesday and Thursday or Sunday evening before. 5. The first time that any one (on trial) meets a class, let the Rules of the Society be given him. 6. And let them be publicly read on the Thursday or Sunday after every admission of new members. 7. Then, also, let the names of those be read who are excluded from the Society.

Q. 4. How shall we guard more effectually against formality in public singing?

A. 1. By the careful choice of hymns proper for the congregation. 2. In general by choosing hymns of praise or prayer, rather than descriptive of particular states. 3. By not singing too much; seldom a whole hymn at once; seldom more than five or six verses at a time. 4. By suiting the tunes to the hymns. 5. By often stopping short, and asking the people, "Now, do you know what you said last? Did it suit your case? Did you sing it as to God? With the spirit and with the understanding also?"

Q. 5. Should we insist more on people's going to church? Shall we set them the example at Bristol?

A. We will make a trial of the effects of it by going to St. James's every Wednesday and Friday.

Q. 6. How shall we be more recollected and more useful in conversation?

A. 1. Plan every conversation before you begin. 2. Watch and pray during the time, that your mind be not dissipated. 3. Spend two or three minutes every hour in solemn prayer. 4. Strictly observe the morning and evening hour of retirement.

Q. 7. How are your Circuits now divided?

A. Into seven. 1. London (which includes Surrey, Kent, Essex, Brentford, Egham, Windsor, Wycombe). 2. Bristol (which includes Somersetshire, Portland, Wilts, Oxfordshire, Gloucestershire). 3. Cornwall. 4. Evesham (which includes Shrewsbury, Leominster, Hereford, and from Stroud to Wednesday). 5. Yorkshire (which includes Cheshire, Lancashire, Derbyshire, Nottinghamshire, Rutlandshire, and Lincolnshire). 6. Newcastle. 7. Wales.

Q. 8. Who are our present Assistants?

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A. Jonathan Reeves, John Bennet, John Haughton, John Nelson, James Wheatley, John Trembath, Thomas Westell, Thomas Richards, John Downes, Thomas Meyrick, Thomas Maxfield, Francis Walker. Perhaps James Jones, Samuel Larwood, Joseph Cownley.

Q. 9. Can we be of any farther use to the Moravians?

A. Perhaps by writing to the Count.

Q. 10. To whom should we give copies of our Conferences?

A. Only to those who were or might have been present.

Q. 11. To whom should we read them?

A. To the Stewards and Leaders of Bands, the Sunday and Thursday following the Conference.

MONDAY, June 15, 1747.

Q. 1. WHICH of our brethren shall we invite to be present at this Conference?

A. John Jones, Thomas Maxfield, Jonathan Reeves, John Nelson, John Bennet, John Downes, Thomas Crouch, Robert Swindells, and John Maddern: who were accordingly brought in.

Q. 2. How may the time of this Conference be made more eminently a time of prayer, watching, and self-denial?

A. 1. While we are in Conference, let us have an especial care to set God always before us.

2. In the intermediate hours, let us visit none but the sick; and spend all our time that remains in retirement.

3. Let us then give ourselves unto prayer for one another, and for the blessing of God upon this our labour.

Q. 3. Should we at every Conference read over all the Conferences we have had from the beginning?

A. Only that immediately preceding; and so much of the rest as we may find needful from time to time.

Q. 4. In our first Conference it was agreed to examine every point from the foundation. Have we not been some way fearful of doing this? What were we afraid of? Of overturning our first principles?

A. Whoever was afraid of this, it was a vain fear. For if they are true, they will bear the strictest examination. If they are false, the sooner they are overturned the better. Let us all pray for a willingness to receive light; an invariable desire to know of every doctrine, whether it be of God.

Q. 5. It was then inquired, How far does each of us agree to submit to the unanimous judgment of the rest? And it was answered, In speculative things, each can only submit so far as his judgment shall be convinced.

In every practical point, so far as we can without wounding our several consciences.

Q. 6. Can a Christian submit any farther than this, to any man, or number of men, upon earth?

A. It is undeniably plain he cannot : either to Pope, Council, Bishop, or Convocation. And this is that grand principle of every man's right to private judgment, in opposition to implicit faith in man, on which Calvin, Luther, Melancthon, and all the ancient Reformers, both at home and abroad, proceeded : "Every man must think for himself; since every man must give an account for himself to God."

Q. 7. Shall each of us read over all the tracts which have been published before our next Conference? And write down every passage we do not approve, or do not fully understand?

A. Every one answered, in order, "I will endeavour so to do."

*About Ten (Mr. Perronet, Vicar of Shoreham, being added)
we began to consider points of discipline.*

Q. 1. What is schism, in the Scripture sense of the word?

A. The word occurs only twice in the New Testament; namely, 1 Cor. i. 10, where St. Paul exhorts them, that there may be no schisms among them; (*σχίσματα* is the word which we render "divisions;") and ch. xii. 25, "God hath mingled the body together, having given the more abundant honour to that part which lacked; that there may be no schism in the body," i. e., in the church, the body of Christ.

In both these places the word undeniably means (which, consequently, is the true scriptural notion of schism) a causeless breach, rupture, or division made among the members of Christ; among those who are the living body of Christ, and members in particular.

Q. 2. Are not the Methodists guilty of making such a schism?

A. No more than of rebellion or murder. They do not divide themselves at all from the living body of Christ. Let any prove it, if they can.

Q. 3. But do they not divide themselves from the Church of England?

A. No. They hold communion therewith now, in the same manner they did twenty years ago; and hope to do so to their lives' end.

Q. 4. You profess to obey both the governors and the rules of the Church. Yet, in many instances, you do not obey them. How is this consistent? Upon what principle do you act, while you sometimes obey, and sometimes not?

A. It is entirely consistent. We act at all times on one plain, uniform principle. "We will obey the rules and the governors of the Church, whenever we can consistent with our duty to God.

Whenever we cannot, we will quietly obey God, rather than man."

Q. 5. But why do you say, you are "thrust out of the churches?" Has not every Minister a right to dispose of his own church?

A. He ought to have, but in fact he has not.

A Minister desires I should preach in his church. But the Bishop forbids him. That Bishop then injures him, and thrusts me out of that church.

Q. 6. Does a church in the New Testament always mean "a single congregation?"

A. We believe it does. We do not recollect any instance to the contrary.

Q. 7. What instance or ground is there then in the New Testament for a *National Church*?

A. We know none at all. We apprehend it to be a merely political institution.

Q. 8. Are the three orders of Bishops, Priests, and Deacons plainly described in the New Testament?

A. We think they are; and believe they generally obtained in the churches of the apostolic age.

Q. 9. But are you assured that God designed the same plan should obtain in all churches, throughout all ages?

A. We are not assured of this; because we do not know that it is asserted in Holy Writ.

Q. 10. If this plan were essential to a Christian church, what must become of all the foreign Reformed Churches?

A. It would follow, they are no parts of the church of Christ! A consequence full of shocking absurdity.

Q. 11. In what age was the Divine right of Episcopacy first asserted in England?

A. About the middle of Queen Elizabeth's reign. Till then all the Bishops and Clergy in England continually allowed and joined in the ministrations of those who were not episcopally ordained.

Q. 12. Must there not be numberless accidental varieties in the government of various churches?

A. There must, in the nature of things. For, as God variously dispenses His gifts of nature, providence, and grace, both the offices themselves and the officers in each ought to be varied from time to time.

Q. 13. Why is it, that there is no determinate plan of church-government appointed in Scripture?

A. Without doubt, because the wisdom of God had a regard to this necessary variety.

Q. 14. Was there any thought of uniformity in the government of all churches, until the time of Constantine?

A. It is certain there was not; and would not have been then, had men consulted the word of God only.

THURSDAY, June 18.

Q. 1. Have we not limited field-preaching too much?

A. It seems we have. 1. Because our calling is, to save that which is lost. Now we cannot expect the wanderers from God to seek us. It is our part to go and seek them.

2. Because we are more peculiarly called, by going out into the highways and hedges (which none will do, if we do not) to compel them to come in.

3. Because that reason against it is not good, "The house will hold all that come." The house may hold all that will come to the house, but not all that would come to the field.

4. Because we have always found a greater blessing in field-preaching, than in any other preaching whatever.

Q. 2. What is "respect of persons?" (James ii. 1.)

A. The regarding one person more than another, on account of some outward circumstances, particularly riches.

Q. 3. Have we not fallen into this, by allowing more of our time to the rich than to the poor? By not speaking so plain and home to them? And by admitting them into the Society, or even the Bands, though they had never received remission of sins, and had met in no Band at all?

A. These are instances of such a respect of persons as we will endeavour to avoid for the time to come.

Q. 4. Would it not be well for the Minister to visit the sick, on Monday, Thursday, Friday, and Saturday?

A. It seems, no time could be more profitably employed, either for them or us.

Q. 5. How shall we keep off unworthy communicants?

A. 1. By being exactly careful whom we admit into the Society: and, 2. By giving notes to none but those who come to us on the days appointed in each quarter.

Q. 6. How shall we thoroughly purge the Bands?

A. 1. In visiting the classes, meet those who are in the Bands, every morning, before the rest; and examine them as strictly as you can, both as to their heart and life.

2. Meet the married men and married women apart, the first Wednesday and Sunday after each visitation: the single men and single women apart, on the second Wednesday and Sunday.

Q. 7. Who are our present Assistants?

A. John Jones, Jonathan Reeves, John Haughton, Joseph Cownley, James Wheatley, John Nelson, John Trembath, Robert Swindells, Thomas Richards, Samuel Larwood, Thomas Westell, Francis Walker, John Bennet, Thomas Maxfield, John Downes, Richard Moss, Edward Dunstan, Thomas Meyrick, Richard Williamson, John Maddern. Perhaps James Jones and Eliezer Webster.

Q. 8. Who are there, that assist us chiefly in one place?

A. Thomas Rawlins, J. Hathaway, James Rogers, John Slocomb, Corn. Bastable, John Jane, John Whitford, David Trathen, John Jenkins, John Spargo, Ant. Lidicot, Steph. Nichols, John Wheeler, John Osburn, Edw. May, John Bennet, William Fenwick, Robert Blow, James Skelton, Robert Taylor, John Brown, Christopher Hopper, Archibald Patten, William Holmes, William Shent, Matthew Watson, Samuel Appleyard, William Darney, Francis Scott, Joseph Lee, John Eaton, John Appleton, John Griffiths, Richard Watts, William Walker, John Gill, Thomas Crouch, Henry Loyd.

Q. 9. Are our Assistants exemplary in their lives? Do we inquire enough into this?

A. Perhaps not. We should consider each of them who is with us as a pupil at the University: into whose behaviour and studies we should therefore make a particular inquiry every day.

Might we not particularly inquire, Do you rise at four? Do you study in the method laid down at the last Conference? Do you read the books we advise, and no other? Do you see the necessity of regularity in study? What are your chief temptations to irregularity? Do you punctually observe the evening hour of retirement? Are you exact in writing your journal? Do you fast on Friday? Do you converse seriously, usefully, and closely? Do you pray before, and have you a determinate end in, every conversation?

Q. 10. How often should our Assistants preach?

A. Never more than twice a day; unless on a Sunday, or an extraordinary occasion, of which themselves are to be the judges.

Q. 11. Are there any smaller advices concerning preaching, which it may be useful for them to observe?

A. Perhaps these that follow. 1. Be sure to begin and end precisely at the time appointed.

2. Sing no hymns of your own composing.

3. Endeavour to be serious, weighty, and solemn in your whole deportment before the congregation.

4. Choose the plainest texts you can.

5. Take care not to ramble from your text, but to keep close to it, and make out what you undertake.

6. Always suit your subject to your audience.

7. Beware of allegorizing or spiritualizing too much.

8. Take care of anything awkward or affected, either in your gesture or pronunciation.

9. Tell each other, if you observe anything of this kind.

Q. 12. Is there any part of the work of an Assistant wherein only some of our Assistants need be employed?

A. There is. Let those, and those only, to whom we shall write from time to time, 1. Visit the classes in each place, and write new lists of all the members. 2. Regulate the Bands. 3. Deliver new tickets. 4. Keep watch-nights and lovefeasts.

5. Take and send to us an exact account of the behaviour of the Stewards, Housekeepers, Schoolmasters, and Leaders.

THURSDAY, June 2, 1748.

THE following persons being met at the chapel-house in Tower-Street, London,

John Wesley, Charles Wesley, William Felton, Charles Manning, Thomas Maxfield, John Jones, Thomas Meyrick, John Trembath, Edward Perronet, Jonathan Reeves ; and afterwards,

Richard Thomas Bateman, John Green, and William Tucker : it was inquired,

Q. 1. What is our chief business at the present Conference?

A. Not to consider points of doctrine, (the time will not permit,) but, 1. To review those parts of the former Conferences which relate to discipline ; and, 2. To settle all things relating to the school, which is now to be begun at Kingswood.

Q. 2. We are again pressed "only to preach in as many places as we can, but not to form any Societies." Shall we follow this advice?

A. By no means. We have made the trial already. We have preached for more than a year, without forming Societies, in a large tract of land, from Newcastle to Berwick-upon-Tweed ; and almost all the seed has fallen by the way-side. There is scarce any fruit of it remaining.

Q. 3. But what particular inconveniences do you observe, when people are not formed into Societies?

A. These among many others : 1. The Preacher cannot give proper exhortations and instructions to those who are convinced of sin, unless he has opportunities of meeting them apart from the mixed, unawakened multitude.

2. They cannot watch over one another in love, unless they are thus united together. Nor,

3. Can the believers build up one another, and bear one another's burdens.

Q. 4. Ought we not to have a larger time of probation for the rich, before we admit them into our Society?

A. It seems not. But neither should we have a shorter ; let either rich or poor stay three months.

Q. 5. How may we more effectually avoid respect of persons?

A. 1. Let us take care to visit the poor as much as the rich. 2. Let us strictly examine our hearts, whether we are not more willing to preach to the rich than to the poor. 3. We will apply to the poor at the chapel as often as to the rich ; to the latter chiefly on Wednesday, to the former on Friday.

Q. 6. How often shall we permit strangers to be present at the meeting of the Society?

A. Let every other meeting of the Society, either at the Foundry, the chapel at Bristol, Kingswood, Newcastle, or elsewhere, be inviolably kept private, no one stranger being admitted on any account or pretence whatsoever. And let public notice of this be given in every place. On the other nights we may admit them with caution.

Q. 7. May a relapser into gross sin, showing signs of repentance, be immediately re-admitted into the Society?

A. Not till after three months. But he may be admitted on those nights wherein strangers are admitted.

Q. 8. Are we not apt, particularly in the Society, to make too long prayers?

A. It may be we are. There are several exceptions, which deserve a particular regard. But, in general, we would not choose to pray above eight or ten minutes without intermission.

Q. 9. What can be done, in order to purge and quicken the Society?

A. Let us strictly examine the Leaders, both with regard to their grace, their gifts, and their manner of meeting their several classes. 2. Let the Preacher meet the Leaders weekly before preaching at Wapping, Snowfields, and Deptford.

Q. 10. If it please God to take our present Ministers away, who should succeed in their place?

A. We cannot tell yet. God will make it plain, whenever the time shall come.

FRIDAY, June 3.

HOWEL HARRIS, Samuel Larwood, James Jones, and William Shent being added, it was inquired:

Q. 1. What can be done in order to a closer union of our Assistants with each other?

A. Let them be deeply convinced of the want there is of it at present, and of the absolute necessity of it.

2. Let them pray that God would give them earnestly to desire it; and then that He would fulfil the desire He hath given.

Q. 2. Ought not the Ministers to have as much confidence as may be in those who serve as sons in the Gospel?

A. It is highly expedient they should.

Q. 3. Would it not then be well, that they should be exceeding unready to believe any evil report concerning them?

A. They ought not to believe it till they have seen them, or written to them, and received an answer.

Q. 4. Suppose one of our Assistants should be tempted to think evil of us, and should mention it to another, ought that other to mention this to us?

A. Not if it was spoken only as a temptation. And if he thinks it a thing of moment, which we ought to know, still it may

be best to wait a little till he who was under that temptation comes to town, and then let him speak it himself.

Q. 5. What farther advice can be given to our Assistants, in order to their confiding in each other?

A. 1. Let them beware how they despise each other's gifts; and much more, how they speak anything bordering thereon.

2. Let them never speak slightly of each other in any kind: And,

3. Let them defend one another's character in every point, to the uttermost of their power.

4. Let them labour, in honour each to prefer the other to himself.

Q. 6. What Assistants do we now agree to receive into the work?

A. Charles Skelton, (from Ireland,) David Trathen and John Whitford, (of Cornwall,) Thomas Colbeck, William Darney, and El. Webster, (of Yorkshire,) and William Tucker.

Q. 7. How shall they avoid all approaches to jealousy and envy of each other?

A. Let each examine his own heart, "Am I glad that another has greater success than me?" Do I pray that he may be more blest than myself?

Q. 8. What is popularity?

A. In cautioning you against it, we mean thereby the gaining a greater degree of esteem or love from the people than is for the glory of God.

Q. 9. How can we avoid this?

A. 1. Earnestly pray for a piercing sense of the danger and sinfulness of it.

2. Take care how you ingratiate yourself too much with any people.

3. Or how you do it at all, by slackness of discipline,

4. Or by any method which another cannot follow.

5. Warn the people against esteeming or loving you too much.

6. Converse sparingly with those who are fond of you.

MONDAY, June 6.

THE following persons being present at the Foundery, John Wesley, Charles Wesley, Charles Manning, John Jones, Thomas Maxfield, Jonathan Reeves, John Bennet, James Jones, Samuel Larwood, John Trembath, Edward Perronet, Thomas Meyrick, William Holland, William Shent, William Darney, Richard Moss, Howel Harris; with William Briggs, William Welsh, Patrick Thompson, (of Newcastle,) Stewards: It was inquired,

Q. 1. How may the Leaders of classes be made more useful?

A. 1. Let each of them be diligently examined concerning his method of meeting a class.

2. Let more particular directions be given on those heads in which many of them have been wanting.

Q. 2. What directions?

A. 1. Let every Leader come into the Society Room as soon as ever service is ended, and there sit down and commune with God in his heart till the Preacher comes in.

2. Let no Leader go out till the exhortation and the whole service are ended.

3. Let none speak there but the Preacher or the Stewards, unless in answer to a question.

4. Let every Leader there give in a note of every sick person, and of every disorderly walker in his class.

5. Let every Leader send a note to the visiter weekly of every sick person.

6. Let the Leaders near Short's-Gardens meet the Preacher there every Monday night after preaching.

7. Let the Leaders converse with all the Preachers as frequently and as freely as possible.

8. In meeting classes, let them diligently inquire how every soul prospers. Not only how each person observes the outward rules, but how they grow in the knowledge and love of God.

Q. 3. Can any farther expedient be found for making these meetings lively and profitable to those who meet?

A. Let us try this. Let us observe what Leaders are most blessed to those intrusted to their care: and let these meet in other classes as often as possible, and see what hinders their growth in grace.

Q. 4. In the country Societies one Preacher has sometimes undone all which had been done by him who went before. How shall this be prevented for the time to come?

A. 1. Let it be contrived as often as may be, that one should not go before another comes.

2. When this cannot be, let him who leaves any place leave a written account of what he has done.

Q. 5. How may we profit more by the work of God carried on in the distant Societies?

A. Let the Preachers resident in each send a circumstantial account to the Minister at the Foundery:

First, Of every remarkable conversion.

Secondly, Of every one who dies in the triumph of faith.

Q. 6. How are our Societies divided?

A. Into nine divisions, thus:

I. *London*: including, 1. London itself, 2. Kent and Surrey, 3. Essex, 4. Brentford, 5. Windsor, 6. Wycombe, 7. Oxford, 8. Reading, 9. Blewberry, 10. Salisbury.

II. *Bristol*: including, 1. Bristol itself, 2. Kingswood, 3. Bath, 4. Bearfield, 5. The Devizes, 6. Road, 7. Coleford,

8. Oakhill, 9. Shepton-Mallet, 10. Middlesey, 11. Beercrocomb, 12. Taunton, 13. Collumpton.

III. *Cornwall*: including, 1. Tavistock, 2. Plymouth-Dock, 3. Trewint, 4. St. Tue, 5. Gwennap, 6. St. Agnes, 7. Illogan, &c., 8. St. Ives, 9. The western Societies.

IV. *Ireland*: including, 1. Dublin, 2. Tullamore, 3. Tyrrel's-Pass, 4. Athlone.

V. *Wales*: including, 1. Cardiff, 2. Fonmon, 3. Lanmais, &c., 4. Lanttrissent.

VI. *Staffordshire*: including, 1. Stroud, 2. Cirencester, 3. Stanley, 4. Evesham, 5. Wednesbury, 6. Shrewsbury, 7. Leominster.

VII. *Cheshire*: including, 1. Cheshire itself, 2. Nottingham, 3. Derbyshire, 4. Lancashire, 5. Sheffield.

VIII. *Yorkshire*: including, 1. Leeds, 2. Birstal, 3. Keighley, 4. Acomb, 5. Syke-house, 6. Epworth, 7. Hainton, 8. Grimsby, 9. The Fens.

IX. *Newcastle*: including, 1. Osmotherly, 2. Newcastle itself, 3. Sunderland, 4. Biddick, 5. Burnupfield, 6. Spen, 7. Swalwell, 8. Horsley, 9. Plessy, 10. Berwick-upon-Tweed.

Q. 7. How shall we have a more exact knowledge of the states of the Societies in each division?

A. Let the Preacher, assisted by the Steward in each Society, take an exact list of them every Easter.

2. Let those lists be transmitted, within three weeks after Easter, to the person appointed in each division to receive them: 3. Let this person at the same time diligently inform himself of the spiritual and temporal state of each Society: and,

4. Let him bring those lists with him to the following Conference, and give an account of all.

Q. 8. Would it not be of use if all the Societies were more firmly and closely united together?

A. Without doubt it would be much to the glory of God, to the ease of the Ministers, and to the benefit of the Societies themselves, both in things spiritual and temporal.

Q. 9. Might not the children in every place be formed into a little Society?

A. Let the Preachers try by meeting them apart, and giving them suitable exhortations.

NOVEMBER 16, &c., 1749.

Q. CAN there be any such thing as a general union of our Societies throughout England?

A. A proposal for this was made some time since. The substance of it is this:—

“May not all the Societies in England be considered as one body, united by one spirit?”

“May not that in London, the mother-church, consult for the good of all the churches?”

“May not the Stewards of this answer letters from all parts; and give advice, at least in temporals?”

Q. But how can the state of all the Societies be known to the Stewards in London?

A. Very easily, by means of the Assistant.

Q. Who is the Assistant?

A. That Preacher in each Circuit who is appointed, from time to time to take charge of the Societies and the other Preachers therein.

Q. How should an Assistant be qualified for this charge?

A. By walking closely with God, and having his work greatly at heart.

Q. What is the business of an Assistant?

A. 1. To see that the other Preachers in his Circuit behave well, and want nothing. 2. To visit the classes quarterly in each place: to regulate the Bands, and deliver new tickets. 3. To keep watch-nights and lovefeasts. 4. To take in, or put out of the Bands or Society. 5. To hold Quarterly Meetings, and therein diligently to inquire both into the spiritual and temporal state of each Society. 6. To take care that every Society be duly supplied with books, and that the money for them be constantly returned. 7. To send from every Quarterly Meeting a circumstantial account to London, (1.) Of every remarkable conversion. (2.) Of everyone who dies in the triumph of faith. 8. To take exact lists of his Societies every Easter, and transmit them to London before Whitsuntide. 9. To meet the married men, the married women, the single men, and the single women in the large Societies once a quarter. 10. To see that every Society have a private room, and a set of the Library for the Helper: and, 11. To travel with me once a year through the Societies in his Circuit.

Q. How many Circuits are there now?

A. Twelve. 1. London. 2. Bristol. 3. Wiltshire. 4. Cornwall. 5. Staffordshire. 6. Cheshire. 7. Leeds. 8. Haworth. 9. Lincolnshire. 10. Newcastle. 11. Wales. 12. Ireland.

Q. How may the married Preachers be provided for?

A. 1. Let the Assistant inquire at the Quarterly Meeting what each Preacher's wife will want for the ensuing quarter.
2. Let this be supplied first of all, out of the common stock.

Q. But what if a Preacher marries hand over head?

A. Then he must provide for himself.

Q. The Predestinarian Preachers have done much hurt among us. How may we prevent this for the future?

A. Let none of them preach any more in any of our Societies.

Q. Mr. Ingham seems to desire a re-union. Can we unite with him?

A. Yes, as soon as he returns to the old Methodist doctrine. Meantime let us behave with all tenderness and love.

[The above Minutes are inserted here, as being the only record published by Mr. Wesley concerning the Conference of 1749. The pamphlet from which they are reprinted is without a date; but, on comparing them carefully with the manuscript Minutes of that year, which will be published in the Appendix to the present volume, there will be found some discrepancies, which seem to render it probable that the publication of them was delayed until after the Conference of 1753, and that the number of Circuits was corrected up to that date.]

[It does not appear that any Minutes of the Conferences, taking the form of an Annual Record, were published, after the year 1749, till 1765. The Editor of Volume I., A.D. 1812, suggests, in explanation, that the Doctrines and main particulars of Discipline had been already agreed upon. In the interim, fifteen Conferences (at least) were held; but of most of these there are scanty records, and only in the form of manuscript memoranda. (See Appendix to the present volume.) The following notices occur in Mr. Wesley's Journal, under the successive dates:—

BRISTOL, 1750. March 8, and following days.—“I desired all the Preachers that were in Bristol to meet me at four in the afternoon; and so every day while I was in town. In the evening God rent the rocks again. I wondered at the words He gave me to speak. But He doeth whatsoever pleaseth Him.”

BRISTOL, 1751. March 11–15.—“Our Conference began; and the more we conversed, the more brotherly love increased. The same spirit we found on Tuesday and Wednesday. I expected to have heard many objections to our first doctrines; but none appeared to have any: We seemed to be all of one mind, as well as one heart.

"Fri. 15.—I mentioned whatever I thought was amiss, or wanting, in any of our brethren. It was received in a right spirit, with much love, and serious, earnest attention; and, I trust, not one went from the Conference discontented, but rather blessing God for the consolation."

LEEDS, 1751. May 15.—"We had a little Conference with about thirty Preachers. I particularly inquired concerning their grace, and gifts, and fruit; and found reason to doubt of one only."

LEEDS, 1753. May 22–26.—"Most of our Preachers met, and conversed freely together; as we did, morning and afternoon, to the end of the week, when our Conference ended with the same blessing as it began: God giving us all to be not only of one heart, but of one judgment."

LONDON, 1754. May 22, and following days.—"Our Conference began; and the spirit of peace and love was in the midst of us. Before we parted, we all willingly signed an agreement, not to act independently on each other: So that the breach lately made has only united us more closely together than ever."

LEEDS, 1755. May 6, and following days.—"Our Conference began at Leeds. The point on which we desired all the Preachers to speak their minds at large was, 'Whether we ought to separate from the Church?' Whatever was advanced on one side or the other was seriously and calmly considered; and on the third day we were all fully agreed in that general conclusion,—that (whether it was *lawful* or not) it was no ways *expedient*."

BRISTOL, 1756. August 26–28.—"About fifty of us being met, the Rules of the Society were read over, and carefully considered one by one: But we did not find any that could be spared. So we all agreed to abide by them all, and to recommend them with our might.

"We then largely considered the necessity of keeping in the Church, and using the Clergy with tenderness; and there was no dissenting voice. God gave us all to be of one mind and of one judgment.

"Fri. 27.—The Rules of the Bands were read over and considered, one by one; which, after some verbal alterations, we all agreed to observe and enforce.

"Sat. 28.—The Rules of Kingswood School were read and considered, one by one; and we were all convinced they were agreeable to Scripture and reason: In consequence of which it was agreed,—

"1. That a short account of the design and present state of the School be read by every Assistant in every Society: And,

"2. That a subscription for it be begun in every place, and (if need be) a collection made every year.

"My brother and I closed the Conference by a solemn

declaration of our purpose never to separate from the Church ; and all our brethren concurred therein."

LONDON, 1757. August 4-11.—"Our Conference began the next morning, and continued till the Thursday following. From the first hour to the last there was no jarring string, but all was harmony and love."

BRISTOL, 1758. August 13, and following days.—"Our yearly Conference begun and ended in perfect harmony."

LONDON, 1759. August 8-11.—"Our Conference began, the time of which was almost entirely employed in examining whether the spirit and lives of our Preachers were suitable to their profession. On Saturday, in the afternoon, we concluded. Great was the unanimity and love that reigned among us ; and if there were any who hoped or feared the contrary, they were happily disappointed."

BRISTOL, 1760. August 29, 30.—"I spent the two following days with the Preachers, who had been waiting for me all the week : And their love and unanimity was such as soon made me forget all my labour."

LONDON, 1761. September 1-5.—"Our Conference began, and ended on Saturday."

LEEDS, 1762. August 9, and following days.—"Our Conference began on Tuesday morning ; and we had great reason to praise God for His gracious presence from the beginning to the end."

LONDON, 1763. July 19-23.—The Conference "began on Tuesday, July 19, and ended on Saturday, 23. And it was a great blessing that we had peace among ourselves, while so many were making themselves ready for battle."

BRISTOL, 1764. August 6, and following days.—"On Monday, the 6th, our Conference began. The great point I now laboured for was a good understanding with all our brethren of the Clergy who are heartily engaged in propagating vital religion."]

*See a reference to the proceedings of this Conference in
Pawson's Life. Eld. Methodist Preachers 2-31*

MANCHESTER, August 20, 1765.

Q. WHAT Preachers are ADMITTED this year?

A. John Mason, Peter Price, Moseley Cheek, Robert Costerdine, John Whitehead, Barnabas Thomas, James Stephens, James Dempster.

Q. Who are admitted ON TRIAL?

A. William Orpe, William Ellis, James Brownfield, Duncan Wright, John Dillon, Samuel Woodcock, James Longbotham, Joseph Pilmoor, Richard Walsh, William Ashman, Richard Bourke, James Rea.

Q. Who act as ASSISTANTS this year?

A. John Jones, James Morgan, Joseph Cownley, John Helton, Peter Jaco, James Oddie, T. Lee, T. Taylor, Alexander Mather, John Furz, T. Johnson, George Story, John Murlin, Richard Henderson, T. Hanson, Jacob Rowell, Mark Davis, W. Thompson, Robert Roberts, T. Hanby, T. Rankin, Isaac Brown, George Roe, Thomas Newall, Richard Boardman.

Q. Who are the other TRAVELLING PREACHERS?

A. W. Penington, Richard Lucas, William Darney, Daniel Bumstead, William Brammah, John Morley, John Brandon, John Easton, James Clough, John Catermole, Thomas Tobias, John Gibbs, John Oldham, James Cotty, Thomas Carlill, James Glassbrook, William Minethorp, John Murray, John Oliver, Isaac Waldron, Joseph Guilford, John Shaw, John Poole, Paul Greenwood, Thomas Brisco, John Atlay, Nicholas Manners, John Nelson, Parson Greenwood, George Hudson, Thomas Mitchell, James Kershaw, Jeremiah Robertshaw, John Ellis, John Pawson, Christopher Hopper, Matthew Lowes, William Whitwell, Joseph Thompson, Thomas Olivers, John Morgan, Martin Rodda, Thomas Roorke, Samuel Levick, Thomas Westell, Richard Blackwell, Robert Swindells, John Heslup, John Johnson.

Q. How are these STATIONED this year?

A. As follows:—

- | | |
|-----------------------|---|
| 1 <i>London,</i> | John Jones, W. Penington, R. Lucas, William Darney. |
| 2 <i>Sussex,</i> | Daniel Bumstead, Mark Davis. |
| 3 <i>Canterbury,</i> | W. Brammah, John Morley. |
| 4 <i>Colchester,</i> | John Brandon. |
| 5 <i>Norwich,</i> | John Easton, James Clough. |
| 6 <i>Bedford,</i> | John Catermole. |
| 7 <i>Oxfordshire,</i> | Thomas Tobias. |
| 8 <i>Wilts,</i> | Richard Henderson, John Slocomb, Richard Walsh, Thomas Simpson. |
| 9 <i>Bristol,</i> | John Helton, John Gibbs. |

- 10 *Devon*, George Roe, John Oldham, William Freemantle.
- 11 *Cornwall, East*, George Story, James Cotty, Thomas Carlill.
West, John Furz, John Mason, William Ellis.
- 12 *Staffordshire*, T. Hanson, William Orpe, James Glassbrook.
- 13 *Salop*, Alexander Mather, William Minethorp.
- 14 *Lancashire*, James Oddie, John Oliver, John Murray, Isaac Waldron.
- 15 *Derbyshire*, Robert Roberts, John Shaw, Joseph Guilford.
- 16 *Sheffield*, Peter Jaco, Paul Greenwood.
- 17 *Epworth*, Thomas Lee, T. Brisco, James Longbotham.
- 18 *Grimsby*, Richard Boardman, John Poole, Samuel Woodcock.
- 19 *Leeds*, Thomas Hanby, John Nelson.
- 20 *Birstal*, John Murlin, Parson Greenwood, John Pawson.
- 21 *Haworth*, Isaac Brown, John Atlay, Nicholas Manners, James Stephens, Robert Costerdine.
- 22 *York*, T. Johnson, T. Mitchell, George Hudson.
- 23 *Yarm*, Matthew Rowell, James Kershaw, James Brownfield.
- 24 *The Dales*, T. Rankin, John Ellis, Jeremiah Robertshaw.
- 25 *Newcastle*, Joseph Cownley, Christopher Hopper, Matthew Lowes, Moseley Cheek.
- 26 *Edinburgh*, Thomas Taylor.
- 27 *Dundee*, William Whitwell.
- 28 *Aberdeen*, Joseph Thompson.
- 29 *Glasgow*, Thomas Olivers.
- 30 *Glamorganshire*, Martin Rodda.
- 31 *Pembroke*, Thomas Newall.
- 32 *Dublin*, William Thompson, John Morgan.
- 33 *Cork*, R. Swindells, S. Levick, Barnabas Thomas.
- 34 *Limerick*, James Dempster, Thomas Roorke.
- 35 *Waterford*, John Dillon, T. Brisco.
- 36 *Athlone*, T. Westell, John Heslup, John Whitehead.
- 37 *Castlebar*, R. Blackwell.
- 38 *Newry*, James Rea.
- 39 *Londonderry*, John Johnson.

Q. What does the Kingswood Collection amount to?

A. A hundred pounds, nine shillings, and seven pence.

Q. What are the rules relating to the Preachers' Fund?

A. As to the subsistence of those who are so entirely worn out, that they cannot preach at all;

1. Let every Travelling Preacher contribute half-a-guinea yearly, at the Conference.

2. Let this, till it can be safely placed out, be lodged in the hands of three Stewards, approved of by the majority of the Preachers.

3. The present Stewards are, Samuel Franks, at *London*; William Hey, at *Leeds*; John Hosmer, at *Sunderland*.

4. Every one, when he is received as a Travelling Preacher, is to pay one guinea.

5. This Fund is never to be reduced to less than a hundred pounds.

6. Out of this are to be supplied superannuated Travelling Preachers, and, when they die, their widows and children.

7. Every superannuated Preacher shall receive, at least, ten pounds a year.

8. Every widow of such a Preacher shall receive, once for all, a sum not exceeding forty pounds.

9. Every child left by such a Preacher shall receive, once for all, a sum not usually exceeding ten pounds: but this cannot be claimed by any child whose mother has received forty pounds.

10. None is entitled to anything from this Fund till he has subscribed two guineas.

11. Nor any person, from the time he ceases (unless superannuated) to be a Travelling Preacher.

12. Nor any who neglects paying his subscription for four years.

13. But whoever is excluded shall have the money he has subscribed returned.

14. Let an exact account of all receipts and disbursements be produced at the yearly Conference, by Francis Gilbert, Secretary.

Q. What does the Yearly Subscription amount to?

A. Seven hundred and seven pounds, eighteen shillings.

Q. How was this disposed of?

	£.	s.	d.
A. For buildings	578	0	0
To the Preachers	53	1	0
For law	38	17	0

£669 18 0

This was the first distribution: but the small remainder was soon divided among the Preachers who were in want, as far as it would go.

Q. We are still overrun with debt: what can be done?

A. Let no preaching-house anywhere be begun, but by the advice of the Assistant. And let no Assistant consent thereto without an absolute necessity.

Q. Are the houses already built safe?

A. Not all. Some of them are not regularly settled yet. Several Trustees for others are dead.

Q. How shall this be remedied?

A. Let a person be sent through England, to survey the deeds, and supply the Trustees wanting.

Q. Is anything farther advisable with regard to these houses?

A. In all our future buildings,

1. Let all the windows be sashed, opening downwards.

2. Let there be no tub-pulpits: and, 3. No backs to the seats.

Q. Should the men and women sit apart everywhere?

A. By all means. Every Preacher look to this.

Q. Why is field-preaching often omitted?

A. To please the Stewards or Society. Let it be so no more.

Q. How late may the evening-preaching begin?

A. Never, but in harvest-time, later than seven.

Q. How long should a lovefeast last?

A. Never above an hour and half: every one should be at home by nine.

Q. Should the people break the cake to each other at a lovefeast?

A. By no means. That silly custom, invented by James Wheatley, creates much confusion.

Q. Are all the Preachers merciful to their beasts?

A. Perhaps not. Every one ought, 1. Never to ride hard.

2. To see with his own eyes his horse rubbed, fed, and bedded.

Q. What can be done to prevent our people needlessly removing from one Society to another?

A. 1. Let none remove without the advice of the Assistant.

2. Let none be received in another Society without a certificate from the Assistant, in these words: "A. B., the bearer, is now a member of our Society in ———. I believe *he* has a sufficient cause to remove from hence."

3. Let notice be immediately given of this in every Society.

Q. Would it not be well to have one ticket everywhere?

A. It would. Send the form from London directly.

Q. Can R— W— preach among us?

A. No: we are not satisfied as to his moral character.

Q. Can we receive R— F—, or I— H—, as itinerants?

A. Not unless we could pay their debts.

Q. Ought we to insist upon our rule, that no Preacher print anything without your approbation?

A. Undoubtedly: and whoever does it for the time to come cannot take it ill, if he is excluded from our Connexion. Let every one take this warning, and afterwards blame none but himself.

Q. When and where shall our next Conference be?

A. At Leeds, beginning on Tuesday, August 14.

Q. What was the rise of Methodism, so called?

A. In 1729, my brother and I read the Bible; saw inward and outward holiness therein; followed after it, and incited others so to do. In 1737 we saw, "This holiness comes by faith." In 1738 we saw, "We must be justified before we are sancti-

fied." But still holiness was our point, inward and outward holiness.

God then thrust us out, utterly against our will, to raise a holy people.

When Satan could no otherwise prevent this, he threw Calvinism in our way; and then Antinomianism, which struck at the root both of inward and outward holiness.

Then many Methodists grew rich, and thereby lovers of the present world.

Next, they married unawakened or half-awakened wives, and conversed with their relations. Hence, worldly prudence, maxims, customs, crept back upon us, producing more and more conformity to the world.

There followed gross neglect of relative duties, especially education of children.

This is not cured by the Preachers. Either they have not light or not weight enough.

But the want of these may be in some measure supplied by publicly reading the Sermons everywhere; especially the fourth volume, which supplies them with remedies suited to the disease.

Q. Might not some parts of the late Conference in Dublin be of use to us?

A. They might; which therefore are subjoined.

Q. What can be done to make the people sing better?

A. 1. Teach them to sing by note, and to sing our tunes first.

2. Take care they do not sing too slow.

3. Exhort all that can, in every congregation, to sing.

4. Set them right that sing wrong. Be patient herein.

Q. Have the Preachers observed the rules?

A. Not exactly. For the time to come let them take care,

1. To meet the Society and the Bands everywhere.

2. To encourage all in the Bands to speak freely.

3. In Dublin, Cork, and Limerick, to meet the married men and married women, the single men and single women, apart.

4. In all the larger Societies meet the children.

5. Use intercession on Friday; and recommend fasting, both by precept and example.

Q. But how can we encourage the women in the Bands to speak, since "it is a shame for women to speak in the church?" 1 Cor. xiv. 35.

A. I deny, 1. That *speaking* here means any other than speaking as a public teacher. This St. Paul suffered not, because it implied "usurping authority over the man." 1 Tim. ii. 12. Whereas no authority either over man or woman is usurped by the speaking now in question. I deny, 2. That the church in that text means any other than the great congregation.

Q. Is not family-worship partly neglected, partly performed in a dull, formal manner?

A. It is. Therefore strongly recommend, both in public and private, the having family-prayer, morning and evening, after reading a chapter, and that in the most lively manner. And read publicly that part of Mr. Philip Henry's Life, enforcing it as a pattern.

Q. Are our people good economists?

A. In public and private, enlarge on economy as a branch of religion.

Q. Are they guarded in their words?

A. Not sufficiently. Warn them against little oaths; as, Upon my life, my faith, my honour. And against compliments. Let them use no unmeaning words.

Q. Should we recommend calling each other brother and sister?

A. It may be done tenderly and prudently.

Q. Do not they in general talk too much, and read too little?

A. They do. Let them retrench but half the time they spend in talking, and they will have time enough to read. Speak of this everywhere. Reprove them publicly and privately for reading less useful books. Do not talk too much yourself. If you stay above an hour at any place, take out a book and read.

Q. Have they left off snuff?

A. No. Many are absolutely enslaved to it still. In order to redress this great evil,

1. Speak to anyone who takes it in sermon-time.

2. Let no Preacher touch it on any account.

3. Show the Societies the evil of it.

Q. How shall we cure them of drinking drams?

A. 1. Let no Preacher drink any, on any pretence.

2. Strongly dissuade our people from it.

3. Answer their pretences; particularly those of curing the colic, and helping digestion.

Q. Is not their religion usually too superficial?

A. It is. To remove this, preach on the most spiritual subjects. Exhort all believers to go on to perfection. And earnestly recommend private prayer, reading the Scriptures, and universal self-denial.

LEEDS, August 12, &c., 1766.

Q. WHAT Preachers are ADMITTED this year?

A. William Orpe, William Ellis, James Brownfield, Samuel Woodcock, James Longbotham, Joseph Pilmoor, William

Barker, Thomas Simpson, Duncan Wright, James Dillon, James Rea; Richard Bourke remains on trial till we know what his debts are.

Q. William Ellis, have you faith in Christ? Are you going on to perfection? Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and His work?

Do you know the Methodist doctrine? Have you read the Sermons? The Notes on the New Testament?

Do you know the Methodist plan? Have you read the Plain Account? The Appeals?

Do you know the Rules of the Society? Of the Bands? Do you keep them?

Do you take no snuff? Tobacco? Drams?

Do you constantly attend the church and sacrament?

Have you read the Minutes? Are you willing to conform to them?

Have you considered the Twelve Rules of a Helper; especially the first, tenth, and twelfth?

Will you keep them for conscience' sake?

Are you determined to employ all your time in the work of God?

Will you preach every morning and evening? Endeavouring not to speak too loud or too long? Not lolling with your elbows? Have you read the "Rules of Action and Utterance?"

Will you meet the Society, the Bands, the Select Society, the Leaders (of Bands and Classes) in every place?

Will you diligently and earnestly instruct the children, and visit from house to house?

Will you recommend fasting, both by precept and example?

The same questions were proposed to the rest severally, before they were admitted.

Q. Who are admitted ON TRIAL?

A. Thomas Dancer, Simon Day, Benjamin Rhodes, John Allen, Thomas Halliday, Lancelot Harrison.

Q. Who act as ASSISTANTS this year?

A. John Jones, William Penington, Thomas Hanson, Alexander Mather, Richard Henderson, Thomas Simpson, John Furz, John Mason, William Orpe, Thomas Johnson, P. Jaco, James Clough, Robert Roberts, T. Mitchell, Thomas Rankin, Thomas Lee, James Oddie, Isaac Brown, Richard Boardman, John Heslup, Joseph Cownley, Jacob Rowell, T. Taylor, John Helton, James Morgan, M. Davis, William Thompson, T. Brisco.

Q. What Preachers are LAID ASIDE this year?

A. J—— B——, and J—— M——.

Q. How are the Preachers STATIONED?

- A. 1 *London*, John Jones, John Murlin, Richard Blackwell,
Duncan Wright.
- 2 *Sussex*, William Penington, John Catermole.
- 3 *Canterbury*, John Easton.
- 4 *Colchester*, Thomas Tobias.
- 5 *Norwich*, Thomas Hanson, Benjamin Rhodes.
- 6 *Bedfordshire*, James Glassbrook.
- 7 *Oxfordshire*, William Minethorp.
- 8 *Wilts*, Alexander Mather, Thomas Dancer,
James Stephens, John Oldham.
- 9 *Bristol*, Richard Henderson, J. Nelson.
- 10 *Devon*, Thomas Simpson, James Cotty.
- 11 *Cornwall, East*, J. Furz, J. Davis, Joseph Pilmoor.
- 12 *West*, J. Mason, Simon Day, W. Barker.
- 13 *Staffordshire*, W. Orpe, N. Manners, J. Poole.
- 14 *Cheshire*, T. Johnson, Parson Greenwood.
- 15 *Lancashire*, Peter Jaco, Paul Greenwood,
John Pawson, John Allen.
- 16 *Derbyshire*, James Clough, Isaac Waldron, G. Hudson.
- 17 *Sheffield*, Robert Roberts, Joseph Guilford.
- 18 *Lincolnshire, East*, T. Mitchell, J. Ellis, T. Carlill.
- 19 *West*, Thomas Rankin, W. Brammah, L. Harrison.
- 20 *Leeds*, Thomas Lee, James Longbotham.
- 21 *Birstal*, James Oddie, Thomas Hanby, Daniel Bum-
stead, Moseley Cheek.
- 22 *Haworth*, I. Brown, J. Shaw, Robert Costerdine, John
Atlay.
- 23 *York*, R. Boardman, W. Whitwell, J. Standring,
Samuel Woodcock.
- 24 *Yarm*, John Heslup, J. Kershaw, W. Darney.
- 25 *The Dales*, J. Rowell, J. Robertshaw, T. Halliday.
- 26 *Newcastle*, J. Cownley, Christopher Hopper, J. Oliver,
Matthew Lowes.
- 27 *Dunbar*, William Ellis.
- 28 *Edinburgh*, John Helton, Joseph Thompson.
- 29 *Dundee*, Thomas Olivers.
- 30 *Aberdeen*, Thomas Taylor.
- 31 *Glasgow*, James Brownfield.
- 32 *Wales*, George Story, T. Newall.
- 33 *Dublin*, John Morgan, John Murray.
- 34 *Limerick*, Samuel Levick, Barnabas Thomas.
- 35 *Waterford*, Robert Swindells, T. Westell.
- 36 *Cork*, Mark Davis, John Dillon.
- 37 *Athlone*, Richard Bourke, Thomas Brisco,
J. Whitehead, W. Thompson.
- 38 *Castlebar*, James Dempster.
- 39 *North West*, John Johnson, James Morgan.
- 40 *East*, James Rea, Robert Williams.

Q. What numbers are in the Society at						
London?				Sheffield	-	583
Sussex	-	197		Epworth	-	665
Canterbury	-			Grimsby	-	700
Colchester	-	141		Leeds	-	1072
Norwich	-			Birstal	-	1376
Bedford	-	167		Haworth	-	1536
Oxfordshire	-			York	-	982
Wilts	-	941		Yarm	-	1103
Bristol	-	1089		The Dales	-	772
Devon	-			Newcastle	-	1804
Cornwall, East	-	580		Dunbar	-	
West	-	1655		Edinburgh	-	165
Staffordshire	-	836		Dundee, &c.	-	321
Salop	-	587		Wales		
Lancashire	-	1742		Ireland		
Derbyshire	-	739				

Q. What is the Kingswood Collection?

A. £118. 13s. 11d.

Q. What can be done for Kingswood?

A. 1. Put in James Hindmarsh and his wife as writing-master and house-keeper.

2. Desire Mr. Price to stay another year.

3. Appoint three or five Trustees.

4. Let each Bristol Preacher be an hour a week, at least, with the children.

Q. What is the Yearly Subscription?

A. £695. 2s. 11d.

Q. What places petition for help?

£.		£.	
A. Aberdeen	50 granted.	Heptonstall	10 granted.
Edinburgh	100	Padiham	
Portarlinton		Bacup	
Londonderry		Bingley	5
Mountmelick	20	Bradford	40
Monkwearmouth	20	Halifax	10
Sunderland		Leeds	10
Alston		Rothwell	
Swaledale		Thorner	
Allandale	5	Horbury	
Barnardcastle	10	Seacroft	
Teesdale	4	Grimsby	5
Yarm	10	Louth	5
Thirsk	5	Sibsey	10
Stokesley	10	Boston	10
Whitby	5	Sheffield	5
York	10	Bradwell	
Scarborough		Rotherham	10

£.		£.
Derby	- 20 granted.	Darlaston
Nottingham		Lelant
Burton	- 30	St. Hilary
Creitch		Crowan
Ashby		Stithian
Stockport		St. Just
Congleton		Collumpton
Warrington		Pensford
Burslem		Bath
Macclesfield		Bradford
Bolton		Shepton
Liverpool		Shaftesbury
Chester		Bedford
Salop	- 4	Norwich
Birmingham	10	Colchester
Wolverhampton		Canterbury
Stroud		20*

Q. What is our total debt for building?

A. £11,383.

Q. We shall be utterly ruined if we go on thus. How may we prevent the increase of debt?

A. 1. Let no other building be undertaken till two-thirds of the money are subscribed.

2. We will allow nothing to any house which shall be begun after this day till the debt is reduced to £3,000.

3. Let every Preacher labour with his might to increase the collection next year.

Q. Are the houses settled according to the plan?

A. Most of them are. Let each Assistant take care that the rest be so settled without delay; that at Liverpool in particular.

And let a Counsel be consulted concerning the deeds, and concerning indorsing new Trustees.

Q. But what if the proprietors delay conveying the houses, because they are in debt?

A. Then let them give a bond, that they will convey as soon as they are indemnified.

And let no Classes meet in any preaching-house.

Q. 4. Are the roofs of most of them well built?

A. They need never rise above a third of the breadth.

5. Let a collection for the School be made in June next, in every preaching-house in England, Scotland, and Ireland.

Q. What is received this year for the Preachers' Fund?

A.

Q. Need any rule be added relative to this?

* The remainder was divided among the Preachers who were in want.

A. Yes. Let every Preacher who does not bring or send his money to the Conference be fined 2s. 6d.

Q. It was agreed at the last Conference, that the men and women should sit apart everywhere. Is there any exception to this?

A. There is one. In those galleries where they have been accustomed to sit together, they may do so still. But let them sit apart everywhere below, and in all new-erected galleries.

Q. It was also agreed, that field-preaching should not be omitted to please anyone. But who is proper to preach abroad?

A. 1. The Assistant.

2. Any Preacher whom he advises to it.

Q. We agreed, none should remove from one Society to another without a certificate from the Assistant. Has this been well observed?

A. No. Let every Assistant observe it better for the time to come.

Q. When and where may our next Conference begin?

A. At London, the third Tuesday in August.

Q. How may each Assistant take a regular catalogue of the Societies?

A. By writing the names of the members as they live in house-row, without regarding the Classes.

Q. Should we give the Rules of the Society to everyone, when taken on trial?

A. By all means. And let every Band-Leader have the Band-Rules.

Q. Should we repeat or enforce the rules relating to ruffles, lace, snuff, and tobacco?

A. Enforce them vigorously, though calmly. When any person is admitted into a Society, even good-breeding requires him to conform to the Rules of that Society.

Q. When should we enforce them in Ireland and Scotland?

A. Without delay. Only show them the *reasonableness* of it in Scotland, and they will conform to anything.

Q. Have the Sermons on Wandering Thoughts, In-being Sin, the Lord our Righteousness, and the Scripture-Way of Salvation, been carefully dispersed?

A. No. Let each Assistant do it now.

And let each insist on cleanliness and decency everywhere; and give an account to his successor of the state of things in his Circuit.

Let him likewise so order the preaching in his Circuit, that no Preacher may be obliged to miss the church more than two Sundays in a month.

Q. Are we not then Dissenters?

A. We are irregular, 1. By calling sinners to repentance in all places of God's dominion. 2. By frequently using extemporary prayer. Yet we are not *Dissenters* in the only sense which our

law acknowledges: namely, persons who believe it is sinful to attend the service of the Church: for we do attend it at all opportunities. We will not, dare not separate from the Church, for the reasons given several years ago. We are not *Seceders*, nor do we bear any resemblance to them. We set out upon quite opposite principles. The Seceders laid the very foundation of their work in judging and condemning others. We laid the foundation of our work in judging and condemning ourselves. They begin everywhere with showing their hearers how fallen the Church and Ministers are. We begin everywhere with showing our hearers how fallen they are themselves.

And as we are not Dissenters from the Church now, so we will do nothing willingly which tends to a separation from it. Therefore let every Assistant immediately so order his Circuit, that no Preacher may be hindered from attending the church more than two Sundays in the month. Never make light of going to church, either by word or deed. Remember Mr. Hook, a very eminent and a zealous Papist. When I asked him, "Sir, what do you for public worship here, where you have no Romish sermon?" He answered, "Sir, I am so fully convinced it is the duty of every man to worship God in public, that I go to church every Sunday. If I cannot have such worship as I would, I will have such worship as I can."

But some may say, "Our own service is public worship." Yes, *in a sense*: but not such as supersedes the Church Service. We never designed it should. We have a hundred times professed the contrary. It pre-supposes public prayer, like the sermons at the University. Therefore I have over and over advised, Use no *long prayer*, either before or after sermon. Therefore I myself frequently use only a collect, and never enlarge in prayer, unless at intercession, or on a watch-night, or on some extraordinary occasion.

If it were designed to be instead of Church Service, it would be essentially defective. For it seldom has the four grand parts of public prayer; deprecation, petition, intercession, and thanksgiving. Neither is it, even on the Lord's day, concluded with the Lord's Supper.

The hour for it on that day, unless where there is some peculiar reason for a variation, should be five in the morning, as well as five in the evening. Why should we make God's day the shortest of the seven?

But if the people put ours in the place of the Church Service, we hurt them that stay with us, and ruin them that leave us. For then they will go nowhere, but lounge the Sabbath away, without any public worship at all. I advise, therefore, all the Methodists in England and Ireland, who have been brought up in the Church, constantly to attend the Service of the Church, at least, every Lord's day.

Q. But what power is this, which *you* exercise over all the Methodists in Great Britain and Ireland?

A. Count Z. loved to keep all things close. I love to do all things openly. I will therefore tell you all I know of the matter, taking it from the very beginning.

1. In November, 1738, two or three persons, who desired to flee from the wrath to come, and then seven or eight more, came to me in London, and desired me to advise and pray with them. I said, "If you will meet on Thursday night, I will help you as well as I can." More and more then desired to meet with them, till they were increased to many hundreds. The case was afterwards the same at Bristol, Kingswood, Newcastle, and many other parts of England, Scotland, and Ireland. It may be observed, the desire was on *their* part, not *mine*. My desire was, to live and die in retirement. But I did not see that I could refuse them my help, and be guiltless before God.

Here commenced my power; namely, a power to appoint when, and where, and how they should meet; and to remove those whose life showed that they had no desire to "flee from the wrath to come." And this power remained the same, whether the people meeting together were twelve, twelve hundred, or twelve thousand.

2. In a few days, some of them said, "Sir, we will not sit under you for nothing. We will subscribe quarterly." I said, "I will have nothing, for I want nothing. My Fellowship supplies me with all, and more than I want." One replied, "Nay, but you want £115 to pay for the lease of the Foundry. And likewise a large sum of money will be wanting to put it into repair." On this consideration, I suffered them to subscribe. And, when the Society met, I asked, "Who will take the trouble of receiving this money, and paying it where it is needful?" One said, "I will do it, and keep the account for you." So here was the first *Steward*. Afterwards I desired one or two more to help me as Stewards, and, in process of time, a greater number.

Let it be remarked, it was I myself, not the people, who chose these Stewards, and appointed to each the distinct work wherein he was to help me, as long as I desired. And herein I began to exercise another sort of power; namely, that of appointing and removing Stewards.

3. After a time, a young man came, T. Maxfield, and said he desired to help me as a son in the Gospel. Soon after came a second, Thomas Richards, and a third, Thomas Westell.—These severally desired to serve me as sons, and to labour when and where I should direct. Observe, these likewise desired *me*, not I *them*. But I durst not refuse their assistance. And here commenced my power to appoint each of these, when, where, and how to labour; that is, while he chose to continue with me: for each had a power to go away when he pleased; as I had also

to go away from them, or any of them, if I saw sufficient cause. The case continued the same, when the number of Preachers increased. I had just the same power still, to appoint when, and where, and how each should help me; and to tell any, if I saw cause, "I do not desire your help any longer." On these terms, and no other, we joined at first; on these we continue joined. But they do me no favour in being directed by me. It is true, my reward is with the Lord. But at present I have nothing from it but trouble and care, and often a burden I scarce know how to bear.

4. In 1744, I wrote to several Clergymen, and to all who then served me as sons in the Gospel, desiring them to meet me in London, to give me their advice concerning the best method of carrying on the work of God. *They* did not desire this meeting, but *I* did, knowing that "in a multitude of counsellors there is safety." And when their number increased, so that it was neither needful nor convenient to invite them all, for several years I wrote to those with whom I desired to confer, and these only met at the place appointed, till at length I gave a general permission that all who desired it might come.

Observe: I myself sent for these, of my own free choice; and I sent for them, to *advise*, not *govern* me. Neither did I at any of those times divest myself of any part of that power above described, which the Providence of God had cast upon me, without any design or choice of mine.

What is that power? It is a power of admitting into and excluding from the Societies under my care; of choosing and removing Stewards; of receiving or not receiving Helpers; of appointing them when, where, and how to help me; and of desiring any of them to meet me, when I see good. And as it was merely in obedience to the Providence of God, and for the good of the people, that I at first accepted this power, which I never sought, nay, a hundred times laboured to throw off; so it is on the same considerations, not for profit, honour, or pleasure, that I use it at this day.

5. But several gentlemen are much offended at my having *so much power*. My answer to them is this:

I did not seek any part of this power. It came upon me unawares. But when it was come, not daring to bury that talent, I used it to the best of my judgment.

Yet I never was fond of it. I always did and do now bear it as my burden; the burden which God lays upon me, and therefore I dare not yet lay it down.

But if you can tell me any one, or any five men, to whom I may transfer this burden, who *can* and *will* do just what I do now, I will heartily thank both them and you.

6. But some of our Helpers say, "This is shackling free-born Englishmen," and demand a free Conference, that is, a meeting

of all the Preachers, wherein all things shall be determined by most votes.

I answer, It is possible, after my death, something of this kind may take place; but not while I live. To *me* the Preachers have engaged themselves to submit, to "serve me as sons in the Gospel." But they are not thus engaged to any man, or number of men, besides. To *me* the people in general will submit. But they will not yet submit to any other.

It is nonsense, then, to call my using this power, "shackling free-born Englishmen." None needs to submit to it, unless he will; so there is no shackling in the case. Every Preacher and every member may leave me when he pleases. But while he chooses to stay, it is on the same terms that he joined me at first.

"But this is arbitrary power; this is no less than making yourself a Pope."

If by *arbitrary* power you mean a power which I exercise *single*, without any colleagues therein, this is certainly true; but I see no hurt in it. *Arbitrary* in this sense is a very harmless word. If you mean, *unjust, unreasonable, or tyrannical*, then it is not true.

As to the other branch of the charge, it carries no face of truth. The Pope affirms that every Christian must do all he bids, and believe all he says, under pain of damnation. I never affirmed anything that bears any, the most distant resemblance to this. All I affirm is, "The Preachers who choose to labour with me, choose to serve me as sons in the Gospel." And, "The people who choose to be under my care, choose to be so on the same terms they were at first."

Therefore all talk of this kind is highly injurious to me, who bear this burden merely for *your* sakes. And it is exceeding mischievous to the people, tending to confound their understandings, and to fill their hearts with evil surmisings and unkind tempers toward me: to whom they really owe more, for taking all this load upon me, for exercising this very power, for shackling myself in this manner, than for all my preaching put together. Because preaching twice or thrice a day is no burden to me at all; but the care of all the Preachers and all the people is a burden indeed!

But all hitherto is comparatively little. I come now to speak of greater things.

I do not depend on seeing another Conference. Therefore I will now speak once for all, as taking my leave of you.

I cannot but know more of the state both of the Methodist Preachers and people than any other person: because I see more of the Preachers, and more of the people, in every part of the kingdom.

Therefore I can give you such an account both of the Preachers and the people, as no other person can.

And you are fully assured, that I am not prejudiced against either the Preachers or the people.

To begin with the latter. The world says, "The Methodists are no better than other people." This is not true. Yet it is nearer the truth than we are willing to imagine.

For, 1. Personal religion, either toward God or man, is amazingly superficial among us.

I can but just touch on a few generals. How little faith is there among us, how little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world; desire of pleasure, of ease, of praise, of getting money!

How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only in a few particulars:—

What servants, journeymen, labourers, carpenters, bricklayers, do as they would be done by? Which of them does as much work as he can? Set him down for a knave that does not.

Who does as he would be done by in buying and selling, particularly in selling horses? Write him knave that does not. And the Methodist knave is the worst of all knaves.

2. Family religion is shamefully wanting, and almost in every branch.

And the Methodists in general will be little better, till we take quite another course with them. For what avails public preaching *alone*, though we could preach like angels?

I heard Dr. Lupton say, "My father, visiting one of his parishioners, who had never missed going to church for forty years, then lying on his death-bed, asked him, 'Thomas, where do you think your soul will go?' 'Soul! soul!' said Thomas. 'Yes; do not you know what your soul is?' 'Ay, surely,' said he: 'why, it is a little bone in the back, that lives longer than the rest of the body.'" So much Thomas had learned by often hearing sermons, yea, and exceeding good sermons, for forty years!

We must instruct them *from house to house*: till this is done, and that in good earnest, the Methodists will be little better than other people.

Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled *Gildas Salvianus*, is well worth a careful perusal. A short extract from it I have subjoined. Speaking of this visiting from house to house, he says, p. 351:

We shall find many difficulties both in ourselves and in the people.

1. In ourselves there is much dulness and laziness; so that there will be much ado to get us to be faithful in the work.

2. We have also a base, man-pleasing temper, which makes us let men perish, rather than lose their love; and let them go quickly to hell, lest we should anger them.

3. Some of us have also a foolish bashfulness. We know not how to begin, or to speak plain. We blush to speak for Christ, or to contradict the devil, or to save a soul.

4. Our interest stops our mouths, and makes us unfaithful in the work of Christ.

5. But the great hindrance is, weakness of faith: so our whole motion is weak, because the spring of it is weak.

6. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, to win upon them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, and terror, and love, and meekness, and evangelical allurements!

And we have as many difficulties to grapple with in our people.

1. Too many of them will be unwilling to be taught, till we conquer their perverseness by the force of reason, and the power of love.

2. And many are so dull, that they will shun being taught, for fear of showing their dulness. And, indeed, you will find it extremely hard to make them understand the very plainest points.

3. And it is still harder to fix things on their heart, without which all our labour is lost. If you have not, therefore, great seriousness and fervency, what good can you expect? And when all is done, it is the Spirit of grace, He alone, who must do the work.

4. And when we have made some impressions upon their hearts, if we look not after them, they will soon die away.

But as great as this labour of private instruction is, it is absolutely necessary. For, after all our preaching, many of our people are almost as ignorant as if they had never heard the Gospel. I study to speak as plain as I can; yet I frequently meet with those who have been my hearers many years, who know not whether Christ be God or man; or, that infants have any original sin. And how few are there that know the nature of repentance, faith, and holiness! Most of them have a sort of confidence that Christ will justify and save them, while the world has their hearts, and they live to themselves. And I have found by experience, that one of these has learned more from an hour's close discourse, than from ten years' public preaching.

And undoubtedly this private application is implied in those solemn words of the Apostle: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be

instant in season, out of season ; reprove, rebuke, exhort, with all long-suffering and doctrine."

This is likewise necessary to the greater glory of God, by the fuller success of the Gospel. O brethren, if we could generally set this work on foot in all our Societies, and prosecute it skilfully and zealously, what glory would redound to God thereby ! If the common ignorance were thus banished, and our vanity and idleness turned into the study of the way of life, and every shop and every house busied in speaking of the word and works of God, surely God would dwell in our habitations, and make them His delight.

And this is necessary to the welfare of our people ; many of whom neither believe nor repent to this day. Look round about, and see how many of them are still in apparent danger of damnation ! And how can you walk, and talk, and be merry with such people, when you know their case ? Methinks, when you look them in the face, you should break forth into tears, as the Prophet did when he looked upon Hazeal, and then set on them with the most vehement and importunate exhortations. O then, for God's sake, and for the sake of poor souls, bestir yourselves ; and spare no pains that may conduce to their salvation.

What cause have we to bleed before the Lord this day, that have so long neglected this great and good work !—that have been Preachers so many years, and have done so little by personal instructions for the saving of men's souls ! If we had but set on this work sooner, how many more might have been brought to Christ ! And how much holier and happier might we have made our Societies before now ! And why might we not have done it sooner ? There were many hindrances in the way ; and so there are still, and always will be. But the greatest hindrance was in ourselves, in our dulness, and littleness of faith and love. O that God would thoroughly humble us, and cause us to bewail our own neglects ; that we may not think it enough to lament the sins of others, while we overlook our own !

But it is objected, 1. "This course will take up so much time, that we shall have no time to follow our studies."

I answer, 1. Gaining knowledge is a good thing ; but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge of God and eternity. 3. But you will have abundant time for gaining other knowledge too, if you spend all your mornings therein. Only sleep not more than you need ; talk not more than you need. And never be idle, nor triflingly employed. But, 4. If you can do but one, either follow your studies, or instruct the ignorant ; let your studies alone. I would throw by all the libraries in the world, rather than be guilty of the perdition of one soul.

It is objected, 2. "The people will not submit to it." If some do not, others will gladly. And the success with them

may be so much, as to repay all our labour. O let us herein follow the example of St. Paul. 1. For our general business, "serving the Lord with all humility of mind." 2. Our special work, "Take heed to yourselves, and to all the flock." 3. Our doctrine, "repentance toward God, and faith in our Lord Jesus Christ." 4. The place and manner of teaching, "I have taught you publicly, and from house to house." 5. The object, and internal manner, "I ceased not to warn everyone, night and day, with tears." This it is that must win souls, and preserve them. 6. His innocency and self-denial for the advantage of the Gospel, "I have coveted no man's silver or gold." 7. His patience, "Neither count I my life dear unto myself." And among all our motives, these should be ever before our eyes: 1. "The church of God, which He hath purchased with His own blood." 2. "Grievous wolves shall enter in; yea, of your own-selves shall men arise, speaking perverse things." Write all this upon your hearts, and it will do you more good than twenty years' study of lower things.

We may, 1. Every Preacher take an exact catalogue of those in Society, from one end of each town to the other. 2. Go to each house, and give, with suitable exhortation and direction, the "Instructions for Children." 3. Be sure to deal gently with them, and take off all discouragements as effectually as you can. See that the children get these by heart. Advise the grown persons to see that they understand them. And enlarge upon and apply every sentence as closely as you can. And let your dealing with those you begin with be so gentle, winning, and convincing, that the report of it may move others to desire your coming. True, it is far easier to preach a good sermon, than to instruct the ignorant in the principles of religion. And, as much as this work is despised by some, I doubt not but it will try the parts and spirits of us all. So Archbishop Usher: "Great scholars may think it beneath them to spend their time in teaching the first principles of the doctrine of Christ. But they should consider, that the laying the foundation skilfully, as it is the matter of greatest importance in the whole building, so it is the very master-piece of the wisest builder: 'According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation,' saith the great Apostle. And let the wisest of us all try, whenever we please, we shall find that to lay this ground-work rightly, to make an ignorant man understand the grounds of religion, will put us to the trial of all our skill."

Perhaps in doing this, it may be well,

1. After a few loving words spoken to all in the house, to take each person single into another room, where you may deal closely with them, about their sin, and misery, and duty. Set these home, or you lose all your labour. At least let none be present but those who are quite familiar with each other.

2. Hear what the children have learned by heart.

3. Choose some of the weightiest points, and try by farther questions how they understand them. As, "Do you believe you have sin in you? that you was born in sin? What does sin deserve? What remedy has God provided for guilty, helpless sinners?"

4. Often, with the question, suggest the answer. As, "What is repentance? Sorrow for sin, or a conviction that we are guilty, helpless sinners? What is faith? A divine conviction of things not seen?"

5. Where you perceive they do not understand the stress of your question, you must lead them into it by other questions. So I have asked some, "How do you think your many and great sins will be pardoned?" They answer, "By repenting and mending my life;" and never mention Christ. I ask farther, "But do you think your amendment will make satisfaction for your past sins?" They will answer, "We hope so, or else we know not what will." One would think now, these had no knowledge of Christ at all. And, indeed, some have not. But others have, and give such answers only because they do not understand the scope of the question. Ask them farther, "Can you be saved without the death of Christ?" They immediately say, No. And if you ask, "What has He done or suffered for you?" they will say, "He shed His blood for us;" and profess they trust in that for salvation. But many cannot express even what they have some conceptions of; nay, can scarce learn, when expressions are put into their mouths. With these you are to deal exceeding tenderly, lest they be discouraged.

6. If you perceive them troubled that they cannot answer, step in yourself, and take the burden off them, answering that question yourself: and then do it thoroughly and plainly, and make a full explication of the whole business to them.

7. Thus, when you have tried their knowledge, proceed to instruct them yourself, according to their several capacities. If a man understand the fundamentals, fall on what you perceive he most needs, either explaining further some doctrine of the Gospel, or some duty, or showing the necessity of something he neglects, as may be most edifying to him. If it be one that is grossly ignorant, give him a short recital of the Christian religion in the plainest words. And if you perceive he understands not, go over it again till he does, and, if possible, fix it in his memory.

8. Next inquire into his state, whether convinced or unconvinced; converted or unconverted. Tell him, if need be, what conversion is. And then renew and enforce the inquiry.

9. If you perceive he is unconverted, your next business is, to labour with all your skill and power to bring his heart to a sense of his condition. Set this home with a more earnest voice than you spoke before; for, if you get it not to the heart, you do nothing.

10. Conclude all with a strong exhortation, which must contain two parts: 1. The duty of the heart, in order to receive Christ; and, 2. The avoiding former sins, and constantly using the outward means. And here be sure, if you can, to get their promise to forsake sin, change their company, and use means. And do this solemnly; reminding them of the presence of God, that hears their promises, and will expect the performance.

11. Before you leave them, engage the head of each family to call all his family every Sunday, before they go to bed, and hear what they can rehearse; and so continue till they have learned all the "Instructions" perfectly. And afterwards take care that they do not forget what they have learned.

12. Speak differently according to the difference of them you have to deal with, as they are dull and obstinate, or timorous and tender. Be as plain as possible to those of weak capacities, and give them Scripture-proof for all you say.

Let us in every town, and wherever it is practicable, set upon this method in good earnest; and we shall soon find why *the people* are not better, viz., because *we* are not more knowing and more holy.

Q. Why are we not more knowing?

A. Because we are idle. We forget the very first rule, "Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time: neither spend any more time at any place than is strictly necessary."

I fear there is altogether a fault in this matter; and that few of us are clear. Which of you spends as many hours a day in God's work, as you did formerly in man's work? We talk, talk—or read history, or what comes next to hand.

We must, absolutely must, cure this evil, or give up the whole work.

But how? 1. Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in twenty-four.

"But I read *only* the Bible." Then you ought to teach others to read only the Bible, and, by parity of reason, to *hear only* the Bible. But if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible nor anything else.

This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul. He wanted others too. "Bring the books," says he, "but especially the parchments;" those wrote on parchment.

"But I have no taste for reading." Contract a taste for it by use, or return to your trade.

"But different men have different tastes." Therefore some may read less than others; but none should read less than this.

“But I have no books.” I will give each of you, as fast as you will read them, books to the value of five pounds. And I desire the Assistants will take care, that all the large Societies provide the “Christian Library” for the use of the Preachers.

2. In the afternoon follow Mr. Baxter’s plan. Then you will have no time to spare; none for learning Latin, or Greek, or Hebrew: you will have work enough for all your time. Then, likewise, no Preacher will stay with us who is as salt that has lost its savour. For, to such, this employment would be mere drudgery. And, in order to it, you will have need of all the knowledge you can procure.

The sum is: Go into *every house* in course, and teach *everyone* therein, young and old, if they belong to us, to be Christians, inwardly and outwardly.

Make every particular plain to their understanding. Fix it in their memory. Write it on their heart. In order to this, there must be line upon line, precept upon precept. I remember to have heard my father asking my mother, “How could you have the patience to tell that blockhead the same thing twenty times over?” She answered, “Why, if I had told him but nineteen times, I should have lost all my labour.” What patience indeed, what love, what knowledge is requisite for this!

Q. In what method should we instruct them?

A. Read, explain, enforce,

1. The Rules of the Society.

2. Instructions for Children.

3. The fourth volume of Sermons.

4. Philip Henry’s Method of Family-Prayer.

Over and above: wherever there are ten children in a Society, spend at least an hour with them twice a week. And do this, not in a dull, dry, formal manner, but in earnest, with your might.

“But I have no gift for this.” Gift or no gift, you are to do it, else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it; particularly studying the children’s Tracts.

Q. Why are not we more holy? Why do not we live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of Missionaries?

A. Because we are enthusiasts; looking for the end, without using the means.

In order to be thoroughly convinced of this, we need only consider the first Minutes, pp. 12, 13, and each examine himself upon each article.*

To touch only upon two or three instances:

* Reference is made to the Digest or Compendium published in 1763; which will be found at length in another part of this volume.

Do you rise at four? Or even at five, when you do not preach?

Do you fast once a week? Once a month? Do you know the obligation or benefit of it?

Do you recommend the five-o'clock hour for private prayer? Do you observe it? Do not you find that *any time is no time*?

O let us all "stir up the gift of God that is in us!" Let us no more "sleep, as do others." But whatsoever our "hand findeth to do," let us "do it with our might."

London, August 22, 1766.

LONDON, August 18, &c., 1767.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Richard Bourke, Benjamin Rhodes, John Allen, Alexander M'Nab, Lancelot Harrison, Thomas Dancer.

Q. 2. WHO REMAIN ON TRIAL?

A. William Fugill, Thomas Halliday, and John Smith.

Q. 3. Ought not all those who are admitted, to be present at the Conference?

A. By all means. Let it be so for the time to come. And let them be examined one by one, as in the last year's Conference.

Q. 4. WHO are ADMITTED ON TRIAL?

A. T. Janes, F. Asbury, John Peacock, John Wittam, Thomas Cherry, William Hunter, William Harry, Thomas Ryan, and William Collins.

Q. 5. What Preachers DESIST FROM TRAVELLING?

A. John Morley, James Stephens, Simon Day, William Whitwell, and James Kershaw.

Q. 6. Who act as ASSISTANTS this year?

A. Benjamin Colley, John Easton, Duncan Wright, William Minethorp, James Glassbrook, Alexander Mather, John Murlin, John Furz, Samuel Woodcock, Samuel Levick, Thomas Hanby, Thomas Taylor, J. Pawson, Thomas Johnson, Isaac Brown, T. Mitchell, T. Rankin, John Oliver, Daniel Bumstead, T. Brisco, Robert Costerdine, Richard Boardman, T. Lee, Jacob Rowell, James Oddie, George Hudson, W. Thompson, John Helton, James Deaves, Richard Bourke.

Q. 7. How are the Preachers STATIONED?

A. 1. *London*, William Buckingham, Benjamin Colley, Peter Jaco, Nicholas Manners, Thomas Janes.

2 *Sussex*, John Easton, John Allen.

3 *Canterbury*, Duncan Wright, Alexander M'Nab.

4 *Colchester*, Thomas Hanson.

5 *Norwich*, William Minethorp, Benjamin Rhodes.

6 *Bedfordshire*, James Glassbrook, Francis Asbury.

7 *Oxfordshire*, Richard Henderson.

- 8 *Wilts*, Alexander Mather, John Catermole,
William Orpe, John Haime.
- 9 *Bristol*, John Murlin, Peter Price.
- 10 *Devon*, John Furz, James Cotty.
- 11 *Cornwall, East*, Samuel Woodcock, John Magor, W. Barker.
- 12 *West*, Samuel Levick, John Davis, Joseph Harper,
Thomas Carlill.
- 13 *Staffordshire*, T. Hanby, Robert Roberts, J. W.
- 14 *Cheshire*, Thomas Taylor, Moseley Cheek.
- 15 *Lancashire*, John Pawson, John Whitehead,
John Poole, William Fugill.
- 16 *Derbyshire*, T. Johnson, James Clough, John Oldham.
- 17 *Sheffield*, Isaac Brown, John Shaw.
- 18 *Lincoln, East*, T. Mitchell, John Standring, Lancelot Harrison.
- 19 *West*, T. Rankin, John Ellis, John Peacock.
- 20 *Leeds*, John Oliver, Parson Greenwood.
- 21 *Birstal*, Daniel Bumstead, John Nelson,
Thomas Brisco, Thomas Westell.
- 22 *Haworth*, Robert Costerdine, Joseph Guilford,
John Wittam, Thomas Cherry.
- 23 *York*, Richard Boardman, Jeremiah Robertshaw,
T. Newall, James Longbotham.
- 24 *Yarm*, T. Lee, John Heslup, Matthew Lowes.
- 25 *The Dales*, Jacob Rowell, William Brammah, William Hunter.
- 26 *Newcastle*, James Oddie, Joseph Cownley, William Ellis,
William Darney; Christopher Hopper, Super-
numerary.
- 27 *Wales*, George Hudson, Joseph Pilmoor,
William Harry.
- 28 *Glasgow*, } John Atlay,
- 29 *Dunbar*, } Thomas Simpson and Joseph Thompson.
Let John Atlay and Joseph Thompson change
the first week in February.
- 30 *Edinburgh*, William Thompson, Mark Davis.
This Circuit includes Leith, Dalkeith, Lin-
lithgow, and Burrowstoness. Each Preacher
is to be a fortnight in the city and in the
country alternately.
- 31 *Dundee*, } Richard Blackwell, } Change on Michaelmas-
- 32 *Aberdeen*, } James Brownfield. } day, Christmas-day, Lady-
day, and Midsummer-day: on that day let
them meet at Brechin.
- 33 *Dublin*, } John Helton, T. Olivers, (J. Johnson, Supernu-
merary,)
- 34 *Limerick*, } James Deaves, George Story.
Let the two former change with the latter, on
February 1.
- 35 *Waterford*, James Rea.

36 <i>Cork</i> ,	} Richard Bourke,	} Change every sixth Monday
37 <i>Bandon</i> ,	} John Mason.	} without fail.
38 <i>Castlebar</i> ,	W. Penington, Robert W.,	} Change Fe-
39 <i>Athlone</i> ,	Robert Swindells, J. Dempster.	} bruary 1.
40 <i>Augher</i> ,	John Dillon, John Murray, Barnabas Thomas.	
	Change every fourth Monday.	
41 <i>Armagh</i> ,	Thomas Ryan, John Smith,	
	John Morgan, Thomas Halliday.	

Q. 8. What number are in the Society at

London?	-	-	2250	Epworth	-	-	769
Sussex	-	-	176	Grimsby	-	-	693
Kent	-	-	147	Leeds	-	-	1120
Colchester	-	-	145	Birstal	-	-	1491
Norwich	-	-	293	Haworth	-	-	1366
Bedford	-	-	208	York	-	-	1000
Oxfordshire	-	-	142	Yarm	-	-	825
Wilts	-	-	840	The Dales	-	-	833
Bristol	-	-	1064	Newcastle	-	-	1837
Devon	-	-	413	Glasgow	-	-	64
Cornwall, East	-	-	558	Dunbar	-	-	40
West	-	-	1602	Edinburgh	-	-	150
Staffordshire	-	-	906	Dundee	-	-	40
Cheshire	-	-	525	Aberdeen	-	-	174
Lancashire	-	-	1875	Wales	-	-	232
Derbyshire	-	-	741				
Ireland	-	-	2801	In all	-	-	25,911
Sheffield	-	-	591				

Q. 9. What is the Kingswood Collection?

A. £121. 9s.

Q. 10. This will by no means answer the demand. What can be done to procure a sufficient supply?

A. 1. Let every Preacher seriously consider the urgency of the case.

2. Let the Midsummer Collection be made in every place, great and small.

3. Let a Subscription be set on foot at Dublin, Newcastle, Leeds, Manchester, and Liverpool.

Q. 11. What is the Yearly Subscription?

A. £804. 14s. 8½d.

Q. 12. What part of this was paid for law?

A. £134. 1s.

Q. 13. What, to supply the necessities of the Preachers?

A. £148.

Q. 14. What is reserved for contingent expenses?

A. £30. 13s. 9½d.

Q. 15. What remained to be divided?

A. £491. 19s. 11d.

Q. 16. How many places petition for help?

A. About seventy.

Q. 17. What can be done to enlarge this Collection?

A. 1. Let every Assistant begin the Subscription at Christmas, and begin the Collection at Easter.

2. Let him lay the whole case before the people, and urge them to do all they can.

Q. 18. Can we make a push toward paying the whole debt?

A. I will state the case in writing to the most substantial men in our Society.

Q. 19. What is received this year for the Preachers' Fund?

A. £54. 14s. 6d.

Q. 20. Need any rule be added relative to this?

A. Yes. Let none have any claim on this Fund till it amounts to five hundred pounds.

2. Let it never sink lower than this.

3. Let a Preacher's widow receive yearly a sum not exceeding ten pounds during her widowhood.

4. No money shall be returned to an excluded Preacher.

Q. 21. Who are the present Stewards for the Preachers' Fund?

A. Joseph Cownley and John Murlin.

Q. 22. Who are the present Committee?

A. Peter Jaco, Duncan Wright, Thomas Hanby, Robert Roberts, Alexander Mather, Peter Price, Thomas Johnson, John Pawson, James Oddie, Mark Davis, Thomas Olivers, William Penington.

Q. 23. What is the safest way of leaving a legacy for the use of these Funds?

A. To leave it absolutely to a person they can confide in; suppose, to Mr. Wesley.

Q. 24. When and where may our next Conference begin?

A. At Bristol, the third Tuesday in August.

Q. 25. Are our preaching-houses settled in our form safe? Should we not have the opinion of a counsel?

A. I think not. 1. Because the form was drawn up by three eminent counsellors.

But, 2. It is the way of every counsel to blame what another counsel has done. But you cannot at all infer that they think it wrong because they say so.

3. If they did in reality think it wrong, that would not prove that it was so.

4. If there was (which I do not believe) some defect therein, who would go to law with the body of Methodists?

5. And if they did, would any Court in England put them out of possession? Especially when the intent of the deed is plain and undeniable?

Q. 26. The Wednesbury Trustees are afraid lest the Conference should impose on them one Preacher for many years. May not this be guarded against?

A. Yes. By inserting in the deed, "provided that the same Preacher shall not be sent, ordinarily above one, never above two years together."

Q. 27. How may the books be spread more?

A. Let every Assistant give them away prudently; and beg money of the rich, to buy books for the poor.

Q. 28. How may our preaching be more extensively useful?

A. Wherever we have a large preaching-house at one end of a great town, let us preach abroad at the other end of it, every Sunday morning, at least, if it be fair. The want of preaching abroad, and of preaching in new places, has greatly damped the work of God.

Q. 29. What can be done to revive the work?

A. 1. Let there be a general fast in all our Societies, on Friday, September 18.

2. Let there be such a fast once a quarter.

3. Let any Assistant appoint an occasional fast in his Circuit.

4. Let every Preacher strongly insist upon practical religion and relative duties; but in such a manner as to keep Christ continually in view.

5. Exhort the Leaders of Bands to speak to those with them in the closest manner possible.

6. Encourage all, at the public meeting of the Bands, to speak with all openness and simplicity.

Q. 30. How may we put a stop to smuggling?

A. 1. Speak tenderly and frequently of it in every Society near the coasts.

2. Carefully disperse the "Word to a Smuggler."

3. Expel all who will not leave it off.

4. Silence every Local Preacher that defends it.

Q. 31. How may we prevent bribery at the ensuing election for Members of Parliament?

A. 1. Largely show the wickedness of thus selling our country, in every Society.

2. Do the same thing in private conversation.

3. Read everywhere the "Word to a Freeholder," and disperse it, as it were, with both hands.

But observe, a voter may suffer his expenses to be borne, and not incur any blame.

Q. 32. By the absence of Preachers during the Conference, many places have sustained much loss. How may this be prevented?

A. 1. Let not all the Preachers in any Circuit come to the Conference.

2. Let those who do come set out as late as possible.

3. Let them return as soon as possible.

4. Let none of those who are left in the Circuit go out of it during the Conference. This is the most improper time in the whole year.

Let us all be men of one business. We live only for this,—to save our own souls, and them that hear us.

London, August 20, 1767.

BRISTOL, Tuesday, August 16, &c., 1768.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Thomas Janes, Francis Asbury, John Peacock, John Wittam, Thomas Cherry, William Hunter, Joseph Harper, John Smith, William Collins, Thomas Halliday, and William Harry.

Q. 2. WHO REMAINS ON TRIAL?

A. None.

Q. 3. WHO are ADMITTED ON TRIAL?

A. John Duncan, George Shadford, Jonathan Crowle, John Goodwin, Robert Howard, Richard Seed, Samuel Bardsley, Stephen Proctor, Martin Rodda, Joseph Garnet, Robert Bell, and Christopher Watkins.

Q. 4. WHO DESIST FROM TRAVELLING?

A. William Fugill and John Davis.

Q. 5. WHO act as ASSISTANTS this year?

A. Peter Jaco, James Glassbrook, T. Hanson, Duncan Wright, T. Hanby, Benjamin Rhodes, Nicholas Manners, James Cotty, John Whitehead, John Furz, Samuel Levick, T. Rankin, John Pawson, Thomas Brisco, Alexander Mather, T. Johnson, Robert Costerdine, John Ellis, Isaac Brown, John Oliver, Christopher Hopper, Daniel Bumstead, Thomas Mitchell, Samuel Woodcock, Jacob Rowell, Richard Boardman, James Oddie, Joseph Pilmoor, George Hudson, William Thompson, T. Simpson, John Helton, R. Bourke, George Story, John Dillon, John Mason, T. Taylor.

Q. 6. Are there any OBJECTIONS to any of the Preachers?

A. Name them one by one. (Which was done.)

Q. 7. How are the Preachers STATIONED?

A. As follows:—

- | | |
|--------------------|---|
| 1 London, | Peter Jaco, John Murlin, Mark Davis. |
| 2 Sussex, | J. Glassbrook, Richard Henderson. |
| 3 Kent, | Thomas Hanson, Thomas Janes. |
| 4 Colchester, | Francis Asbury. |
| 5 Norwich, | Duncan Wright, Alexander M'Nab. |
| 6 Bedfordshire, | T. Hanby, John Duncan. |
| 7 Oxfordshire, | Benjamin Rhodes, Martin Rodda. |
| 8 Wilts, South, | N. Manners, William Barker. |
| 9 North, | James Cotty, Jonathan Crowle. |
| 10 Bristol, | John Whitehead, William Whitwell. |
| 11 Devon, | John Furz, John Magor. |
| 12 Cornwall, East, | Samuel Levick, John Easton, John Goodwin. |

- 13 *Cornwall, West*, T. Rankin, Lancelot Harrison, George Shadford, Thomas Westell.
 14 *Staffordshire*, John Pawson, J. W. John Allen.
 15 *Cheshire*, Thomas Oliver, W. Harry, (Stephen Proctor.)
 16 *Lancashire, South*, A. Mather, J. Standring.
 North, Thomas Brisco, John Oldham.
 17 *Derbyshire*, Thomas Johnson, John Nelson, Will. Darney.
 18 *Sheffield*, Robert Costerdine, John Wittam.
 19 *Lincoln, East*, John Ellis, John Peacock, John Poole.
 20 *West*, Isaac Brown, John Shaw, Thomas Carlill.
 21 *Leeds*, John Oliver, Robert Roberts.
 22 *Birstal*, C. Hopper, T. Lee, Daniel Bumstead, Parson Greenwood.
 23 *Haworth*, T. Mitchell, Joseph Guilford, William Ellis, Thomas Newall.
 24 *York*, Samuel Woodcock, Jeremiah Robertshaw, Jam. Longbotham, Samuel Bardsley.
 25 *Yarm*, Jacob Rowell, William Brammah, Jas. Brownfield.
 26 *The Dales*, Richard Boardman, W. Hunter, Joseph Garnet, Robert Bell.
 27 *Newcastle*, Joseph Cownley, James Oddie, Supernumerary, Matthew Lowes, Joseph Thompson.
 28 *Wales*, G. Hudson, Joseph Harper, Joseph Pilmoor, Moseley Cheek.
 29 *Dunbar*, William Minethorp.
 30 *Edinburgh*, William Thompson.
 31 *Dundee, Perth, Aberdeen*, Thomas Cherry, Thomas Simpson, Robert Howard.
 32 *Glasgow*, John Atlay.
 33 *Dublin*, T. Taylor, John Johnson, Supernumerary.
 34 *Waterford*, James Dempster.
 35 *Cork*, J. Dillon, George Story.
 36 *Limerick*, Richard Bourke, J. Mason.
 37 *Castlebar*, W. Collins, R. W.
 38 *Athlone*, Barnabas Thomas, John Murray.
 39 *Augher*, T. Halliday, Joseph Smith, J. Rea.
 40 *Armagh*, Christopher Watkins, Hugh Saunderson, Richard Steel.

Q. 8. What numbers are in the Society at

London?	-	-	2180	Bristol	-	-	1177
Sussex	-	-	176	Devon	-	-	384
Kent	-	-	230	Cornwall, East	-	-	543
Essex	-	-	128	West	-	-	1495
Norfolk	-	-	316	Staffordshire	-	-	1994
Bedfordshire	-	-	170	Cheshire	-	-	484
Oxfordshire	-	-	160	Lancashire	-	-	2000
Wilts	-	-	956	Derbyshire	-	-	676

Sheffield	-	600	Dunbar	-	-	40
Epworth	-	871	Edinburgh	-	-	146
Grimsby	-	707	Dundee	-	-	46
Leeds	-	1088	Aberdeen	-	-	150
Birstal	-	1476	Perth	-	-	24
Haworth	-	1356	Glasgow	-	-	76
York	-	1050	Wales	-	-	250
Yarm	-	892	Ireland	-	-	2700
The Dales	-	890				
Newcastle	-	1910	In all	-	-	27,341

Q. 9. What is the Kingswood Collection?

A. £173.

Q. 10. What is contributed towards the debt?

A. £5,660.

Q. 11. What part of this was paid for law?

A. £182.

Q. 12. What, to supply the necessities of the Preachers?

A. £26.

Q. 13. What reserved for contingent expenses?

A. £100: so that near £5,000 were paid away.

Q. 14. What is the whole debt remaining in England, Scotland, and Ireland?

A. As near as we can compute, it is £7,728.

Q. 15. Would it not be proper for all the deeds relating to preaching-houses to be lodged in one place?

A. Certainly it would. Let a strong box be prepared for them in London.

Q. 16. Many have contributed largely this year, supposing the debt would be paid off at once: can we ask these to contribute again?

A. We cannot press them; it must be left to their own generosity.

Q. 17. What is received this year for the Preachers' Fund?

A. £42.

Q. 18. Is it proper that none should have any claim on this Fund till it amounts to five hundred pounds? And that it should never sink lower than this?

A. By no means. This is mere worldly prudence. Let those two rules be abolished.

Q. 19. Who succeeds William Penington?

A. Thomas Taylor.

Q. 20. Where and when may our next Conference begin?

A. At Leeds, the first Tuesday in August.

Q. 21. We have very imperfect accounts of all things from Ireland and Scotland. How may this be remedied?

A. Let the Assistants of Dublin and Edinburgh, Thomas Taylor and William Thompson, procure, and bring or send to the Conference, an exact account of the Societies, the Yearly

Subscription, the Collection for Kingswood, and the Preachers' Fund.

Q. 22. Should Itinerant Preachers follow trades?

A. This is an important question. And, as it is the first time it has come before us, it will be proper to consider it thoroughly. The question is not, whether they may occasionally work with their hands, as St. Paul did; but whether it be proper for them to keep shop, and follow merchandise. Of those who do at present, it may be observed, they are unquestionably upright men. They are men of considerable gifts. We see the fruit of their labour, and they have a large share in the esteem and love of the people. All this pleads on their side, and cannot but give us a prejudice in their favour. Three of these urge necessity for doing this: one, that he may help his aged father; another, that he may maintain his wife; a third, that he may keep his children. A fourth does not plead any necessity, but a desire of doing more good. One answered J. O., "If you cannot help your father without trading, and if the Societies either cannot or will not, I will allow him what you allow him now. So this necessity is at an end." To Ja. O. it was answered, "Your wife wants nothing yet. It is not likely she ever will. You have money beforehand. So your necessity is not yet begun." To R. R., "You do not want now. When you do want anything for your children, you shall have it. So here is no necessity." As to the second plea, doing more good, it was inquired, Is it not doing evil that good may come? Is not the thing in question both evil in itself, (for us,) and evil in its consequences? First, Is it not, with regard to Travelling Preachers, evil in itself? Is it well consistent with that scripture, 2 Tim. ii. 4, "No man that warreth," (takes on him the profession of a soldier, as we eminently do,) "entangleth himself with the affairs of this life:" plainly referring to the Roman law, which absolutely forbad any soldier to follow any other profession? Is it well consistent with that word, "Give attendance to reading, to exhortation, to teaching: meditate on these things, give thyself wholly to them?" (1 Tim. iv. 13, 15.) Can we be said to give ourselves wholly to these things, if we follow another profession? Does not our Church, in her Office of Ordination, require every Minister to do this? If they do not, the more shame for them. But this plainly shows what both they and we ought to do. We indeed more particularly; because God has called us to "provoke them to jealousy," to supply their lack of service to the sheep that are as without shepherds, and to spend and be spent therein. We above all; because every Travelling Preacher solemnly professes to have nothing else to do; and receives his little allowance for this very end, that he may not need to do anything else, that he may not be entangled in the things of this life, but may give himself wholly to these things.

Secondly, Is it not evil in its consequences? Have not some

ill consequences appeared already? And is there not the greatest reason to apprehend that still worse would follow? We are concerned to give no offence, either to Jew or Gentile, or to the church of God. But this has already offended, not only many of the world, but many of our own brethren. Many of the Preachers, in particular, have been much grieved: yea, and those most who were most alive to God. Now, the beginning of offence is as when one letteth out water; who can gather it up again? They are grieved the more, because they apprehend this would be an increasing evil. For where will it stop? If one Preacher follows trade, so may twenty; so may every one. And if any of them trade a little, why not ever so much? Who can fix how far he should go? Therefore we advise our brethren who have been concerned herein, to give up all, and attend to the one business. And we doubt not but God will recompense them a hundred fold, even in this world, as well as in the world to come.

It is true, this cannot be done on a sudden. But it may between this and the next Conference. And even as to the drops that many sold, if their wives sell them at home, well; but it is not proper for any Preacher to hawk them about. It has a bad appearance. It does not well suit the dignity of his calling.

Q. 23. In many places the work of God seems to stand still. What can be done to revive and enlarge it?

A. 1. Much good has been done by the books which have been published: and more would be, if they were spread more effectually. At present there is a grand defect herein, almost all over Great Britain and Ireland. Thousands of our brethren never saw or heard of the most useful books we have printed. Many have heard of them, but cannot have them, though they have desired it over and over. Little can be done to remedy this, unless all of you will lend a helping hand. You may do this by recommending reading to all the people, frequently and earnestly; not only in general, but reading this or that tract in particular: by reading a page or two of a book in the congregation, and then recommending it: by carrying round with you this or that book, suitable to the subject of your sermon: by begging money of the rich to buy tracts for the poor, and giving them away prudently: and by recommending none but those which we recommend, and selling none else; which will effectually prevent the improper publications either of Itinerant or Local Preachers.

2. Let there be more field-preaching: without this, the work of God will hardly increase in any place.

3. Let the preaching at five in the morning be constantly kept up, wherever you can have twenty hearers. This is the glory of the Methodists. Whenever this is dropped, they will dwindle away into nothing. Rising early is equally good for

soul and body. It helps the nerves better than a thousand medicines; and, in particular, preserves the sight, and prevents lowness of spirits, more than can well be imagined.

4. As soon as there are four men or women believers in any place, put them into a Band. These need to be inquired after continually, and the place of any that do not meet supplied. In every place where there are Bands, meet them constantly, and encourage them to speak without reserve.

5. Be conscientiously exact in the whole Methodist Discipline. And, that you may understand it, read over carefully the "Plain Account of the People called Methodists," and the several "Minutes" of the Conferences.

One part of our Discipline has been generally neglected, viz., the changing of the Stewards. This has been attended with ill consequences: many Stewards have been ready to ride over the Preacher's head. Let every Assistant, at the next Quarterly-Meeting, change one Steward at least, in every Society, if there be therein any other man that can keep an account.

6. Beware of formality in singing, or it will creep in upon us unawares. Is it not creeping in already, by those complex tunes which it is scarce possible to sing with devotion? Such is, "Praise the Lord, ye blessed ones!" Such the long quavering Hallelujah, annexed to the Morning-Song tune, which I defy any man living to sing devoutly. The repeating the same word so often, (but especially while another repeats different words, the horrid abuse which runs through the modern church-music,) as it shocks all common sense, so it necessarily brings in dead formality, and has no more of religion in it than a Lancashire hornpipe. Beside that, it is a flat contradiction to our Lord's command, "Use not vain repetitions." For what is vain repetition, if this is not? What end of devotion does it serve? Again. Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by those who have very strong or very weak voices. Is it not possible, that all the Methodists in the nation should sing equally quick? Why should not the Assistant see that they be taught to sing in every large Society? And do this in such a manner, as to obviate the ill effects which might otherwise spring therefrom?

7. Let a fast be observed in all our Societies, on Friday, September 30, and on the Friday after New-Year's-day, after Lady-day, and after Midsummer-day next.

8. Which of us "fasts every Friday in the year?" Which of us fasts at all? Does not this show the present temper of our minds (though not of all) soft and unnerved? How then can we advance the work of God, though we may preach loud and long enough? Here is the root of the evil. Hence the work of God droops; few are convinced, few justified, few of our brethren sanctified. Hence more and more doubt, if we are to be sancti-

fied at all till death : I mean, sanctified throughout, saved from all sin, perfected in love. That we may all speak the same thing, I ask, once for all, Shall we defend this perfection, or give it up? You all agree to defend it; meaning thereby, as we did from the beginning, salvation from all sin, by the love of God and our neighbour filling the heart. The Papists say, "This cannot be attained, till we have been a sufficient time in purgatory." The Dissenters say, "Nay, it will be attained as soon as the soul and body part." The old Methodists said, "It may be attained before we die: a moment after is too late." Is it so, or no? You are all agreed, we may be saved from all sin before death. The substance then is settled. But as to the circumstance, is the change instantaneous or gradual? It is both one and the other. From the moment we are justified, there may be a gradual sanctification, or a growing in grace, a daily advance in the knowledge and love of God. And if sin ceased before death, there must, in the nature of the thing, be an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. But should we, in preaching, insist on both one and the other? Certainly we must insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? And the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their souls. The more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas, just the contrary effects are observed whenever this expectation ceases. They are saved by hope; by this hope of a total change, saved with a gradually increasing salvation. Destroy this hope, and that salvation stands still; or rather decreases daily. Therefore, whoever would advance the gradual change in believers, should strongly insist upon the instantaneous.

9. But how far from entire sanctification are we still? The religion of the Methodists in general is not internal; at least, not deep, universal, uniform: but superficial, partial, uneven. And what pains do we take to make it otherwise? Do we visit from house to house, according to the plan laid down in the Minutes? Have you done this? Mr. Colley begun; but he is gone to paradise. And who has trod in his steps? What hinders? Want of time? Only (as William Penington said) spend half the time in this visiting, which you spend in talking uselessly, and you will have time enough. Do this, particularly, in confirming and building up believers. Then, and not till then, the work of the Lord will prosper in your hands.

10. But what can we do for the rising generation? Unless we can take care of these, the present revival of religion will be *res unius ætatis*: it will last only the age of a man. Who will labour herein? Let him that is zealous for God, and the souls of men, begin now.

(1.) Spend an hour a week with the children in every large town, whether you like it or no.

(2.) Talk with them every time you see any at home.

(3.) Pray in earnest for them.

(4.) Diligently instruct and vehemently exhort all parents at their own houses.

(5.) Preach expressly on this, particularly at Midsummer, when you speak of Kingswood.

11. Let every Preacher read carefully over the Life of Mr. Brainerd. Let us be followers of him as he was of Christ; in absolute self-devotion, in total deadness to the world, and in fervent love to God and man. We want nothing but this. Then the world and the devil must fall under our feet.

12. Lastly, (1.) Let us keep to the Church. Over and above all the reasons that were formerly given for this, we add another now from long experience: They that leave the Church leave the Methodists. The Clergy cannot separate us from our brethren; the Dissenting Ministers can and do. Therefore, carefully avoid whatever has a tendency to separate men from the Church; in particular, preaching at any hour which hinders them from going to it. Let every Assistant look to this.

(2.) Let all the servants in our preaching-houses go to church on Sunday morning at least.

(3.) Let every Preacher go always on Sunday morning, and, when he can, in the afternoon. God will bless those who go on week-days too, as often as they have opportunity.

LEEDS, Tuesday, August 1, &c., 1769.

Q. 1. WHAT Preachers are ADMITTED this year?

A. George Shadford, Robert Howard, John Goodwin, Richard Seed, Samuel Bardsley, Stephen Proctor, Martin Rodda, Joseph Garnet, Christopher Watkins, and Francis Wolfe.

Q. 2. WHO REMAIN ON TRIAL?

A. John Duncan and Thomas Wride.

Q. 3. WHO are ADMITTED ON TRIAL?

A. William Pitt, William Ashman, William Whitaker, Samuel Wells, James Hudson, Francis Wrigley, Samuel Smith, Robert Wilkinson, Thomas Dixon, Jonathan Hern, John Bredin, and John M'Neese.

Q. 4. WHO DESIST FROM TRAVELLING?

A. Mark Davis, John Whitehead, William Whitwell, Jonathan Crowle, John Peacock, and Joseph Thompson.

Q. 5. Who act as ASSISTANTS this year?

A. Peter Jaco, Thomas Rankin, John Easton, Richard Henderson, Benjamin Rhodes, John Mason, John Furz, John Helton, Samuel Levick, T. Westell, T. Hanson, James Glassbrook, John Shaw, William Pitt, James Dempster, Alexander Mather, Thomas Olivers, William Minethorp, Parson Greenwood, Thomas Johnson, Isaac Brown, Daniel Bumstead, Christopher Hopper, John Oliver, Thomas Mitchell, Joseph Guilford, Robert Howard, Jacob Rowell, Joseph Cownley, Matthew Lowes, Thomas Simpson, Duncan Wright, John Dillon, Hugh Saunderson, Thomas Halliday, William Harry, and William Collins.

Q. 6. Are there any OBJECTIONS to any of the Preachers?

A. Name them one by one. (Which was done.)

Q. 7. How are the Preachers STATIONED?

A. As follows:—

- | | | |
|----|----------------------------|---|
| 1 | <i>London,</i> | John Pawson, John Allen, James Stephens. |
| 2 | <i>Sussex,</i> | Thomas Rankin, Thomas Janes. |
| 3 | <i>Kent,</i> | Peter Jaco, George Shadford. |
| 4 | <i>Essex,</i> | { John Easton, } |
| 5 | <i>Norfolk,</i> | { John Murray. } |
| | | Change every fourth week. |
| 6 | <i>Bedfordshire,</i> | Richard Henderson, Francis Asbury. |
| 7 | <i>Oxfordshire,</i> | Benjamin Rhodes, Richard Whatcoat. |
| 8 | <i>Wiltshire, South,</i> | John Mason, Thomas Brisco. |
| 9 | <i>North,</i> | John Furz, James Cotty, Martin Rodda. |
| 10 | <i>Bristol,</i> | John Helton, Barnabas Thomas, Samuel Wells. |
| 11 | <i>Devonshire,</i> | Samuel Levick, Francis Wolfe. |
| 12 | <i>Cornwall, East,</i> | Thomas Westell, William Ashman. |
| 13 | <i>West,</i> | Thomas Hanson, John Goodwin, William Brammah, James Hudson. |
| 14 | <i>Staffordshire,</i> | James Glassbrook, James Clough, Jeremiah Robertshaw, Francis Wrigley. |
| 15 | <i>Cheshire,</i> | John Shaw, Richard Seed, Samuel Bardsley. |
| 16 | <i>Wales, East,</i> | William Pitt, William Barker. |
| 17 | <i>West,</i> | James Dempster, William Whitaker. |
| 18 | <i>Lancashire, South,</i> | Alexander Mather, Robert Costerdine, George Story. |
| 19 | <i>North,</i> | Thomas Olivers, John Morgan. |
| 20 | <i>Derbyshire,</i> | William Minethorp, Samuel Woodcock, Samuel Smith, Thomas Barnes. |
| 21 | <i>Sheffield,</i> | Parson Greenwood, James Longbotham. |
| 22 | <i>Lincolnshire, East,</i> | Thomas Johnson, John Poole, W. Ellis. |
| 23 | <i>West,</i> | Isaac Brown, John Ellis, Joseph Garnet. |
| 24 | <i>Leeds,</i> | Daniel Bumstead, Is. W. |
| 25 | <i>Birstal,</i> | Christopher Hopper, Robert Roberts. |
| 26 | <i>Bradford,</i> | John Oliver, Thomas Lee. |

27 <i>Haworth,</i>	Thomas Mitchell, George Hudson, Thomas Wride, David Evans.
28 <i>Whitehaven,</i>	Joseph Guilford, John Wittam.
29 <i>York,</i>	Robert Howard, Thomas Carlill, N. Manners, Joseph Fothergill.
30 <i>Yarm,</i>	Jacob Rowell, James Brownfield, William Hunter.
31 <i>Dales,</i>	Matthew Lowes, Joseph Harper, James Wiltam.
32 <i>Newcastle,</i>	Joseph Cownley, John Murlin, John Nelson, Thomas Hanby; James Oddie, Supernumerary.
33 <i>Dunbar,</i>	Thomas Simpson.
34 <i>Edinburgh,</i>	John Atlay.
35 <i>Dundee, Perth,</i>	<i>Aberdeen,</i> Duncan Wright, Alexander M'Nab, Thomas Cheny, Lancelot Harrison.
36 <i>Glasgow,</i>	William Thompson.
37 <i>Dublin,</i>	J. Dillon; John Johnson, Supernumerary.
38 <i>Waterford,</i>	{ H. Saunderson, Jonathan Hern, } Feb. 1, Thomas Taylor, St. Proctor, } let T. Richard Bourke. } Taylor
39 <i>Cork,</i>	
40 <i>Limerick,</i>	
	go to Limerick, S. Proctor to Waterford, and R. Bourke and H. Saunderson to Cork.
41 <i>Castlebar,</i>	Thomas Dixon, John Bredin.
42 <i>Athlone,</i>	Thomas Newall, Christopher Watkins.
43 <i>Enniskillen,</i>	George Snowden, James Rea.
44 <i>Derry,</i>	Thomas Halliday, John Smith.
45 <i>Augher,</i>	William Harry, Robert Wilkinson.
46 <i>Armagh,</i>	William Collins, John Duncan, John M'Neese.

Q. 8. What numbers are in the Society?

A. They are as follow :—

London	-	-	2391	Lancashire, South	-	1340
Sussex	-	-	181	*North	-	607
Kent	-	-	252	Wales	-	300
Essex	-	-	134	Derbyshire	-	721
*Norfolk	-	-	290	*Sheffield	-	595
Bedfordshire	-	-	260	Epworth	-	757
Oxfordshire	-	-	314	Grimsby	-	747
Wilts, South	-	-	200	Leeds	-	1156
North	-	-	814	Birstal	-	859
Bristol	-	-	1165	Bradford	-	732
Devonshire	-	-	433	Haworth	-	1269
Cornwall, East	-	-	630	Whitehaven	-	163
West	-	-	1600	York	-	1130
Staffordshire	-	-	1090	Yarm	-	1031
Cheshire	-	-	575	The Dales	-	896

Q. 12. What is reserved for contingent expenses?

A. Nothing.

Q. 13. We have a pressing call from our brethren at New-York, (who have built a preaching-house,) to come over and help them. Who is willing to go?

A. Richard Boardman and Joseph Pilmoor.

Q. 14. What can we do further in token of our brotherly love?

A. Let us now make a collection among ourselves. (This was immediately done; and out of it £50 were allotted towards the payment of their debt, and about £20 given to our brethren for their passage.)

Q. 15. What is the whole debt remaining?

A. Between five and six thousand pounds.

Q. 16. What is contributed towards the Preachers' Fund?

A. £48. 16s. 6d.

Q. 17. Who may succeed Mark Davis?

A. John Helton and Christopher Hopper.

Q. 18. Who may be Clerks for this, and for the money collected on account of the debt?

A. John Helton and Christopher Hopper.

Q. 19. What can be done to encourage our brethren in contributing to pay the remaining debt?

A. 1. Let whatever is collected in any Circuit be paid away in that Circuit, as long as any debt remains therein.

2. Let whatever is contributed in any single place, which is in debt, pay that as far as it will go.

3. Whereas twelve Circuits are already quite out of debt, let the money contributed therein be always produced at the Conference, which shall be sent wherever we judge it is most wanted.

Q. 20. We have this year spent above two days in temporal business. How may we avoid this for the time to come?

A. Let the Clerks do as much of it as they can by themselves, and it will save us half the time.

Q. 21. Where and when may our next Conference begin?

A. At London, the first Tuesday in August.

Q. 22. Does it belong to each Circuit to provide the Preachers who need them with horses, saddles, and bridles?

A. Undoubtedly it does; for they cannot be supposed to buy them out of their little allowance.

Q. 23. Many inconveniences have arisen from the present method of providing for Preachers' wives. The Preachers who are most wanted in several places cannot be sent thither because they are married. And if they are sent, the people look upon them with an evil eye, because they cannot bear the burden of their families. How may these inconveniences be remedied?

A. 1. Let each Society contribute what it usually does now,

towards maintaining the families of married Preachers. For instance: the London Society can assist two married Preachers. Let them contribute £5 a quarter; Sussex, £2. 10s. for one; Salisbury Circuit, Bradford, Bristol, Devon, Cornwall East, the same; Cornwall West, £5; Staffordshire and Cheshire, £2. 10s.; Manchester Circuit, £5; Liverpool, £3. 15s.; Derbyshire, £2. 10s.; Sheffield, £3. 15s.; Lincolnshire East, £6; West, £3. 15s.; Leeds, £5; Birstal, £5; Bradford, £3. 15s.; Haworth, £5; York, £5; Yarm, £5; The Dales, £5; Newcastle, £7. 10s.

Here is provision for six-and-thirty wives, at £2. 10s. a quarter each. At present we have only two-and-thirty in England, besides those that keep themselves. But, as several of them have children, the overplus is to be divided among them as need requires.

2. Let the General Steward in each Circuit see that the sum above-mentioned be paid at the Quarterly Meeting.

3. Let each married Preacher therein receive his share.

4. If anything remains, let the Assistant send it to the nearest Circuit where there is any deficiency, till we can procure a General Steward for this Fund, at London, at Bristol, and at Leeds.

By this means, whether the Preachers in any particular Circuit are married or single, it makes no difference; so that any Preacher may be sent into any Circuit without any difficulty.

Q. 24. How shall we procure an exact account of things in Scotland and Ireland?

A. Let John Atlay procure such an account in Scotland, and John Johnson in Ireland.

Q. 25. Those who keep the books in many places have been extremely careless: How can this be prevented for the time to come?

A. Let John Helton look over the books in every place, and, where it is needful, change the book-keepers.

Friday, August 4th, Mr. W. read the following paper:—

MY DEAR BRETHREN,

1. IT has long been my desire, that all those Ministers of our Church who believe and preach salvation by faith might cordially agree between themselves, and not hinder but help one another. After occasionally pressing this in private conversation, wherever I had opportunity, I wrote down my thoughts upon the head, and sent them to each in a letter. Out of fifty or sixty to whom I wrote, only three vouchsafed me an answer. So I give this up. I can do no more. They are a rope of sand; and such they will continue.

2. But it is otherwise with the Travelling Preachers in our Connexion: you are at present one body. You act in concert

with each other, and by united counsels. And now is the time to consider what can be done in order to continue this union. Indeed, as long as I live, there will be no great difficulty: I am, under God, a centre of union to all our Travelling as well as Local Preachers.

They all know me and my communication. They all love me for my work's sake: and, therefore, were it only out of regard to me, they will continue connected with each other. But by what means may this connexion be preserved when God removes me from you?

3. I take it for granted, it cannot be preserved by any means between those who have not a single eye. Those who aim at anything but the glory of God, and the salvation of men; who desire or seek any earthly thing, whether honour, profit, or ease, will not, cannot continue in the Connexion; it will not answer their design. Some of them, perhaps a fourth of the whole number, will procure preferment in the Church. Others will turn Independents, and get separate congregations, like John Edwards and Charles Skelton. Lay your accounts with this, and be not surprised if some you do not suspect be of this number.

4. But what method can be taken to preserve a firm union between those who choose to remain together?

Perhaps you might take some such steps as these:—

On notice of my death, let all the Preachers in England and Ireland repair to London within six weeks:

Let them seek God by solemn fasting and prayer:

Let them draw up articles of agreement, to be signed by those who choose to act in concert:

Let those be dismissed who do not choose it, in the most friendly manner possible:

Let them choose, by votes, a Committee of three, five, or seven, each of whom is to be Moderator in his turn:

Let the Committee do what I do now; propose Preachers to be tried, admitted, or excluded; fix the place of each Preacher for the ensuing year, and the time of the next Conference.

5. Can anything be done now, in order to lay a foundation for this future union? Would it not be well, for any that are willing, to sign some articles of agreement before God calls me hence? Suppose something like these:—

“We, whose names are underwritten, being thoroughly convinced of the necessity of a close union between those whom God is pleased to use as instruments in this glorious work, in order to preserve this union between ourselves, are resolved, God being our helper,

“I. To devote ourselves entirely to God; denying ourselves, taking up our cross daily; steadily aiming at one thing, to save our own souls, and them that hear us.

“II. To preach the old Methodist doctrines, and no other, contained in the Minutes of the Conferences.

“III. To observe and enforce the whole Methodist discipline, laid down in the said Minutes.”

The Preachers then desired Mr. W. to extract the most material part of the Minutes, and send a copy to each Assistant, which he might communicate to all the Preachers in his Circuit, to be seriously considered. Our Meeting was then concluded with solemn prayer.

LONDON, Tuesday, August 7, &c., 1770.

Q. 1. WHAT Preachers are ADMITTED this year?

A. William Pitt, William Whitaker, Samuel Wells, James Hudson, Francis Wrigley, Samuel Smith, Robert Wilkinson, Thomas Dixon, Richard Whatcoat, Thomas Wride, John Peacock, John Duncan, Joseph Thompson, Jonathan Crowle, Jonathan Hern, William Ashman.

Q. 2. Who REMAIN ON TRIAL?

A. David Evans, John Bredin, John M'Neese, Joseph Garnet.

Q. 3. Who are ADMITTED ON TRIAL?

A. John M'Evoy, Thomas Tennant, Edward Slater, Thomas Janes, James Perfect, William Linnell, John Undrell, John Floyd, William Winby, Stephen Nichols, Richard Wright, George Wadsworth, Richard Rodda, Robert Swan, James Watson, George Mowat, Michael M'Daniel, William Horner.

Q. 4. Who DESIST FROM TRAVELLING?

A. Robert Howard, James Brownfield, Joseph Fothergill, James Barry, and James Rea.

Q. 5. Who act as ASSISTANTS this year?

A. John Pawson, Thomas Rankin, Benjamin Rhodes, George Shadford, John Easton, John Furz, John Catermole, James Cotty, Alexander Mather, John Mason, Samuel Wells, Thomas Hanson, James Glassbrook, Jeremiah Robertshaw, John Shaw, Robert Costerdine, James Dempster, William Pitt, Thomas Taylor, Parson Greenwood, Thomas Olivers, Samuel Woodcock, Isaac Brown, John Ellis, Daniel Bumstead, John Oliver, Christopher Hopper, Richard Seed, Joseph Thompson, Thomas Lee, Thomas Johnson, Jacob Rowell, Peter Jaco, Duncan Wright, George Story, Thomas Simpson, Samuel Levick, Thomas Dixon, Thomas Newall, Stephen Proctor, Richard Bourke, William Collins.

Q. 6. Are there any OBJECTIONS to any of the Preachers?

A. Name them one by one. (Which was done.)

Q. 7. Two years ago it was agreed that Itinerant Preachers ought not to follow trades. How can we secure the observance of this?

A. It is agreed by all the brethren now met in Conference, this 9th day of August, 1770, that no Preacher who will not relinquish his trade of buying and selling, or making and vending pills, drops, balsams, or medicines of any kind, shall be considered as a Travelling Preacher any longer; and that it shall be demanded of all those Preachers who have traded in cloth, hardware, pills, drops, balsams, or medicines of any kind, at the next Conference, whether they have entirely left it off or not.

But observe, we do not object to a Preacher's having a share in a ship.

Q. 8. How are the Preachers STATIONED this year?

A. As follows:—

- 1 *London*, John Pawson, John Murlin, Thomas Rankin,
John Allen, John Helton.
- 2 *Sussex*, Edward Slater, Francis Wolfe.
- 3 *Kent*, Benjamin Rhodes, John M'Evoy.
- 4 *Essex*, } George Shadford,
- 5 *Norfolk*, } John Murray.
- 6 *Bedfordshire*, John Easton, Richard Whatcoat, James Perfect.
- 7 *Oxfordshire*, John Furz, John Duncan.
- 8 *Wiltshire*, *South*, John Catermole, Francis Asbury.
- 9 *North*, James Cotty, Barnabas Thomas, John
Magor.
- 10 *Bristol*, Alexander Mather, Thomas Janes.
- 11 *Devonshire*, John Mason, Thomas Brisco.
- 12 *Cornwall*, *East*, Samuel Wells, William Brammah, Jonathan
Crowle.
- 13 *West*, Thomas Hanson, William Ashman, James
Stevens, John Floyd.
- 14 *Gloucestershire*, James Glassbrook, Martin Rodda.
- 15 *Staffordshire*, Jeremiah Robertshaw, James Clough.
- 16 *Cheshire*, *North*, John Shaw, Joseph Guilford.
- 17 *South*, Robert Costerdine, William Linnell.
- 18 *Wales*, *West*, Richard Rodda, William Whitaker.
- 19 *East*, James Dempster, William Barker.
- 20 *North*, Richard Henderson, William Pitt, John
Undrell.
- 21 *Lancashire*, *South*, Thomas Taylor, John Morgan.
- 22 *North*, Parson Greenwood, Thomas Westell.
- 23 *Derbyshire*, Thomas Olivers, John Poole, William Winby.
- 24 *Sheffield*, Samuel Woodcock, Samuel Bardsley.
- 25 *Lincolnshire*, *East*, Isaac Brown, George Mowat, Samuel
Smith.
- 26 *West*, John Ellis, J. W., William Ellis.
- 27 *Leeds*, Daniel Bumstead, Thomas Mitchell.

- 28 *Birstal*, John Oliver, John Atlay, Robert Roberts.
 29 *Bradford*, Christopher Hopper, George Wadsworth.
 30 *Haworth*, Richard Seed, George Hudson, David Evans.
 31 *Whitehaven*, Thomas Wride, Joseph Garnet.
 32 *York*, Joseph Thompson, John Peacock.
 33 *Scarborough*, Thomas Lee, Thomas Carlill.
 34 *Yarm*, Thomas Johnson, John Nelson, William Hunter;
 James Oddie, Supernumerary.
 35 *The Dales*, Jacob Rowell, Lancelot Harrison, Christopher
 Watkins.
 36 *Newcastle*, Peter Jaco, Joseph Cownley, Thomas Hanby,
 Matthew Lowes, Thomas Tennant.
 37 *Edinburgh*, Duncan Wright, William Thompson.
 38 *Aberdeen*, George Story, Thomas Cherry, Robert Swan.
 39 *Glasgow*, Thomas Simpson, Alexander M'Nab.
 40 *Dublin*, Samuel Levick, John Goodwin.
 41 *Waterford*, Jonathan Hern, George Snowden.
 42 *Cork*, Hugh Saunderson.
 43 *Limerick*, James Hudson.
 44 *Castlebar*, Stephen Proctor, Josiah Horner; Robert
 Swindells, Supernumerary.
 45 *Athlone*, Richard Bourke, John Bredin.
 46 *Enniskillen*, Thomas Dixon, John M'Neese.
 47 *Armagh*, Francis Wrigley, John Smith.
 48 *Derry*, Thomas Newall, Robert Wilkinson.
 49 *Tandragee*, John Wittam, Michael M'Daniel, Thomas Motte.
 50 *America*, Joseph Pilmoor, Richard Boardman, Robert Wil-
 liams, John King.

Q. 9. What numbers are in the Society?

A. They are as follows:—

*London	-	-	2292	Lancashire, South	-	1406
Sussex	-	-	182	North	-	737
Kent	-	-	289	Derbyshire	-	883
*Essex	-	-	126	Sheffield	-	597
*Norfolk	-	-	231	*Lincolnshire, East	-	717
Bedfordshire	.	.	270	West	-	760
Oxfordshire	-	-	354	Leeds	-	1355
Wiltshire, South	-	-	323	Birstal	-	965
*North	-	-	806	Bradford	-	807
Bristol	-	-	1236	Haworth	-	1333
Devon	-	-	482	Whitehaven	-	225
*Cornwall, East	-	-	602	York	-	1157
West	-	-	1709	Yarm	-	1034
Wales, West	-	-	84	The Dales	-	912
East	-	-	142	*Newcastle	-	1862
North	-	-	120	*Dunbar	-	30
Staffordshire	-	-	1138	*Edinburgh	-	62
*Cheshire	-	-	565	*Glasgow	-	76

Perth	}	-	413	Castlebar	-	-	388
Dundee				Athlone	-	-	256
Aberdeen				Enniskillen	-	-	569
Arbroath				Armagh	-	-	299
Dublin	-	-	461	Londonderry	-	-	60
Waterford	-	-	164	Tandragee	-	-	550
Cork	-	-	223				
Limerick	-	-	154	In all,			29,406

N. B. In the Circuits marked thus * there are fewer members than there were a year ago.

Q. 10. What is the Kingswood Collection?

A. £218. 4s. 5d.

Q. 11. What is contributed towards the debt?

A. £1,958. 10s. 2d.

Q. 12. How was this distributed?

A. As follows:—

	£.	s.	d.		£.	s.	d.		
Contingencies	-	100	0	0	Chester	-	60	8	2
Law	-	26	0	4	Cardiff	-	3	10	0
London	-	170	1	2½	St. Daniel's	-	9	0	0
Bow	-	12	10	0	Stockport	-	20	5	6
Contingen. for 1769	64	19	6		Bolton	-	25	0	0
Printing Minutes	2	19	6		Macclesfield	-	21	10	0
Preachers' Necess.	81	5	3		Newmills	-	12	0	0
Chatham	-	20	7	6	Liverpool	-	34	0	0
Yarmouth	-	5	0	0	Congleton	-	7	0	0
Norwich	-	116	11	6½	Burslem	-	15	0	0
Salisbury	-	4	13	6	Warrington	-	4	0	0
Portsmouth	-	21	10	9	Burton	-	30	0	0
Fareham	-	3	3	0	Nottingham	-	7	9	9
Bradford	-	14	12	6	Creitch	-	6	1	0
Axminster	-	13	0	0	Sheffield	-	48	10	2
Hill-Farrance	-	6	0	0	Boston	-	21	10	0
Collumpton	-	4	0	0	Louth	-	14	16	0
Redruth	-	10	0	0	Leeds	-	10	0	0
St. John's	-	32	15	8	Rothwell	-	17	15	0
Kerley	-	5	0	0	Horbury	-	17	10	0
Stithians	-	4	0	0	Armley	-	17	10	0
Old Gwennap	-	20	0	0	Seacroft	-	17	10	0
New ditto	-	2	2	2	Bradford	-	50	6	8
Stroud	-	20	0	0	Heptonstall	-	4	12	0
Wednesbury	-	3	2	6	Rochdale	-	85	0	0
Birmingham	-	32	15	6	Millend	-	1	10	6
Darlaston	-	3	3	4	Bacup	-	5	10	0
Cradley	-	3	11	0	Padiham	-	8	0	0
Stourbridge	-	13	7	6	Yeadon	-	1	10	0
Wolverhampton	-	5	0	0	Bingley	-	6	6	2
Dudley	-	2	0	0	Whitehaven	-	12	12	11

Q. 20. By what Societies?

A. As follows:—The Society in London provides for S. Easton, S. Barker. And
 Sussex, for S. Wolfe.
 Wilts, South, } for S. Mather
 and Bristol, } and Janes.
 Devon, for S. Brisco.
 Cornwall East, for S. Brammah,
 and *half* for S. Henderson.
 Cornwall West, S. Pitt, S.
 Whitaker, and *half* for S.
 Henderson.
 Gloucestershire, for S. Richard
 Rodda.
 Staffordshire, for S. Robertshaw.
 Sheffield, *half* for S. Clough.
 Cheshire North, for S. Shaw.
 Haworth, } *half* each for S.
 Bradford, } Guilford.
 Cheshire South, for S. Coster-
 dine.
 Lancashire South, for S. Taylor
 and S. Morgan.

Lancashire North, for S.
 Greenwood and Westell.
 Derbyshire, for S. Poole.
 Sheffield, for S. Woodcock.
 Lincolnshire East, for S. Brown
 and Swan.
 Lincolnshire West, for S. W.
 and Ellis.
 Leeds, for S. Bumstead and
 Mitchell.
 Birstal, S. Oliver and Atlay.
 Bradford, S. Hopper, *half* for
 S. Guilford.
 Haworth, S. Evans and Garnet.
 York, S. Peacock and Carlill.
 Scarborough, S. Lee.
 Yarm, S. Nelson, and
 The Dales, S. Rowell & Harrison.
 Newcastle, S. Jaco, Hanby, and
 Lowes.

Q. 21. But some have children. How are these to be provided for?

A. By the Societies where they labour.

Q. 22. What poor children may be admitted now at Kingswood School?

A. John Poole's child, and John Peacock's.

Q. 23. But how can we secure our masters?

A. Ask each, before he is received,

Do you design to stay here?

Have you any thoughts of being ordained?

Have you any design to preach?

Q. 24. How shall we procure an exact account of things in Scotland and Ireland?

A. Let Duncan Wright procure such an account in Scotland, and John Johnson in Ireland.

Q. 25. The late evening preaching, in some places, prevents morning preaching. Is this right?

A. No. Let the evening preaching never begin later than seven, in any place, except in harvest-time.

Q. 26. How shall each Assistant know the Exhorters in his Circuit?

A. Let each give his successor a list of them.

Q. 27. How can we prevent the loss, which many Circuits have sustained, by want of preaching during the Conference?

A. Let no Preacher who does not attend the Conference leave

the Circuit at that time, on any pretence whatever. This is the most improper time in the whole year. Let every Assistant see to this, and require each of these to remain in the Circuit till the new Preachers come.

Q. 28. What can be done to revive the work of God where it is decayed?

A. 1. We must needs visit from house to house, were it only to avoid idleness. I am afraid we are idle still. Do we not loiter away many hours in every week? Try yourselves. Keep a diary of your employment but for a week, and then read it over. No idleness can consist with growth in grace. Nay, without exactness in redeeming time, it is impossible to retain even the life you received in justification. Can we find a better method of visiting than that set down in the Minutes of 1766, pp. 63—68. When will you begin?

2. Observe what is remarked in the Minutes of 1768, pp. 79—81; particularly

With regard to dispersing the books.

With regard to field-preaching.

With regard to morning preaching, wherever you can have twenty hearers.

With regard to singing, to fasting, and to instantaneous deliverance from sin.

3. Let a fast be observed in all our Societies, on Friday, Sept. 28, and on the Friday after New-Year's-day, after Lady-day, and after Midsummer-day next.

4. Observe what is said, p. 82, with regard to the children in every large town, with regard to Mr. Brainerd, and with regard to the Church.

5. Let every Assistant so order the Sunday-noon preaching in his Circuit, that no Preacher may be kept from church above two Sundays in four.

6. Take heed to your doctrine.

We said, in 1744, "We have leaned too much toward Calvinism." Wherein?

1. With regard to *man's faithfulness*. Our Lord Himself taught to use the expression. And we ought never to be ashamed of it. We ought steadily to assert, on His authority, that if a man is not "faithful in the unrighteous mammon," God will not give him the true riches.

2. With regard to *working for life*. This also our Lord has expressly commanded us. "Labour"—ἐργάζεσθε, literally, "work"—"for the meat that endureth to everlasting life." And, in fact, every believer, till he comes to glory, works *for* as well as *from* life.

3. We have received it as a maxim, that "a man is to do nothing in order to justification." Nothing can be more false.

Whoever desires to find favour with God should "cease from evil, and learn to do well." Whoever repents should do "works meet for repentance." And if this is not in order to find favour, what does he do them for?

Review the whole affair.

1. Who of us is *now* accepted of God?

He that now believes in Christ, with a loving, obedient heart.

2. But who among those that never heard of Christ?

He that feareth God, and worketh righteousness, according to the light he has.

3. Is this the same with "he that is sincere?"

Nearly, if not quite.

4. Is not this "salvation by works?"

Not by the *merit* of works, but by works as a *condition*.

5. What have we then been disputing about for these thirty years?

I am afraid, about words.

6. As to *merit* itself, of which we have been so dreadfully afraid: we are rewarded "*according to our works*," yea, "*because of our works*." How does this differ from *for the sake of our works*? And how differs this from *secundum merita operum*,—as our works *deserve*? Can you split this hair? I doubt I cannot.

7. The grand objection to one of the preceding propositions is drawn from matter of fact. God does in fact justify those who, by their own confession, neither feared God nor wrought righteousness. Is this an exception to the general rule?

It is a doubt, God makes any exception at all. But how are we sure that the person in question never did fear God and work righteousness? His own saying so is not proof: for we know how all that are convinced of sin undervalue themselves in every respect.

8. Does not talking of a justified or a sanctified state tend to mislead men? almost naturally leading them to trust in what was done in one moment? Whereas, we are every hour and every moment pleasing or displeasing to God, according to our works; according to the whole of our inward tempers, and our outward behaviour.

BRISTOL, Tuesday, August 6, 1771.

Q. 1. WHAT Preachers are ADMITTED this year?

A. John Bredin, Joseph Garnet, James Perfect, William Linnell, Richard Wright, William Winby, John Floyd, John Undrell, George Wadsworth, Robert Swan, James Watson, George Mowat, Charles Boon, Michael M'Donald, and William Horner.

Q. 2. Who REMAIN ON TRIAL?

A. David Evans, Edward Slater, and Thomas Tennant.

Q. 3. Who are ADMITTED ON TRIAL?

A. Joseph Benson, Samuel Tooth, James Hindmarsh, John Watson, John Bristol, John Brettell, Thomas Tatton, and Thomas Eden.

Q. 4. Who act as ASSISTANTS this year?

A. Alexander Mather, George Shadford, John Easton, Samuel Wells, William Pitt, Richard Bourke, John Pawson, Thomas Johnson, George Hudson, Thomas Rankin, John Furz, James Dempster, John Ellis, Robert Costerdine, Joseph Guilford, John Shaw, Thomas Taylor, Parson Greenwood, Thomas Olivers, Daniel Bumstead, Benjamin Rhodes, John Peacock, Robert Roberts, John Oliver, Thomas Hanson, Jeremiah Robertshaw, John Mason, Isaac Brown, Thomas Lee, Christopher Hopper, Jacob Rowell, Peter Jaco, Duncan Wright, George Story, John Goodwin, James Glassbrook, Thomas Dixon, William Collins, Francis Wrigley, Robert Wilkinson, James Hudson, Thomas Wride, Alexander M'Nab.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. Examine them one by one. (Which was done.)

Q. 6. How are they STATIONED this year?

A. As follows:—

- | | |
|----------------------------|---|
| 1 <i>London,</i> | J. W., C. W., A. Mather, Joseph Benson, John Allen, John Helton. |
| 2 <i>Kent,</i> | James Clough, John Duncan. |
| 3 <i>Sussex,</i> | Thomas Newall, William Whitaker. |
| 4 <i>Norwich,</i> | George Shadford, John Floyd, John Undrell. |
| 5 <i>Bedfordshire,</i> | John Easton, Martin Rodda, John M'Evoy. |
| 6 <i>Oxfordshire,</i> | Samuel Wells, William Barker. |
| 7 <i>Wiltshire, South,</i> | William Pitt, William Ashman. |
| 8 | <i>North,</i> Richard Bourke, Thomas Brisco, James Hindmarsh. |
| 9 <i>Bristol,</i> | John Pawson, John Murlin. |
| 10 <i>Devon,</i> | Thomas Johnson, Jonathan Crowle. |
| 11 <i>Cornwall, East,</i> | George Hudson, William Brammah, Richard Rodda. |
| 12 | <i>West,</i> Thomas Rankin, Francis Wolfe, Samuel Tooth, William Ellis. |
| 13 <i>Pembrokeshire,</i> | John Furz. |

- 14 *Glamorganshire*, John Bristol, John Brettell.
- 15 *Brecon*, James Dempster, Robert Empringham.
- 16 *Gloucestershire*, John Ellis, James Cotty.
- 17 *Staffordshire*, Robert Costerdine, Richard Seed.
- 18 *Chester*, Joseph Guilford, Barnabas Thomas.
- 19 *Macclesfield*, John Shaw, Samuel Smith, Thomas Tatton.
- 20 *Manchester*, Thomas Taylor, John Bredin.
- 21 *Liverpool*, Parson Greenwood, Samuel Woodcock.
- 22 *Derbyshire*, Thomas Olivers, Samuel Bardsley, David Evans.
- 23 *Lincolnshire, East*, Benjamin Rhodes, Lancelot Harrison, Thomas Tennant.
- 24 *West*, John Peacock, George Mowat, Charles Boon.
- 25 *Sheffield*, Daniel Bumstead, Joseph Garnet, John Moulson.
- 26 *Leeds*, Robert Roberts, Thomas Mitchell.
- 27 *Birstal*, John Oliver, John Morgan, Thomas Westell.
- 28 *Bradford*, Thomas Hanson, John Atlay.
- 29 *Haworth*, Jeremiah Robertshaw, Stephen Proctor, John Poole.
- 30 *Whitehaven*, John Mason, William Linnell.
- 31 *York*, Isaac Brown, John Nelson.
- 32 *Hull*, Joseph Thompson, J. W., Thomas Lee.
- 33 *Yarm*, Chris. Hopper, Thomas Carlill, Robert Swan.
- 34 *The Dales*, Jacob Rowell, Joseph Harper, William Hunter.
- 35 *Newcastle*, Peter Jaco, William Thompson, Thomas Simpson, Joseph Cownley.
- 36 *Edinburgh*, Duncan Wright, Thomas Hanby, Christopher Watkin, Hugh Saunderson.
- 37 *Aberdeen*, George Story, George Wadsworth, James Watson; Thomas Cherry, Supernumerary.
- 38 *Dublin*, John Goodwin, William Winby.
- 39 *Waterford*, William Horner.
- 40 *Cork*, James Glassbrook, John Murray.
- 41 *Limerick*, William Collins.
- 42 *Athlone*, Thomas Dixon, Edward Slater, George Snowden; Robert Swindells, Supernumerary.
- 43 *Castlebar*, Francis Wrigley, Jonathan Hern, Michael M'Donald.
- 44 *Enniskillen*, Robert Wilkinson, James Perfect, Richard Whatcoat, John Smith.
- 45 *Londonderry*, James Hudson.
- 46 *Armagh*, Thomas Wride, Nehemiah Price.
- 47 *Newry*, Alexander M'Nab, John Wittam, John Watson.
- 48 *America*, Richard Boardman, Joseph Pilmoor, Francis Asbury, Richard Wright.

Q. 7. Our brethren in America call aloud for help. Who are willing to go over and help them?

A. Five were willing. The two appointed were Francis Asbury and Richard Wright.

Q. 8. What numbers are in the Society?

A. They are as follows:—

London	-	-	2420	Birstal	-	-	1111
Sussex	-	-	206	Bradford	-	-	831
*Kent	-	-	280	*Haworth	-	-	1241
Norfolk	-	-	389	Whitehaven	-	-	237
*Bedfordshire	-	-	284	York	-	-	558
*Oxfordshire	-	-	350	Scarborough	-	-	596
*Wiltshire, South	-	-	277	*Yarm	-	-	970
North	-	-	851	*The Dales	-	-	874
Bristol	-	-	1271	*Newcastle	-	-	1747
*Devonshire	-	-	402	Edinburgh	-	-	137
*Cornwall, East	-	-	570	Aberdeen	-	-	668
West	-	-	1927	Glasgow	-	-	87
Gloucestershire	-	-	387	*Dublin	-	-	402
*Staffordshire	-	-	706	*Waterford	-	-	160
Chester, North	-	-	559	Cork	-	-	260
South	-	-	849	Limerick	-	-	168
Wales, West	-	-	112	Castlebar	-	-	418
*East	-	-	130	Athlone	-	-	316
North	-	-	137	Enniskillen	-	-	669
*Lancashire, South	-	-	879	*Armagh	-	-	254
*North	-	-	622	Derry	-	-	405
Derbyshire	-	-	896	Newry	-	-	580
*Sheffield	-	-	652	America	-	-	316
*Lincolnshire, East	-	-	660				
West	-	-	806	In all			31,338
Leeds	-	-	1711				

N.B. In the Circuits marked thus * there are fewer members than there were a year ago.

Q. 9. What is the Kingswood Collection?

A. £230. 1s. 8d.

Q. 10. What is contributed toward the debt?

A. £1,665. 13s. 8½d.

Q. 11. How was this distributed?

A. As follows:—

	£.	s.	d.		£.	s.	d.
London -	159	14	1	Chester, South -	30	8	6
Chatham -	11	11	6	Lancashire, North	35	11	9
Norwich -	237	16	7	South	53	5	8
Wilts, North -	28	0	0	Derbyshire -	35	8	7
Pensford -	40	0	0	Sheffield -	30	10	6
Bath -	40	0	0	Lincoln, East -	21	13	4
Devonshire -	19	12	6	Leeds -	74	0	0
Cornwall, W. -	25	10	0	Birstal -	85	11	0
Stroud -	21	12	9	Bradford -	46	8	8
Staffordshire -	87	2	1	Haworth -	50	0	0
Chester, North -	56	10	8	Whitehaven -	5	0	0

	£.	s.	d.		£.	s.	d.
Scarborough -	18	3	3	Preachers & }	180	16	1
Yarm -	41	4	0	Law }			
The Dales -	57	0	0	Cork -	10	0	0
Newcastle -	75	1	3	Derry -	25	0	0
Edinburgh -	78	0	0				
Aberdeen -	7	0	0	In all	£1,687	12	9

N.B. Here is more expended than received: this was supplied out of money which was borrowed.

The old debt is only reduced £1,212. 7s. 7d. this year; the new, £272. 10s.

Q. 12. Still we gain little ground. What can be done to remove this heavy burden?

A. Try a new method. 1. Let every Methodist in England, Scotland, and Ireland give for one year a penny a week. 2. Let those who are not poor in each Society pay for those that are. 3. Let any of them who are minded contribute farther weekly, as they shall see good. 4. Let this be paid by the Leaders to the Assistant in each Circuit; and let him, 5. Bring it to the ensuing Conference. If this is done, it will both pay our whole debt, and supply all contingencies.

Q. 13. Where and when may this begin?

A. At Leeds, the first Tuesday in August.

Q. 14. What is added this year to the Preachers' Fund?

A. £63. 8s. 5d.

Q. 15. What is given out of it?

	£.	s.	d.		£.	s.	d.
A. To Elizabeth				Samuel Levick -	5	5	0
Standring	10	0	0	Richard Lucas	- 5	5	0
Elizabeth Oldham	5	5	0				
Mary Penington	5	5	0				
Elizabeth Dillon	5	5	0		£36	5	0

Q. 16. What remains?

A. £27. 3s. 5d.

Q. 17. How many Preachers' wives are to be provided for?

A. Forty-four. (For three are removed, and four added.)

Q. 18. By what Societies?

A. London, S. Mather,	Cornwall, East, S. Brammah,
Duncan, Clough, <i>half</i> .	Rodda.
Sussex, S. Whitaker.	Gloucestershire, S. Ellis.
Cornwall, West, S. Easton,	Staffordshire, S. Costerdine.
Wolfe, Crowle, <i>half</i> .	Chester, S. Guilford.
Bristol, S. Barker, Pitt.	Manchester, S. Thomas, Tay-
Devon, S. Ashman, <i>half</i> ;	lor.
Cotty, <i>half</i> .	Macclesfield, S. Shaw.
Wilts, North, S. Bourke,	Liverpool, S. Greenwood,
Brisco.	Woodcock.

Derbyshire, S. Evans.
 Grimsby, S. Harrison, Westell.
 Epworth, S. Peacock, Lee.
 Sheffield, S. Bumstead.
 Leeds, S. Garnet, Mitchell.
 Birstal, S. Oliver, Morgan.
 Bradford, S. Atlay.

Haworth, S. Robertshaw, Poole.
 York & } S. Brown, } S. Wal-
 Hull, } S. Nelson, } dron.
 The Dales, S. Rowell, Hunter.
 Yarm, S. Hopper, Carlill.
 Newcastle, S. Swan, Jaco,
 Hanby.

LEEDS, Tuesday, August 4, 1772.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Joseph Benson, Thomas Tatton, John Bristol, John Pritchard.

Q. 2. WHO REMAIN ON TRIAL?

A. Edward Slater, David Evans, Thomas Tennant, James Hindmarsh, John Watson, John Brettell: because they were not present; otherwise they might have been admitted.

Q. 3. WHO are ADMITTED ON TRIAL?

A. William Eels, John Roberts, William Severn, John Broadbent, Thomas Payne, Thomas Rutherford, Robert Dall, John Watson, John M'Burney, Robert Davis, and John Price.

Q. 4. WHO DESIST FROM TRAVELLING?

A. W. P. and B. T.

Q. 5. WHO act as ASSISTANTS this year?

A. Alexander Mather, John Easton, William Barker, James Clough, Thomas Hanson, Samuel Wells, Richard Bourke, George Shadford, John Pawson, John Goodwin, Robert Wilkinson, James Dempster, Stephen Proctor, Martin Rodda, John Furz, Francis Wolfe, Thomas Brisco, John Oliver, Samuel Woodcock, John Murlin, John Mason, John Shaw, Benjamin Rhodes, Isaac Brown, Daniel Bumstead, William Thompson, T. Taylor, John Atlay, Thomas Johnson, Jeremiah Robertshaw, Thomas Rankin, William Hunter, Joseph Thompson, James Watson, Christopher Hopper, George Story, Duncan Wright, Peter Jaco, James Glassbrook, William Collins, John Christian, George Snowden, James Hudson, Richard Whatcoat, and Thomas Wride.

Q. 6. Are there any OBJECTIONS to any of our Preachers?

A. Examine them one by one. (Which was done.)

Q. 7. How are they STATIONED this year?

A. As follows:—

- | | |
|-------------------|--|
| 1 <i>London,</i> | J. W., A. Mather, Thomas Olivers, Thomas Payne. |
| 2 <i>Kent,</i> | John Easton, John Undrell. |
| 3 <i>Sussex,</i> | William Barker, John Duncan. |
| 4 <i>Norwich,</i> | James Clough, John Pritchard, John Broadbent; Thomas Tennant, Supernumerary. |

- 5 *Bedfordshire*, Thomas Hanson, W. Ashman, John M'Evoy.
- 6 *Oxfordshire*, Samuel Wells, William Brammah.
- 7 *Wiltshire, South*, Richard Bourke, William Eels.
- 8 *North*, George Shadford, James Hindmarsh,
Jonathan Crowle, Thomas Newall.
- 9 *Bristol*, John Pawson, George Hudson; John Allen,
Supernumerary.
- 10 *Devon*, John Goodwin, James Cotty.
- 11 *Cornwall, East*, Robert Wilkinson, William Ellis, John
Roberts.
- 12 *West*, James Dempster, Richard Rodda, Joseph
Bradford, William Whitaker.
- 13 *Pembrokeshire*, Stephen Proctor, Charles Boon.
- 14 *Glamorganshire*, Martin Rodda, James Barry.
- 15 *Brecon*, John Furz, John Brettell.
- 16 *Gloucestershire*, Francis Wolfe, Richard Seed.
- 17 *Staffordshire*, Thomas Brisco, Thomas Hanby.
- 18 *Chester*, John Oliver, Robert Costerdine.
- 19 *Macclesfield*, Samuel Woodcock, David Evans, John
Bristol.
- 20 *Manchester*, John Murlin, Joseph Guilford.
- 21 *Liverpool*, John Mason, Robert Roberts.
- 22 *Derbyshire*, John Shaw, Samuel Bardsley, Joseph
Harper.
- 23 *Lincolnshire, East*, Benjamin Rhodes, Joseph Garnet, Thomas
Westell.
- 24 *West*, Isaac Brown, John Peacock, Robert
Empringham.
- 25 *Sheffield*, Daniel Bumstead, William Severn, Thomas
Carlill.
- 26 *Leeds*, William Thompson, Thomas Lee, Parson
Greenwood.
- 27 *Birstal*, Thomas Taylor, Thomas Mitchell, John
Nelson.
- 28 *Bradford*, John Atlay, John Morgan.
- 29 *Haworth*, Thomas Johnson, John Poole, Thomas
Tatton.
- 30 *Whitehaven*, Jeremiah Robertshaw, William Linnell.
- 31 *York*, Thomas Rankin, J. W.
- 32 *Hull*, William Hunter, Lancelot Harrison, M. F.
- 33 *Yarm*, Joseph Thompson, John Bredin, Samuel
Smith.
- 34 *The Dales*, Robert Swan, James Watson, George Mowat;
Thomas Cherry, Supernumerary.
- 35 *Newcastle*, Christopher Hopper, Jacob Rowell, Joseph
Benson, Thomas Simpson.
- 36 *Edinburgh*, George Story, Alexander M'Nab, Hugh
Saunderson, George Wadsworth.

37 <i>Aberdeen</i> ,	Duncan Wright, Thomas Dixon, Christopher Watkins, Thomas Rutherford, Robert Dall.
38 <i>Dublin</i> ,	Peter Jaco.
39 <i>Waterford</i> ,	James Glassbrook, Francis Wrigley.
40 <i>Cork</i> ,	William Collins, Jonathan Hern, Robert Swindells.
41 <i>Limerick</i> ,	Edward Slater.
42 <i>Athlone</i> ,	John Christian, James Perfect, William Horner.
43 <i>Castlebar</i> ,	George Snowden, T. H., Robert Davis.
44 <i>Enniskillen</i> ,	James Hudson, John Watson, Michael M'Donald, John M'Burney.
45 <i>Londonderry</i> ,	John Floyd.
46 <i>Armagh</i> ,	Richard Whatcoat, John Wittam.
47 <i>Newry</i> ,	Thomas Wride, Nehemiah Price, John Murray, John Price.
48 <i>America</i> ,	Francis Asbury, Richard Boardman, Joseph Pilmoor, Richard Wright.

Q. 8. What numbers are in the Society?

A. They are as follows:—

London	-	2,441	Leeds	-	1,826
*Sussex	-	193	Birstal	-	1,155
Kent	-	334	Bradford	-	849
Norfolk	-	410	*Haworth	-	1,219
*Bedfordshire	-	274	Whitehaven	-	256
Oxfordshire	-	390	*York	-	536
Wiltshire, South	-	278	Hull	-	608
*North	-	823	*Yarm	-	883
*Bristol	-	1,249	The Dales	-	1,003
Devonshire	-	419	Newcastle	-	1,747
Cornwall, East	-	639	*Edinburgh	-	245
*West	-	1,814	Aberdeen	-	458
Gloucestershire	-	391	*Dublin	-	347
*Staffordshire	-	696	Waterford	-	124
Cheshire, North	-	544	*Cork	-	220
South	-	975	Limerick	-	168
Wales, West	-	112	Castlebar	-	357
East	-	130	Athlone	-	326
North	-	167	Enniskillen	-	937
Lancashire, South	-	907	Armagh	-	347
North	-	687	Londonderry	-	483
Derbyshire	-	903	*Newry	-	483
Sheffield	-	725	America	-	500
Lincolnshire, East	-	690			
*West	-	716	In all		31,984

N.B. In the Circuits marked thus * there is a decrease this year.

Q. 9. What is the Kingswood Collection?

A. £228. 9s. 10d.

Q. 10. What is contributed toward the debt?

A. £3,076. 7s. 8d.

Q. 11. How was it distributed?

A. As follows:—

	£.	s.	d.		£.	s.	d.
Law -	83	19	0	Burslem -	56	5	9
Contingencies of } last year }	83	11	2	Macclesfield -	56	6	0
Ditto for the pre- } sent year }	99	13	4	Congleton -	35	5	5
Borrowed for } Ireland }	55	0	0	Creitch -	10	0	0
To relieve Preachers	119	13	5	Brecknock -	8	0	0
London -	100	0	0	Newmills -	40	0	0
Norwich -	200	0	0	Stockport -	25	0	0
Chatham -	30	15	0	Rochdale -	77	3	3
Colchester -	5	0	0	Bury -	7	0	0
Witney -	9	12	3	Liverpool -	27	1	2
Newbury -	2	2	0	Warrington -	10	2	0
Portsmouth -	30	0	3	Bolton -	28	13	5
Salisbury -	8	6	6	Derby -	21	4	9
Fareham -	5	5	0	Burton -	76	0	0
Bradford, Wilts. -	17	5	8	Nottingham -	77	15	4
Shaftesbury -	5	5	0	Ashby -	12	4	0
Shepton -	50	0	0	Bradwell -	5	0	0
Bath -	47	7	0	Sheffield -	40	0	0
Paulton -	5	0	0	Doncaster -	20	0	0
Pensford -	7	0	0	Boston -	50	0	0
Axminster -	14	0	0	Louth -	5	0	0
Combstock -	8	15	4	Rothwell -	30	0	0
Hill-Farrance -	6	0	0	Armley -	10	12	0
Sidmouth -	21	0	0	Horbury -	40	0	0
Lympsham -	9	10	0	Seacroft -	30	0	0
Redruth -	10	10	0	Dawgreen -	160	0	0
Bisveale -	2	10	0	Thong -	13	0	0
St. John's -	7	7	0	Bradford, Yorks. -	100	18	10
Camborne -	6	6	0	Halifax -	28	7	0
Tuckingmill -	4	10	0	Bingley -	2	10	0
Stroud -	74	0	0	Bacup -	16	0	0
Worcester -	70	0	0	Padiham -	6	0	0
Darlaston -	20	0	0	Millend -	8	14	0
Craidley -	14	7	0	Heptonstall -	25	0	0
Stourbridge -	5	7	8	Hull -	130	0	0
Birmingham -	12	0	0	Whitby -	100	0	0
Wolverhampton -	10	0	0	Stockton -	15	0	0
Chester -	80	0	0	Yarm -	20	0	0
				Thirsk -	8	5	6
				Stokesley -	2	0	0
				Barnardcastle -	10	0	0

	£.	s.	d.		£.	s.	d.
Monkwearmouth -	30	2	6	Kilkenny -	70	0	0
Edinburgh -	56	10	0	Newry -	6	0	0½
Dunbar -	46	10	0	Newcastle -	10	0	0
Greenock -	20	0	0				
Dublin -	38	11	6				
Cork -	15	0	0	Total	£3,078	1	0½

Q. 12. What can be done toward paying the remaining debt?

A. 1. Let us make a trial of another method. Instead of a subscription, let a collection be made at every preaching-house, some time in next autumn. (The Kingswood Collection as usual.)

2. Let all the money collected be produced at the next Conference: and we will return to every house that is in debt (provided it be old debt, not otherwise) at least what was collected there.

Q. 13. Where and when may the next Conference begin?

A. At London, the first Tuesday in August.

Q. 14. What is contributed to the Preachers' Fund?

A. £83. 11s. 8d.

Q. 15. What was given out of it?

A. £38.

Q. 16. How many Preachers' wives are to be provided for?

A. Forty-four.

Q. 17. By what Societies?

A. By the following:—

London, S. Mather, Duncan,
Clough, *half*.

Sussex, S. Barker.

Wilts, North, S. Bourke, Brisco.

Bristol, S. Barry, Christian.

Cornwall, East, S. Brammah.

West, S. Whitaker,

Rodda, Easton.

Gloucestershire, S. Wolfe,

Devonshire, S. Cotty, *half*;

S. Crowle, *half*.

Staffordshire, S. Hanby.

Chester, S. Oliver.

Macclesfield, S. Woodcock.

Derbyshire, S. Shaw, Evans.

Manchester, S. Costerdine,
Taylor.

Liverpool, S. Roberts, Morgan.

Lincolnshire, East, S. Westell,
Garnet.

West, S. Brown,

Peacock.

Sheffield, S. Bumstead.

Leeds, S. Thompson, Lée,
Greenwood.

Birstal, S. Mitchell, Nelson.

Bradford, S. Atlay.

Haworth, S. Robertshaw, Poole,

York & } J. W., } S. Harri-
Hull, } S. Hunter, } son.

The Dales, S. Swan, Empring-
ham.

Yarm, S. Story.

Newcastle, S. Hopper, Simpson,
Rowell.

Q. 18. Several Assistants were not present when their accounts were wanted. How may this inconvenience be prevented?

A. Let all the Assistants be present on Sunday evening before the Conference, that they may give in their accounts on Monday morning.

LONDON, Tuesday, August 3, 1773.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Edward Slater, David Evans, Thomas Tennant, James Hindmarsh, John Brettell, William Severn, John Broadbent, Robert Empringham, Nehemiah Price, Thomas Payne.

Q. 2. Who REMAIN ON TRIAL?

A. Thomas Rutherford, Michael Moorhouse, Robert Dall, John Price, John M'Burney, Robert Davis, William Eels, John Watson, jun.

Q. 3. Who are ADMITTED ON TRIAL?

A. Richard Hunt, Joseph Bradford, James Wood, Samuel Randall, John Wilshaw, Victory Purdy, William Percival, Ralph Mather, Jasper Robinson, William Dufton, Joseph Moore, John Leech.

Q. 4. Who DESIST FROM TRAVELLING?

A. J. G., William Ellis, William Linnell, John Watson, sen.

Q. 5. Who act as ASSISTANTS this year?

A. Daniel Bumstead, Alexander Mather, John Easton, James Clough, Samuel Wells, Hugh Saunderson, Richard Bourke, George Hudson, John Furz, John Goodwin, James Dempster, Robert Wilkinson, Richard Whatcoat, Richard Rodda, James Barry, John Allen, Thomas Hanby, John Oliver, Thomas Hanson, John Mason, Robert Roberts, John Shaw, Jeremiah Robertshaw, Isaac Brown, Parson Greenwood, Thomas Lee, Thomas Taylor, Thomas Johnson, Jacob Rowell, William Hunter, Benjamin Rhodes, Duncan Wright, George Story, Christopher Hopper, William Thompson, Thomas Dixon, Peter Jaco, John Murray, Francis Wrigley, James Glassbrook, John Christian, Michael Moorhouse, Alexander M'Nab, John Pritchard.

Q. 6. Are there any OBJECTIONS to any of our Preachers?

A. Examine them one by one. (Which was done.)

Q. 7. How are they STATIONED this year?

A. As follows:—

Thomas Olivers travels with Mr. Wesley.

- | | |
|----------------------------|---|
| 1 <i>London,</i> | Daniel Bumstead, John Atlay, John Murlin. |
| 2 <i>Kent,</i> | Alexander Mather, Samuel Smith. |
| 3 <i>Sussex,</i> | John Easton, John Undrell. |
| 4 <i>Norwich,</i> | James Clough, John Brettell, Richard Hunt,
James Wood. |
| 5 <i>Bedfordshire,</i> | Samuel Wells, William Ashman. |
| 6 <i>Oxfordshire,</i> | Hugh Saunderson, John Wittam. |
| 7 <i>Wiltshire, South,</i> | William Collins, John Crowle. |

- 8 *Wiltshire, North*, George Hudson, Richard Bourke, Thomas Newall, Victory Purdy.
- 9 *Bristol*, John Allen, Francis Wolfe, Joseph Bradford ; John Pawson, Supernumerary.
- 10 *Devon*, John Goodwin, James Hindmarsh.
- 11 *Cornwall, East*, James Dempster, Martin Rodda, George Shorter.
- 12 *West*, Robert Wilkinson, James Cotty, Thomas Carlill, Joseph Moore.
- 13 *Pembrokeshire*, Richard Whatcoat, Charles Boon.
- 14 *Glamorgan*, Richard Rodda, W. Whitaker.
- 15 *Brecon*, James Barry, Stephen Proctor.
- 16 *Gloucestershire*, John Furz, William Severn.
- 17 *Staffordshire*, Thomas Hanby, Joseph Harper.
- 18 *Chester*, John Oliver, Thomas Brisco.
- 19 *Macclesfield*, Thomas Hanson, Thomas Westell, Samuel Bardsley.
- 20 *Manchester*, John Mason, Lancelot Harrison.
- 21 *Liverpool*, Robert Roberts, John Morgan.
- 22 *Derbyshire*, John Shaw, Richard Seed, William Percival.
- 23 *Lincolnshire, East*, Samuel Woodcock, John Peacock, John Wilshaw.
- 24 *West*, Jeremiah Robertshaw, David Evans, Jasper Robinson.
- 25 *Sheffield*, Isaac Brown, John Leech, William Dufton.
- 26 *Leeds*, Parson Greenwood, John Nelson, J. W.
- 27 *Birstal*, Thomas Lee, Thomas Mitchell, John Poole.
- 28 *Bradford*, Thomas Taylor, William Barker, Thomas Tennant.
- 29 *Haworth*, Thomas Johnson, Edward Slater, Robert Costerdine.
- 30 *Whitehaven*, Jacob Rowell, George Mowat.
- 31 *York*, William Hunter, Thomas Wride.
- 32 *Hull*, Benjamin Rhodes, George Wadsworth, Robert Empringham.
- 33 *Yarm*, Duncan Wright, Joseph Thompson, William Brammah.
- 34 *The Dales*, George Story, Christopher Watkins, M. F.
- 35 *Newcastle*, Christopher Hopper, James Hudson, Robert Swan, William Eels.
- 36 *Edinburgh*, William Thompson, Joseph Benson, John Broadbent.
- 37 *Aberdeen*, Thomas Dixon, Thomas Rutherford, John Bredin, Thomas Tatton, Robert Dall.
- 38 *Dublin*, Peter Jaco, John Floyd.
- 39 *Waterford*, John Murray, Michael M'Donald.
- 40 *Cork*, Francis Wrigley, John Bristol.
- 41 *Limerick*, Jonathan Hern ; Robert Swindells, Supernum.

42 <i>Athlone,</i>	James Glassbrook, George Snowden.
43 <i>Castlebar,</i>	John Christian, William Horner, John Price.
44 <i>Enniskillen,</i>	Michael Moorhouse, T. H., John M'Burney.
45 <i>Londonderry,</i>	Alexander M'Nab, James Perfect.
46 <i>Armagh,</i>	Barnabas Thomas, Thomas Payne, John Watson, jun.
47 <i>Newry,</i>	John Pritchard, James Watson, Nehemiah Price.
48 <i>America,</i>	Thomas Rankin, George Shadford, Francis Asbury, Richard Boardman, Richard Wright, Joseph Pilmoor, Robert Williams, John King.

Q. 8. What numbers are in the Society?

A. They are as follows:—

London	-	-	2442	Leeds	-	-	1902
*Kent	-	-	311	Birstal	-	-	1185
Sussex	-	-	223	Bradford	-	-	900
Norfolk	-	-	485	*Haworth	-	-	1212
Bedfordshire	-	-	282	Whitehaven	-	-	272
Oxfordshire	-	-	442	*York	-	-	510
Wiltshire, South	-	-	340	Hull	-	-	620
North	-	-	872	*Yarm	-	-	874
Bristol	-	-	1360	The Dales	-	-	1053
Devonshire	-	-	425	*Newcastle	-	-	1716
*Cornwall, East	-	-	573	Edinburgh	-	-	260
*West	-	-	1421	Aberdeen	-	-	470
Gloucestershire	-	-	420	Dublin	-	-	408
*Staffordshire	-	-	631	Waterford	-	-	174
Cheshire, North	-	-	547	Cork	-	-	230
South	-	-	1076	Limerick	-	-	170
Wales, West	-	-	141	Castlebar	-	-	404
East	-	-	112	Athlone	-	-	436
*North	-	-	117	Enniskillen	-	-	1160
Lancashire, South	-	-	987	Armagh	-	-	370
North	-	-	724	Londonderry	-	-	175
Derbyshire	-	-	1057	Newry	-	-	486
Sheffield	-	-	910	America	-	-	1000
Lincolnshire, East	-	-	739				
West	-	-	650	In all			33,274

N.B. In the Circuits marked thus * there is a decrease this year.

Q. 9. What is the Kingswood Collection?

A. £229. 16s. 8d.

Q. What children are admitted?

A. Brother Barry's, Greenwood's, Poole's.

Q. 10. What is contributed toward the debt?

A. £2,237. 15s. 9d.

Q. 11. How was it distributed?

A. As follows:—

	£.	s.	d.		£.	s.	d.
Law -	184	19	2	Warrington -	5	14	0
Contingencies -	51	0	0	Nottingham -	37	1	4
Chatham -	120	0	0	Burton -	90	0	0
Sheerness -	20	0	0	Boston -	40	0	0
Norwich -	180	0	0	Louth -	20	0	0
Sarum -	20	0	0	Rotherham -	50	0	0
Portsmouth -	20	0	0	Bradwell -	5	0	0
Fareham -	12	0	0	Doncaster -	30	0	0
Bradford, Wilts.	34	1	3	Bradford -	149	5	0
Shaftesbury -	80	0	0	Halifax -	15	15	0
Shepton -	96	0	0	Bingley -	24	0	0
Frome -	4	0	0	Heptonstall -	20	0	0
Lympham -	8	0	0	Padiham -	20	0	0
Axminster -	4	0	0	Hull -	90	0	0
Brecon -	80	0	0	Whitby -	100	0	0
Stroud -	30	0	0	Edinburgh -	143	0	0
Worcester -	30	0	0	Whitehaven -	20	0	0
Darlaston -	20	0	0	Witney -	50	0	0
Wolverhampton	40	0	0	Dundee -	50	0	0
Chester -	60	0	0	Greenock -	20	0	0
Macclesfield -	20	0	0	Newbury -	10	0	0
Congleton -	20	0	0				
Bolton -	34	6	0				
Liverpool -	80	0	0				
				In all	£2,238	1	9

Q. 12. What is contributed to the Preachers' Fund?

A. £81. 12s. 3d.

Q. 13. What demands are there upon it?

A. The following:—

	£.	s.	d.		£.	s.	d.
S. Oldham -	7	17	6	B. Minethorp -	5	5	0
S. Standing -	10	0	0	B. Lucas -	5	5	0
S. Penington -	5	5	0				
S. Dillon -	5	5	0	In all	£44	2	6
S. Garnet -	5	5	0				

Q. 14. How many Preachers' wives are to be provided for?

A. Forty-four (in effect).

Q. 15. By what Societies?

A. By the following:—

London, S. Bumstead, Mather.	Cornwall, East, S. Rodda.
Sussex, S. Easton.	West, S. Whitaker,
Wilts, North, S. Collins,	Atlay, Clough, <i>half</i> .
Bourke.	Gloucestershire, S. Wolfe.
Bristol, S. Barry, Christian,	Staffordshire, S. Hanby.
Ashman, <i>half</i> .	Chester, S. Oliver.
Devon, S. Cotty, <i>half</i> ; S.	Macclesfield, S. Westell.
Crowle, <i>half</i> .	Derbyshire, S. Shaw, Poole.

Manchester, S. Harrison, Taylor.	Birstal, S. Mitchell, Lee.
Liverpool, S. Roberts, Costerdine.	Bradford, S. Morgan.
Lincolnshire, East, S. Peacock, Woodcock.	Haworth, S. Brown, Brisco.
	York, } S. Hunter, } S. Barker.
	Hull, } S. Story, }
West, S. Robertshaw, Empringham.	Yarm, S. Brammah.
Sheffield, S. Evans.	The Dales, S. Rowell, Shorter.
Leeds, S. Greenwood, S. W. Nelson.	Newcastle, S. Hopper, Swan, Thompson, <i>half</i> .

Q. 16. When and where may the next Conference begin?

A. At Bristol, the first Tuesday in August.

Q. 17. Can anything be done now, in order to lay a foundation for the future union? Would it not be well for any that are willing to sign some articles of agreement before God calls me hence?

A. We will do it.

Accordingly, the following paper was written and signed:—

WE, whose names are underwritten, being thoroughly convinced of the necessity of a close union between those whom God is pleased to use as instruments in this glorious work, in order to preserve this union between ourselves, are resolved, God being our helper,

I. To devote ourselves entirely to God; denying ourselves, taking up our cross daily, steadily aiming at one thing, to save our own souls, and them that hear us.

II. To preach the old Methodist doctrines, and no other, contained in the Minutes of the Conferences.

III. To observe and enforce the whole Methodist discipline laid down in the said Minutes.

Daniel Bumstead, John Atlay, John Murlin, Thomas Olivers, Alexander Mather, Thomas Hauby, Thomas Taylor, John Oliver, William Hunter, Thomas Brisco, John Morgan, Samuel Woodcock, Richard Bourke, John Pawson, William Thompson, Joseph Thompson, John Allen, Thomas Johnson, John Nelson, Isaac Brown, William Eels, William Barker, Thomas Payne, James Hindmarsh, John Shaw, Samuel Wells, Samuel Bardsley, John Goodwin, George Hudson, John Bristol, David Evans, Lancelot Harrison, John Easton, James Hudson, John Pritchard, William Severn, Robert Wilkinson, Richard Rodda, William Brammah, James Clough, John Broadbent, John Mason, Thomas Tennant, William Whitaker, Joseph Harper, John Brettell, Francis Wolfe, Richard Whatcoat, Hugh Saunderson.

BRISTOL, Tuesday, August 9, 1774.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Joseph Bradford, Samuel Randall, William Dufton, Joseph Moore, George Shorter.

Q. 2. WHO REMAIN ON TRIAL?

A. William Eels, Thomas Rutherford, Robert Dall, Michael Moorhouse, John Price, John M'Burney, John Watson, jun., John Leech.

Q. 3. Who are ADMITTED ON TRIAL?

A. William Moore, Francis Smith, William Tunney, Jeremiah Brettell, John Moon, Samuel Bradburn, Thomas Corbet, William Thom, James Rogers, Arthur Kershaw, P. Mill, George Guthrie, Andrew Delap, John Whitley, Robert Hayward.

Q. 4. WHO DESIST FROM TRAVELLING?

A. Joseph Pilmoor, James Clough, John Murray, James Glassbrook.

Q. 5. Who act as ASSISTANTS this year?

A. Daniel Bumstead, Alexander Mather, John Easton, George Hudson, Francis Wolfe, John Goodwin, John Murlin, James Hindmarsh, Richard Rodda, John Furz, Stephen Proctor, Thomas Dixon, Charles Boon, Thomas Hanby, John Shaw, William Collins, Thomas Hanson, John Mason, Christopher Hopper, Isaac Brown, Jeremiah Robertshaw, Samuel Woodcock, John Oliver, John Pawson, Thomas Lee, Thomas Taylor, Robert Costerdine, Jacob Rowell, William Hunter, Benjamin Rhodes, James Hudson, Duncan Wright, William Thompson, Joseph Benson, Thomas Rutherford, Robert Wilkinson, Joseph Thompson, Alexander M'Nab, John Bristol, Michael M'Donald, Barnabas Thomas, John Watson, Thomas Wride, John Pritchard, Richard Boardman, James Perfect, Thomas Rankin, Francis Asbury, George Shadford.

Q. 6. Are there any OBJECTIONS to any of our Preachers?

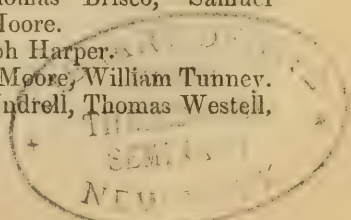
A. Examine them one by one. (Which was done.)

Q. 7. How are they STATIONED this year?

A. As follows:—

Joseph Bradford travels with Mr. Wesley.

- | | |
|------------------|--|
| 1 London, | Daniel Bumstead, William Dufton, Arthur Kershaw, John Atlay, Peter Jaco. |
| 2 Kent, | Alexander Mather, Francis Smith. |
| 3 Sussex, | John Easton, James Wood. |
| 4 Norwich, | George Hudson, Thomas Brisco, Samuel Randall, William Moore. |
| 5 Bedfordshire, | Richard Bourke, Joseph Harper. |
| 6 Oxfordshire, | Francis Wolfe, Joseph Moore, William Tunney. |
| 7 Wilts., South, | James Barry, John Undrell, Thomas Westell. |



- 8 *Wilts., North*, John Goodwin, John Moon, William Severn,
William Whitaker.
- 9 *Bristol*, John Murlin, Hugh Saunderson, James Cotty.
- 10 *Devon*, James Hindmarsh, George Shorter.
- 11 *Cornwall, East*, Richard Rodda, Thomas Newall, John Brettell,
I. G.
- 12 *West*, John Furz, Jonathan Crowle, Richard
Wright, J. W.
- 13 *Pembrokeshire*, Thomas Dixon, Christopher Watkins.
- 14 *Glamorgan*, Charles Boon, John Prickard.
- 15 *Brecon*, Stephen Proctor, Richard Whatcoat.
- 16 *Gloucestershire*, Thomas Hanby, Samuel Wells.
- 17 *Staffordshire*, John Shaw, Edward Slater.
- 18 *Chester*, William Collins, Francis Wrigley.
- 19 *Macclesfield*, Thomas Hanson, John Poole, William
Percival.
- 20 *Manchester*, John Mason, Robert Roberts.
- 21 *Liverpool*, Christopher Hopper, Samuel Bradburn, John
Morgan.
- 22 *Derbyshire*, Thomas Carlill, Isaac Brown, Nicholas Man-
ners, Robert Hayward.
- 23 *Lincolnshire, East*, Jeremiah Robertshaw, William Thom, John
Peacock.
- 24 *West*, Samuel Woodcock, Jeremiah Brettell,
Thomas Corbet.
- 25 *Sheffield*, John Oliver, Thomas Mitchell, Samuel Bardsley.
- 26 *Leeds*, John Pawson, John Allen, Samuel Smith.
- 27 *Birstal*, Thomas Lee, Parson Greenwood, Thomas John-
son.
- 28 *Bradford*, Thomas Taylor, William Brammah.
- 29 *Haworth*, Robert Costerdine, Richard Seed, Robert Swan.
- 30 *Whitehaven*, Jacob Rowell, M. F.
- 31 *York*, William Hunter, George Story.
- 32 *Hull*, Benjamin Rhodes, David Evans, John Leech.
- 33 *Yarm*, James Hudson, Lancelot Harrison.
- 34 *Thirsk*, Duncan Wright, James Rogers.
- 35 *The Dales*, Joseph Thompson, Robert Empringham,
William Barker.
- 36 *Newcastle*, William Thompson, John Broadbent, George
Wadsworth, Thomas Tennant.
- 37 *Edinburgh*, Joseph Benson, William Eels, John Bredin.
- 38 *Dundee*, Thomas Rutherford, Peter Mill, John Wittam.
- 39 *Aberdeen*, Robert Wilkinson, James Watson.
- 40 *Dublin*, Alexander M'Nab, William Horner.
- 41 *Waterford*, John Watson, sen., Andrew Delap.
- 42 *Cork*, John Bristol, George Snowden.
- 43 *Limerick*, Michael M'Donald.
- 44 *Athlone*, Thomas Wride, John Floyd, Jonathan Hern.

- 45 *Castlebar*, Barnabas Thomas, Michael Moorhouse, T. H.
 46 *Enniskillen*, John Watson, jun., John Price, George Guthrie,
 John Christian.
 47 *Londonderry*, Richard Boardman, Nehemiah Price.
 48 *Armagh*, John Pritchard, John Whitley.
 49 *Newry*, James Perfect, Thomas Payne, George Mowat,
 Robert Dall.
 50 *America*, Thomas Rankin, Francis Asbury, George
 Shadford, Robert Williams, John King,
 James Dempster, Martin Rodda.

Q. 8. What numbers are in the Society?

A. They are as follows:—

London	-	-	2452	Birstal	-	-	1190
*Sussex	-	-	218	Bradford	-	-	930
*Kent	-	-	306	Haworth	-	-	1213
Norfolk	-	-	525	Whitehaven	-	-	299
Bedford	-	-	300	York	-	-	520
Oxfordshire	-	-	501	Hull	-	-	645
*Wilts, South	-	-	330	Yarm	}	-	880
North	-	-	892	Thirsk			
Bristol	-	-	1404	The Dales	-	-	1086
Devon	-	-	505	Newcastle	-	-	1784
Cornwall, East	-	-	660	Edinburgh	-	-	287
West	-	-	1482	*Aberdeen	-	-	448
Gloucestershire	-	-	431	*Dublin	-	-	310
Staffordshire	-	-	733	Waterford	-	-	204
Cheshire, North	-	-	552	Cork	-	-	317
South	-	-	1202	Limerick	-	-	178
*Wales, West	-	-	137	Castlebar	-	-	410
East	-	-	120	*Athlone	-	-	320
*North	-	-	83	*Enniskillen	-	-	937
Lancashire, South	-	-	988	Armagh	-	-	500
North	-	-	776	Londonderry	-	-	433
Derbyshire	-	-	1065	Newry	-	-	732
*Sheffield	-	-	890	America	-	-	2204
Lincolnshire, East	-	-	747				
West	-	-	686				
*Leeds	-	-	1860	In all			35,672

In the Circuits marked thus * there is a decrease this year.

Q. 9. What is the Kingswood Collection?

A. £260. 16s.

Q. 10. What children are admitted?

A. Charles Whatcoat, James Greenwood.

Q. 11. What can be done, in order to pay for the clothes of the Preachers' children?

A. If their parents can pay for them, in whole or in part, they should; if they cannot, all is well.

Q. 12. Can nothing be done for their daughters?

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A. If any of them were sent to M. Owen's school, (perhaps the best boarding-school for girls in Great Britain,) they would keep them at as small an expense as possible.

Q. 13. What is contributed for the Yearly Expenses?

A. £569. 10s. 5d.

Q. 14. How was it expended?

A. As follows:—

	£.	s.	d.		£.	s.	d.
Contingencies for				Bradford -	-	20	10 0
1774 -	-	73	0 0	Rochdale -	-	10	0 0
Do. at Conference-	128	7 3		Scarborough -	-	20	0 0
Chatham -	-	10	0 0	Boston -	-	31	1 11
Sheerness -	-	5	0 0	Edinburgh -	-	50	0 0
Northampton -	-	20	0 0	Perth -	-	4	0 0
Worcester-	-	20	0 0	Greenock -	-	12	0 0
Mousehole -	-	5	0 0	Arbroath -	-	20	0 0
Penzance -	-	2	0 0	Glasgow -	-	10	0 0
Craidley -	-	5	0 0	Reserved for the	}	71	9 3
Creitch -	-	5	0 0	present year			
Haverfordwest -	-	30	0 0				
Brecon -	-	10	0 0			£569	10 5
Leicester -	-	2	2 0				
Loughborough -	-	5	0 0				

Q. 15. What is contributed to the Preachers' Fund?

A. £65. 8s. 6d.

Q. 16. What was allowed out of it?

A. The following:—

	£.	s.	d.		£.	s.	d.
W. Minethorp -	-	5	5 0	M. Nelson -	-	5	0 0
E. Standring -	-	10	0 0	E. Dillon -	-	2	2 0
E. Oldham -	-	5	0 0				
M. Penington -	-	5	0 0			£37	7 0
J. Garnet -	-	5	0 0				

Q. 17. How many Preachers' wives are to be provided for?

A. Forty-three (in effect).

Q. 18. By what Societies?

A. By the following:—

London, S. Mather, Jaco.	Staffordshire, S. Shaw.
Sussex, S. Easton.	Chester, S. Collins.
Wilts., North, S. Whitaker,	Macclesfield, S. Poole.
Wolfe.	Derbyshire, S. Brown, S. Barker.
Bristol, S. Christian, S. Bourke,	Manchester, S. Roberts, Story.
S. Cotty, <i>half</i> .	Liverpool, S. Hopper, Morgan.
Devon, S. Shorter.	Lincolnshire East, S. Robertshaw, Peacock, W. S.
Cornwall, East, S. Rodda.	West, S. Woodcock, Brammah.
West, S. Barry, S.	
Hindmarsh, S. Crowle, <i>half</i> .	
Gloucester, S. Hanby.	

Sheffield, S. Oliver.
 Leeds, S. Greenwood, Waldron,
 Westell.
 Birstal, S. Lee, Mitchell.
 Bradford, S. Taylor.
 York, S. Hunter, J. Thompson, *half*.

Hull, S. Evans.
 Haworth, S. Costerdine, Swan.
 Yarm, S. Harrison.
 Dales, S. Rowell, Empringham.
 Newcastle, S. Brisco, Thompson, Corbet.

Q. 19. When and where may the next Conference begin?

A. At Leeds, the first Tuesday in August.

Q. 20. Are not the Preachers who come to the Conference burdensome to the Societies in the way?

A. Frequently. To prevent this, 1. Let every Preacher pay for his horse's keeping. 2. Let each of those Societies fix on an inn where the horses will be taken care of.

Q. 21. Do not some of the Preachers neglect sending their contribution to the Preachers' Fund to the Conference?

A. They do. Each Assistant should see to bring it from the Preachers in his Circuit. And every Assistant should take care to attend the Conference.

Likewise it is desired, that every Assistant would at Christmas take an exact account of the Books that are in his Circuit, and remit that and the balance to London.

Q. 22. Are not the married Preachers much straitened?

A. It seems some of them are. Therefore, 1. Let every Preacher's wife (except at London and Bristol) have £12 a year. 2. Every Circuit is to find her a lodging, coal, and candles; or to allow her £15 a year.

Q. 23. We have still imperfect accounts of Scotland and Ireland. How can this be remedied?

A. Let the general Assistant of Scotland and Ireland always attend the Conference.

Q. 24. What can be done where we have no good Leader?

A. Let the Preacher constantly meet the Society as a Class.

Q. 25. Several are grieved at ——'s preaching up and down, though he has not strength regularly to supply a Circuit. How can he remove this offence?

A. By following a route marked out by Mr. W., and preaching where the Assistant of each Circuit judges it would be most useful.

Q. 26. Can anything be done in order to lay a foundation for future union? Would it not be well, for any that are willing, to sign some articles of agreement, before God calls me hence?

A. We will do it.

Accordingly, the following paper was written and signed:—

WE, whose names are under-written, being thoroughly convinced of the necessity of a close union between those whom God

is pleased to use as instruments in this glorious work, in order to preserve this union between ourselves, are resolved, God being our helper,

1. To devote ourselves entirely to God, taking up our cross daily, steadily aiming at one thing, to save ourselves, and them that hear us.

2. To preach the old Methodist Doctrines, and no other, contained in the Minutes of the Conferences.

3. To observe and enforce the whole Methodist Discipline, laid down in the said Minutes.

Daniel Bumstead, William Dufton, Alexander Mather, John Easton, George Hudson, John Atlay, Samuel Randall, Richard Bourke, Joseph Harper, Thomas Wolfe, Joseph Moore, James Barry, John Goodwin, William Severn, William Whitaker, John Murlin, Hugh Saunderson, J. Cotty, Thomas Simpson, James Hindmarsh, George Shorter, Richard Rodda, Thomas Newall, John Brettell, Stephen Proctor, Richard Whatcoat, Thomas Hanby, Samuel Wells, John Shaw, William Collins, Robert Swindells, Francis Wrigley, Thomas Hanson, John Poole, John Mason, Thomas Carlill, Isaac Brown, Jeremiah Robertshaw, Thomas Mitchell, Samuel Bardsley, John Pawson, John Allen, Samuel Smith, Joseph Bradford, Thomas Lee, Parson Greenwood, Thomas Johnson, Thomas Taylor, William Hunter, Benjamin Rhodes, James Hudson, Duncan Wright, William Barker, Robert Wilkinson, Samuel Woodcock, James Dempster, Thomas Olivers, John Oliver, Thomas Brisco, John Morgan, William Thompson, Joseph Thompson, William Eels, Thomas Payne, John Bristol, David Evans, Lancelot Harrison, John Pritchard, William Brammah, James Clough, John Broadbent, Thomas Tennant.

LEEDS, Tuesday, August 1, 1775.

Q. 1. WHAT Preachers are ADMITTED this year?

A. James Barry, Robert Hayward, Thomas Rutherford, James Rogers, James Wood, John Leech, Samuel Bradburn, William Thom, Jeremiah Brettell, William Percival, Michael Moorhouse, George Guthrie, John Watson, jun., John M'Burney, William Duke, John Wade, Daniel Ruff, Edward Drumgoole, Isaac Hollings, Richard Webster.

Q. 2. WHO REMAIN ON TRIAL?

A. William Tunney, William Moore, William Eels, Thomas Corbet, John Moon, John Wilshaw, John Prickard, Robert Dall.

Q. 3. WHO are ADMITTED ON TRIAL?

A. John Walton, John Crook, John Dean, Duncan M'Allum,

Peter Ferguson, Andrew Delap, Humphry Brown, John Bealand, Joseph Saunderson, John Roberts.

Q. 4. Who DESIST FROM TRAVELLING ?

A. Nicholas Manners, Daniel Bumstead.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. Examine them one by one.

Considerable objections being made to three of the Preachers, the matter was referred to three several committees.

Q. 6. How are they STATIONED this year?

A. Joseph Bradford travels with Mr. Wesley.

- 1 *London*, Peter Jaco, John Atlay, Thomas Ryan, John Watson, John Hilton.
- 2 *Kent*, Charles Boon, Thomas Westell.
- 3 *Sussex*, Thomas Brisco, James Wood.
- 4 *Norwich*, Samuel Randall, George Wadsworth, George Hudson, John Bealand.
- 5 *Bedfordshire*, Richard Bourke, William Tunney, William Moore.
- 6 *Oxfordshire*, Samuel Wells, John Valton, George Shorter.
- 7 *Wilts., South*, Francis Wolfe, T. V., John Undrell.
- 8 *North*, John Goodwin, James Perfect, George Snowden, Thomas Tatton.
- 9 *Bristol*, John Murlin, William Severn, William Ashman; John Floyd, Supernumerary.
- 10 *Devon*, James Hindmarsh, Supernumerary, James Cotty, Jonathan Crowle.
- 11 *Cornwall, East*, Richard Rodda, William Whitaker, Richard Wright, John Roberts.
- 12 *West*, Thomas Hanson, John Moon, Samuel Watson, John Leech.
- 13 *Pembrokeshire*, Samuel Bradburn, John Prickard.
- 14 *Glamorganshire*, Christopher Watkins, Thomas Dixon.
- 15 *Brecon*, Richard Whatcoat, John Broadbent.
- 16 *Gloucestershire*, Thomas Hanby, John Furz.
- 17 *Staffordshire*, Alexander Mather, William Dufton.
- 18 *Chester*, William Collins, Thomas Carlill.
- 19 *Macclesfield*, Duncan Wright, John Poole, William Percival.
- 20 *Manchester*, Robert Roberts, John Oliver.
- 21 *Liverpool*, Christopher Hopper, Thomas Lee, M. F.
- 22 *Derbyshire*, Isaac Brown, Edward Slater, John Peacock, John Wilshaw.
- 23 *Lincolnshire, East*, John Easton, Joseph Harper, Thomas Corbet, John Wittam.
- 24 *West*, Samuel Woodcock, Robert Hayward, John Crook.
- 25 *Sheffield*, Robert Costerdine, Thomas Mitchell, Richard Seed.
- 26 *Leeds*, John Pawson, William Brammah, T. Tennant.
- 27 *Birstal*, P. Greenwood, T. Johnson, John Morgan.

- 28 *Bradford*, John Allen, J. W., Samuel Smith.
 29 *Haworth*, Thomas Taylor, Robert Swan, Samuel Bardsley.
 30 *Whitehaven*, John Mason, Joseph Saunderson.
 31 *York*, John Shaw, George Story.
 32 *Hull*, William Hunter, W. Barker.
 33 *Scarboroughh*, Benjamin Rhodes, James Hudson.
 34 *Yarm*, Jacob Rowell, Lancelot Harrison.
 35 *Thirsk*, Jeremiah Robertshaw, William Thom.
 36 *The Dales*, James Barry, Joseph Thompson, David Evans.
 37 *Newcastle*, William Thompson, Robert Empringham,
 Joseph Benson, Joseph Moore.
 38 *Edinburgh*, Thomas Rutherford, James Rogers, Robert
 Wilkinson.
 39 *Dundee*, Stephen Proctor, Francis Wrigley, Duncan
 M'Allum.
 40 *Aberdeen*, William Eels, Peter Ferguson.
 41 *Dublin*, Alexander M'Nab, Barnabas Thomas.
 42 *Waterford*, John Bristol, Andrew Delap.
 43 *Cork*, John Watson, William Horner, change every
 six weeks.
 44 *Limerick*, Nehemiah Price.
 45 *Athlone*, John Pritchard, Michael Moorhouse, Jonathan
 Hern, Thomas Halliday.
 46 *Sligo*, Thomas Payne, Thomas Wride.
 47 *Enniskillen*, John and Jeremiah Brettell, Hugh Brown.
 48 *Londonderry*, Richard Boardman, George Mowat, John Price.
 49 *Armagh*, John Slocomb, Robert Dall, John M'Burney.
 50 *Lisburn*, John Bredin, George Guthrie.
 51 *America*, Thomas Rankin, George Shadford, James
 Dempster, Martin Rodda, John King, William
 Duke, John Wade, Daniel Ruff, Edward
 Drumgoole, Isaac Hollings, Richard Webster.

Q. 7. What numbers are in the Society?

A. They are as follows:—

London	-	-	2492	Brecon	-	-	107
Kent	-	-	312	Gloucestershire	-	-	446
Sussex	-	-	232	Staffordshire	-	-	740
Norwich	-	-	629	*Chester	-	-	536
Bedfordshire	-	-	412	Macclesfield	-	-	1238
Oxfordshire	-	-	530	Manchester	-	-	1060
*Wilts, South	-	-	315	Liverpool	-	-	820
*North	-	-	849	Derbyshire	-	-	1120
Bristol	-	-	1427	Lincolnshire, East	-	-	822
Devon	-	-	583	*West	-	-	683
Cornwall, East	-	-	769	Sheffield	-	-	1114
*West	-	-	1380	Leeds	-	-	2023
Pembrokeshire	-	-	189	Birstal	-	-	1250
Glamorganshire	-	-	120	Bradford	-	-	1157

Haworth	-	-	1344	*Waterford	-	-	176
Whitehaven	-	-	315	Cork	-	-	382
York	-	-	570	Limerick	-	-	185
Hull	-	-	670	Athlone	-	-	344
Yarm	-	-	640	*Castlebar	-	-	327
Thirsk	-	-	530	Enniskillen	-	-	990
*The Dales	-	-	862	Londonderry	-	-	392
Newcastle	-	-	1805	*Armagh	-	-	423
*Edinburgh	-	-	260	*Newry	-	-	617
*Dundee	-	-	169	America	-	-	3148
*Aberdeen	-	-	240				
Dublin	-	-	401	In all	-	-	38,145

N.B. In the Circuits marked thus * there is a decrease this year.

Q. 8. What is the Kingswood Collection?

A. £283. 0s. 6d.

Q. 9. What children are admitted?

A. John Greenwood, Richard Rodda, and Francis Hern.

Q. 10. What can be done for the Preachers' daughters?

A. Send two of them to M. Owen's school.

Q. 11. Which this year?

A. Paulina Taylor, and Isabel Snowden.

Q. 12. What is contributed for the Yearly Expenses?

A. £564. 9s. 10d.

Q. 13. How was it expended?

A. As follows:—

	£.	s.	d.		£.	s.	d.
Last year's Con- } tingencies	17	9	6	Thornhill	-	5	5 0
For the present year	100	0	0	Wandsworth	-	10	0 0
Law	-	34	16 10	Darlaston	-	10	0 0
Preachers' Necess.	157	12	9	Craidley	-	9	0 0
Dundee	-	100	0 0	Chatham	-	10	0 0
Arbroath	-	22	0 0	Norwich	-	10	0 0
Aberdeen	-	13	4 0	Sheerness	-	10	0 0
Barnardcastle	-	16	11 5	Macclesfield	-	7	0 0
Limerick	-	10	0 0	Chester	-	10	0 0
Pembroke	-	11	10 0	In all	£564	9	6

Q. 14. What was contributed for the Preachers' Fund?

A. £119. 0s. 6d.

Q. 15. What was allowed out of it?

A. The following:—

	£.	s.	d.		£.	s.	d.
Eliz. Standring	-	10	0 0	Jane Garnet	-	5	5 0
John Horner	-	10	0 0	W. Minethorp	-	5	5 0
Eliz. Oldham	-	5	5 0				
Elizabeth Dillon	-	5	5 0				
Mary Penington	-	5	5 0				
					£46	5	0

Q. 16. How many Preachers' wives are to be provided for?

A. In Ireland four; in England forty-two.

Q. 17. By what Societies?

A. By the following:—

London, S. Westell, Jaco.

Sussex, S. Brisco.

Wilts., North, S. Shorter,
Snowden.

Bristol, S. Barker, Cotty, *half*.

Devon, S. Hindmarsh.

Cornwall, East, S. Rodda.

West, S. Costerdine.

Gloucestershire, S. Hanby.

Staffordshire, S. Mather.

Chester, S. Collins.

Macclesfield, S. Poole.

Manchester, S. Roberts, Oliver.

Liverpool, S. Hopper, Lee.

Derbyshire, S. Brown, Peacock.

Grimsby, S. Easton, Corbet.

Epworth, S. Barry, Barker.

Sheffield, S. Mitchell.

Leeds, S. Beanland, Evans.

Birstal, S. Greenwood, Morgan.

Bradford, S. Brammah.

Howarth, S. Taylor, Swan.

York, S. Story, Shaw.

Hull, S. Hunter.

Yarm, S. Rowell.

Thirsk, S. Robertshaw.

The Dales, S. Thompson, S.
Woodcock.

Newcastle, S. W. Thompson,
Empringham, Harrison.

Q. 18. When and where may the next Conference begin?

A. At London, the first Tuesday in August.

Q. 19. Who are the present Committee for the Preachers' Fund?

A. The following:—

Peter Jaco, Christopher Hopper, Thomas Johnson, Alexander Mather, John Pawson, William Thompson, Thomas Hanby, John Murlin, Robert Roberts, Thomas Taylor, Thomas Hanson, Duncan Wright.

Q. 20. Are not many of the Trustees for the preaching-houses dead? And are not others out of the Society?

A. Let the remaining Trustees for each house meet as soon as possible, and indorse their deed thus (having affixed to it three new stamps):

We the remaining Trustees for the Methodist Preaching-House in _____ have this day, according to the Power lodged in us by this Deed, chosen and named _____ to be Trustees for the Preaching-House aforesaid, in the Room of _____
Witness, _____ A. B. &c.

Q. 21. Are not many of our classes too large?

A. Yes. Divide every one which contains above thirty members.

Q. 22. Do we allow any to build new Preaching-Houses?

A. Yes; if it be proposed first at the Conference.

Q. 23. And may they go about to desire help in the neighbouring Circuits?

A. They may: provided, first, that they ask the consent of each Assistant; second, that the Collection be made between the Conference and the beginning of March.

Q. 24. Where do we allow new houses to be built this year?

A. At Oldham, Taunton, and Halifax.

Q. 25. What can be done to encourage our brethren to make a push for paying off their old debt?

A. A fifth part of what is collected may be sent to the Conference: all the rest may be kept in the Circuit.

Q. 26. What Preachers signed the Agreement to adhere to each other, and to the old Methodist Doctrine and Discipline?

A. The following:—

Peter Jaco, John Atlay, Charles Boon, Thomas Westell, Thomas Brisco, James Wood, Samuel Randall, George Wadsworth, George Hudson, Richard Bourke, Samuel Wells, John Walton, John Goodwin, Francis Wolfe, James Perfect, Thomas Tatton, John Murlin, William Severn, William Ashman, James Hindmarsh, Samuel Smith, Richard Rodda, William Whitaker, Thomas Dixon, Samuel Bradburn, John Broadbent, Thomas Hanby, Alexander Mather, William Dufton, William Collins, Thomas Carlill, Duncan Wright, John Poole, William Percival, Robert Roberts, John Oliver, Christopher Hopper, Thomas Lee, Isaac Brown, Edward Slater, Robert Hayward, James Barry, Lancelot Harrison, Thomas Mitchell, Robert Costerdine, Richard Seed, Parson Greenwood, Thomas Johnson, John Allen, J. W., Robert Swan, Samuel Bardsley, John Mason, John Morgan, John Shaw, George Story, Jacob Rowell, Samuel Woodcock, William Hunter, William Barker, Benjamin Rhodes, Jeremiah Robertshaw, William Thom, Joseph Thompson, Joseph Moore, David Evans, William Thompson, Robert Empringham, Joseph Benson, Stephen Proctor, Thomas Rutherford, James Rogers, Francis Wrigley, Thomas Olivers, John Hudson, Thomas Hanson, John Leech, Jeremiah and John Brettell, Joseph Bradford, Samuel Smith.

N.B. We all deny that there is, or can be, any *merit* (properly speaking) in man.

LONDON, Tuesday, August 6, 1776.

Q. 1. WHAT Preachers are ADMITTED this year?

A. William Tunney, William Moore, Thomas Corbet, John Mason, Joseph Pescod, John Crook, John Valton.

Q. 2. WHO REMAIN ON TRIAL?

A. William Eels, John Prickard, Robert Dall, Hugh Brown, Joseph Saunderson, Andrew Delap, Duncan M'Allum.

Q. 3. WHO are ADMITTED ON TRIAL?

A. Henry Robins, Thomas Hosking, James Skinner, John Hampson, James Hall, Jasper Robinson, John Gouldston, William Boothby, William Lumley, Joseph Fothergill, Peter Mill, Robert Davis, James Gaffney.

Q. 4. Who DESIST FROM TRAVELLING?

A. Edward Slater, Jonathan Crowle, Samuel Woodcock, David Evans, James Dempster.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. Yes. It is objected, that some are utterly unqualified for the work; and that others do it negligently, as if they imagined they had nothing to do, but to preach once or twice a day.

In order to silence this objection for ever, which has been repeated ten times over, the Preachers were examined at large, especially those concerning whom there was the least doubt. The result was, that one was excluded for insufficiency, two for misbehaviour. And we were thoroughly satisfied, that all the rest had both grace and gifts for the work wherein they are engaged. I hope, therefore, we shall hear of this objection no more.

Q. 6. How are they STATIONED this year?

A. As follows:—

Joseph Bradford travels with Mr. Wesley.

John Atlay keeps his accounts.

Thomas Olivers corrects the press.

- 1 *London*, Peter Jaco, Supernumerary, James Hindmarsh,
John Murlin, Joseph Pilmoor.
- 2 *Kent*, Charles Boon, William Barker.
- 3 *Sussex*, Thomas Westell, Thomas Ryan, Thomas Tatton.
- 4 *Norwich*, Richard Bourke, John Watson, Henry Robins.
- 5 *Lynn*, Barnabas Thomas, William Tunney, William
Boothby.
- 6 *Bedfordshire*, Samuel Randall, George Shorter, William Moore.
- 7 *Oxfordshire*, John Valton, William Whitaker, John Gould-
ston.
- 8 *Wilts, South*, Richard Rodda, James Cotty, Thomas Newall,
John Pescod.
- 9 *North*, Samuel Wells, Thomas Brisco, John Furz,
Francis Wolfe.
- 10 *Bristol*, John Hilton, John Floyd, Hugh Saunderson.
- 11 *Devon*, John Goodwin, John Undrell, George Wads-
worth.
- 12 *Cornwall, East*, James Perfect, Richard Wright, James
Watson, John Blade.
- 13 *West*, Thomas Hanson, Richard Whatcoat, J.
Poole, James Skinner.
- 14 *Pembrokeshire*, James Wood, John Moon, John Broadbent.
- 15 *Glamorganshire*, John Prickard, William Ashman.
- 16 *Brecon*, Thomas Carlill, George Mowat.
- 17 *Gloucestershire*, George Snowden, T. V.
- 18 *Staffordshire*, Alexander Mather, John Wittam.
- 19 *Macclesfield*, Duncan Wright, Thomas Hanby, James Hall.
- 20 *Manchester*, Christopher Hopper, Thomas Mitchell, Jasper
Robinson.

- 21 *Chester*, John Mason, Robert Roberts.
 22 *Liverpool*, William Collins, John Oliver, William Percival.
 23 *Leicester*, Christopher Watkins, John Beauland.
 24 *Nottingham*, Robert Costerdine, Robert Swan, William Severn.
 25 *Grimsby*, Isaac Brown, Thomas Corbet, Nicholas Manners.
 26 *Gainsborough*, John Easton, William Thom, Joseph Harper.
 27 *Epworth*, Lancelot Harrison, Robert Hayward, Richard Condy.
 28 *Sheffield*, P. Greenwood, John Peacock, M. F.
 29 *Leeds*, William Thompson, Joseph Thompson, Thomas Johnson.
 30 *Birstal*, John Pawson, John Morgan, T. Tennant.
 31 *Bradford*, John Allen, Thomas Lee, James Hudson.
 32 *Keighley*, Thomas Taylor, Samuel Smith.
 33 *Colne*, Samuel Bardsley, William Brammah.
 34 *Whitehaven*, T. Wride, Robert Empringham, Richard Seed.
 35 *York*, John Shaw, George Hudson.
 36 *Hull*, George Story, William Dufton.
 37 *Scarboroughh*, William Hunter, John Leech.
 38 *Yarm*, Jacob Rowell, Thomas Dixon, Michael Moorhouse.
 39 *Thirsk*, Jeremiah Robertshaw, Joseph Moore.
 40 *The Dales*, John Crook, William Lumley, G. G.
 41 *Newcastle*, Benjamin Rhodes, Joseph Benson, I. W., James Barry.
 42 *Edinburgh*, Alexander M'Nab, T. Rutherford, James Rogers.
 43 *Dundee*, Robert Wilkinson, F. Wrigley, Joseph Saunderson.
 44 *Aberdeen*, William Eels, Stephen Proctor, Duncan M'Allum.
 45 *Dublin*, J. H., John Bristol.
 46 *Waterford*, John Bredin, John Price.
 47 *Cork*, Richard Boardman, T. H.
 48 *Limerick*, Samuel Bradburn.
 49 *Athlone*, John Watson, William Horner, Andrew Delap, Hugh Brown.
 50 *Sligo*, T. Payne, Nehemiah Price.
 51 *Clones*, John Slocomb, John Mayly.
 52 *Enniskillen*, Robert Dall, James Gaffney.
 53 *Armagh*, John and Jer. Brettell, Robert Davis.
 54 *Londonderry*, John Pritchard, Jonathan Hern, Peter Mill, Robert Armstrong.
 55 *Lisburn*, R. W., John Harrison, George Brown.

Q. 7. What numbers are in the Society ?

*London	-	-	2425	Lynn	-	-	
Kent	-	-	313	Bedfordshire	-	-	450
Sussex	-	-	264	*Oxfordshire	-	-	494
Norwich	-	-	645	Wilts, South	-	-	317

Wilts, North	-	-	873	York	-	-	571
*Bristol	-	-	1414	Hull	-	-	380
Devon	-	-	633	Scarborough	-	-	410
*Cornwall, East	-	-	760	Yarm	-	-	745
West	-	-	1390	Thirsk	-	-	545
Pembrokeshire	-	-	220	*The Dales	-	-	806
Glamorganshire	-	-	120	Newcastle	-	-	1908
*Brecon	-	-	95	*Edinburgh	-	-	250
Gloucestershire	-	-	456	Dundee	-	-	169
*Staffordshire	-	-	660	*Aberdeen	-	-	151
*Chester	-	-	525	Dublin	-	-	418
Macclesfield	-	-	1260	Waterford	-	-	252
Manchester	-	-	1118	*Cork	-	-	324
Liverpool	-	-	855	*Limerick	-	-	175
Derby	-	-	1125	Athlone	-	-	529
Nottingham	-	-		Sligo	-	-	388
Lincolnshire, East	-	-	905	Clones	-	-	430
West	-	-	641	Enniskillen	-	-	442
*Sheffield	-	-	1060	Londonderry	-	-	640
Leeds	-	-	2169	Armagh	-	-	601
Birstal	-	-	1270	*Lisburn	-	-	599
Bradford	-	-	1390	America	-	-	3148
Keighley	-	-	1640				
Colne	-	-					
Whitehaven	-	-	458	In all,			39,826

N.B. In the Circuits marked thus * there is a decrease this year.

Q. 8. What is the Kingswood Collection?

A. £335. 0s. 3 $\frac{3}{4}$ d.

Q. 9. What children are admitted this year?

A. William Collins, John Robins, John and William Morgan, and William Shent.

Q. 10. What girls are admitted into Publow school?

A. Alice Brisco and Ann Roberts.

Q. 11. What is contributed for the Yearly Expenses?

A. £637. 8s. 4d.

Q. 12. What part of this was contributed in Ireland?

A. Nothing (except thirty-five shillings in Bandon). Our brethren in Ireland said, this was nothing to them: they would only bear their own expenses.

Q. 13. And do we desire any more? But this we require, if they would have any more Preachers from England. We require, 1. That they bear the expenses of all English Preachers going to and from Ireland; and, 2. Of any sickness or unavoidable distresses, which may befall them or their wives in that kingdom. These are properly *their* expenses; nor will we pay any part of them for the time to come, unless their Yearly Contribution enable us so to do?

The same we now adopt with regard to Scotland. Let them first contribute, then expect help from us.

Q. 14. Is there anything else in Ireland, which we complain of?

A. There is. Part of the Leaders meet together on Sunday evening, without any connexion with, or dependence on, the Assistant. We have no such custom in the three kingdoms. It is overturning our discipline from the foundations. Either let them act under the direction of the Assistant, or let them meet no more. It is true, they can contribute money for the poor; but we dare not sell our discipline for money.

Q. 15. How was the Yearly Contribution expended?

A. As follows:—

	£.	s.	d.		£.	s.	d.	
Last year's Con- } tingencies	54	9	0	Worcester -	-	12	0	0
For the present year	100	0	0	Dudley -	-	16	7	6
Law -	-	36	16	Chester -	-	18	0	6
Preachers' Necess.	144	10	6	Burslem -	-	9	0	0
Wandsworth -	-	5	0	Congleton -	-	4	10	0
Chatham -	-	5	0	Macclesfield -	-	4	10	0
Sheerness -	-	5	0	Rochdale -	-	10	17	0
Norwich -	-	3	6	Bolton -	-	5	0	0
Bury -	-	5	0	Derby -	-	7	5	0
Holcombe -	-	40	0	Louth -	-	12	0	0
Axbridge -	-	9	1	Keighley -	-	10	12	1
Exeter -	-	3	3	Yarm -	-	13	3	5
St. John's -	-	7	0	Whitby -	-	3	14	3
Tuckingmill -	-	3	4	Londonderry -	-	75	0	0
Kerley -	-	1	8	The Dales -	-	10	10	0
Redruth -	-	2	0					
						£637	8	4

Q. 16. What was contributed to the Preachers' Fund?

A. £81. 17s. 6d.

Q. 17. What was allowed out of it?

A.	£.	s.	d.		£.	s.	d.
John Hosmer -	10	0	0	Mary Penington	7	7	0
Eliz. Standring -	10	0	0	Eliz. Dillon -	5	5	0
Eliz. Oldham -	5	5	0				
Jane Garnet -	5	5	0	In all	£48	7	0
W. Minethorp -	5	5	0				

Q. 18. How many wives are to be provided for?

A. In Ireland four; in England forty-two.

Q. 19. By what Societies?

A. By the following:—

London, S. Jaco, S. Hindmarsh.	Devon, S. Shorter.
Sussex, S. Westell.	Cornwall, East, S. Rodda.
Wilts., North, S. Brisco, S.	West, S. Poole, S.
Cotty, <i>half</i> .	Beanland.
Bristol, S. Bourke, S. Peacock.	Gloucestershire, S. Snowden.

Staffordshire, S. Mather.
 Leicestershire, S. Swan.
 Nottingham, S. Costerdine.
 Chester, S. Roberts.
 Macclesfield, S. Hanby.
 Manchester, S. Hopper, S.
 Mitchell.
 Liverpool, S. Collins, S. Oliver.
 Grimsby, S. Brown, S. Easton.
 Epworth, S. Harrison, S. Corbet.
 Sheffield, S. Greenwood.

Leeds, S. Thompsons, S. Barker.
 Birstal, S. Morgan, S. Hunter.
 Bradford, S. Lee.
 York, S. Shaw, S. Story.
 Keighley, S. Taylor, S. Brammah.
 Yarm, S. Rowell.
 Thirsk, S. Robertshaw.
 The Dales, S. Crook.
 Newcastle, S. Barry, I. W.,
 S. Empringham.

Q. 20. When and where may the next Conference begin?

A. At Bristol, the first Tuesday in August.

Q. 21. What houses are to be built this year?

A. One at London, and one at Colne.

Q. 22. Why should not all our octagon houses be built like that at Yarm, all our square ones like that at Scarborough?

A. We cannot find any better models.

Q. 23. Our brethren at Huddersfield desire leave to collect money in the neighbouring Circuits. May they do it?

A. Yes; on the terms mentioned in the late Minutes. But it is desired, that neither they, nor any other of our builders, set up any Chinese paling.

Q. 24. Complaint is made that sluts spoil our houses. How can we prevent this?

A. Let no known slut live in any of them.

Q. 25. People crowd into the Preachers' houses as into coffee-houses. Is this right?

A. It is utterly wrong. Let no person come into the house, either on Sunday or other days, unless he wants to ask a question.

Q. 26. Should not the Assistants come early to the Conference?

A. Let them be always present on Saturday evening.

Q. 27. Calvinism has been the grand hindrance of the work of God. What makes men swallow it so greedily?

A. Because it is so pleasing to flesh and blood: the doctrine of final perseverance in particular.

Q. 28. What can be done to stop its progress?

A. 1. Let all our Preachers carefully read our tracts, and Mr. Fletcher's and Sellon's.

2. Let them preach Universal Redemption frequently and explicitly; but in love and gentleness, taking care never to return railing for railing. Let the Calvinists have all this to themselves.

3. Do not imitate them in screaming, allegorizing, calling themselves ordained, boasting of their learning, College, or "my Lady." Mildly expose these things, when time serves.

4. Visit as diligently as them; and insist on Universal Redemption, to every one newly convinced or converted.

5. Answer all their objections both in public and private, with sweetness both of look and voice:

6. Strongly advise our people "not to hear them."

7. Pray constantly, and earnestly, that God would stop the plague!

BRISTOL, August 5, 1777.

Q. 1. WHAT Preachers are ADMITTED this year?

A. John Prickard, Thomas Hosking, Henry Robins, James Skinner.

Q. 2. Who REMAIN ON TRIAL?

A. William Eels, Andrew Delap, Hugh Brown, Duncan M'Allum, Joseph Saunderson, Jasper Robinson, Peter Mill, Robert Davis, James Gaffney, James Hall.

Q. 3. Who are ADMITTED ON TRIAL?

A. Joseph Taylor, Peter Dean, John Whitley, William Church, Edward Jackson, John Fenwick, John Howe, Hugh Moore, J. H., jun.

Q. 4. What Preachers have DIED this year?

A. John Slocomb, at Clones: an old labourer, worn out in the service.—John Harrison, near Lisburn: a promising youth, serious, modest, and much devoted to God.—William Lumley, in Hexham: a blessed young man, a happy witness of the full liberty of the children of God.—And William Minethorp, near Dunbar: an Israelite indeed, in whom was no guile.

Q. 5. Who DESIST FROM TRAVELLING?

A. Hugh Saunderson, John Undrell, Richard Wright, John Bristol.

Q. 6. Are there any OBJECTIONS to any of our Preachers?

A. Yes. It is objected, that "most of them are not called of God to preach." This deserves our serious consideration. In the large Minutes we ask, "How shall we try those who think they are moved by the Holy Ghost, and called of God to preach?" Pages 30, 31.

Q. 7. Is this method of trial sufficient? Can we find any better? Weigh this matter calmly and impartially.

A. We cannot find any better method, any more scriptural, or more rational.

Q. 8. But suppose they were called once, have not many of them forfeited their calling?

A. Examine them one by one; and whoever has any objection or doubt, concerning anyone, let him now speak without any disguise or reserve, or for ever hold his peace.

Q. 9. How are they STATIONED this year?

A. As follows:—

Joseph Bradford travels with Mr. Wesley.

John Atlay is the Book-Steward.

Thomas Olivers corrects the press.

- 1 *London*, Peter Jaco, James Hindmarsh, Samuel Smith.
- 2 *Kent*, Richard Bourke, Thomas Tatton.
- 3 *Sussex*, Charles Boon, James Skinner, John Wittam.
- 4 *Norwich*, Joseph Pilmoor, Peter Dean, William Tunney.
- 5 *Lynn*, Barnabas Thomas, William Moore, Thomas Ryan.
- 6 *Bedford*, Samuel Randall, William Percival, James Perfect.
- 7 *Oxfordshire*, James Cotty, William Severn.
- 8 *Wilts., South*, Richard Rodda, James Watson.
- 9 *North*, Samuel Wells, William Barker, Thomas Newall.
- 10 *Bristol*, John Goodwin, Thomas Carlill, John Pritchard.
- 11 *Somerset*, Thomas Brisco, John Furz.
- 12 *Devon*, Francis Wolfe, George Wadsworth.
- 13 *Cornwall, East*, Richard Whatcoat, Henry Robins, Isaac Shering, James Rogers.
- 14 *West*, John Mason, John Poole, George Mowat, T. V.
- 15 *Pembroke*, John Broadbent, James Hall, Thomas Hosking.
- 16 *Glamorgan*, William Ashman, William Church.
- 17 *Brecon*, James Wood, John Moon.
- 18 *Gloucester*, George Snowden, John Valton.
- 19 *Stafford*, Thomas Taylor, John Whitley.
- 20 *Macclesfield*, John Shaw, Jasper Robinson, Thomas Hanby.
- 21 *Manchester*, Duncan Wright, Thomas Mitchell.
- 22 *Chester*, John Murlin, Robert Roberts.
- 23 *Liverpool*, William Collins, Samuel Bardsley, Nicholas Manners.
- 24 *Leicester*, Christopher Watkins, Joseph Pescod, Joseph Taylor.
- 25 *Nottingham*, Robert Costerdine, Thomas Corbet, John Beanland.
- 26 *Grimsby*, Isaac Brown, Richard Seed, Robert Hayward.
- 27 *Gainsborough*, John Easton, William Thom, M. F.
- 28 *Epworth*, Lancelot Harrison, John Oliver, Joseph Harper.
- 29 *Sheffield*, Parson Greenwood, George Shorter.
- 30 *Leeds*, William Thompson, John Morgan, John Floyd.
- 31 *Birstal*, John Pawson, Joseph Thompson, Thomas Johnson, Thomas Tennant.
- 32 *Bradford*, Christopher Hopper, Joseph Benson, Thomas Lee.
- 33 *Keighley*, John Allen, William Brammah.

- 34 *Colne*, Alexander Mather, Richard Condry.
 35 *Whitehaven*, John Fenwick, James Barry, Thomas Rutherford, Robert Empringham.
 36 *York*, George Hudson, J. W.
 37 *Hull*, Thomas Hanson, James Hudson.
 38 *Scarborough*, William Hunter, Edward Jackson, John Peacock.
 39 *Yarm*, George Story, William Dufton, G. G.
 40 *Thirsk*, Jacob Rowell, Thomas Dixon.
 41 *The Dales*, Jeremiah Robertshaw, Thomas Wride, Robert Wilkinson.
 42 *Newcastle*, John Crook, John Leech, Michael Moorhouse.
 43 *Anwick*, Benjamin Rhodes, Robert Swan.
 44 *Edinburgh*, Alexander M'Nab, Stephen Proctor.
 45 *Dundee*, William Eels, Duncan M'Allum.
 46 *Aberdeen*, Francis Wrigley, Joseph Saunderson, Joseph Moore.
 47 *Dublin*, John Hampson, Samuel Bradburn.
 48 *Cork*, Richard Boardman, J. H.
 49 *Waterford*, Peter Mill, John Howe.
 50 *Limerick*, John Watson.
 51 *Athlone*, Thomas Payne, Robert Armstrong, Hugh Brown, James Gaffney.
 52 *Sligo*, Andrew Delap, John Bredin.
 53 *Clones*, William Horner, Robert Davis.
 54 *Enniskillen*, John Mayly, William Boothby.
 55 *Armagh*, Thomas Halliday, George Brown, Hugh Moore.
 56 *Londonderry*, R. W., John Prickard.
 57 *Ballyshannon*, Nehemiah Price, John Price.
 58 *Lisburn*, John and Jeremiah Brettell, Jonathan Hern.

Q. 10. What numbers are in the Society?

A. London	-	2512	Gloucestershire	-	484
Kent	-	258	Staffordshire	-	654
Sussex	-	314	*Chester	-	466
Norwich	-	446	Macclesfield	-	1100
Lynn	-	221	Manchester	-	1152
Bedfordshire	-	503	Liverpool	-	1056
Oxfordshire	-	533	Leicester	-	522
Wilts., South	-	309	Nottingham	-	773
*North	-	794	Grimsby	-	736
*Bristol	-	1339	Gainsborough	-	471
Somerset	}	637	Epworth	-	500
Devon			*Sheffield	-	933
*Cornwall, East	-	708	Leeds	-	2200
West	-	1420	Birstal	-	1370
Pembrokeshire	-	220	Bradford	-	1450
Glamorgan	-	149	Keighley	-	1006
Brecon	-	99	Colne	-	754

Whitehaven	-	-	671	Waterford	-	-	142
York	-	-	594	Cork	-	-	345
Hull	-	-	440	*Limerick	-	-	164
Scarborough	-	-	560	*Athlone	-	-	520
Yarm	-	-	839	Sligo	-	-	416
Thirsk	-	-	460	Clones	-	-	509
The Dales	-	-	822	Enniskillen	-	-	487
Newcastle	-	-	1915	Londonderry	-	-	722
*Edinburgh	-	-	245	*Armagh	-	-	580
*Dundee	-	-	155	Lisburn	-	-	868
Aberdeen	-	-	273				
Dublin	-	-	458	In all			38,274

Q. 11. What is the Kingswood Collection?

A. £380. 8s. 2d.

Q. 12. What children are admitted this year?

A. We have no room for any more yet.

Q. 13. What girls?

A. There is no vacancy yet.

Q. 14. What is contributed for the Yearly Expenses?

A. Nothing. There is only one contribution this year; namely, for the New Chapel in London.

Q. 15. What was contributed to the Preachers' Fund?

A. £84. 11s. 6d.

Q. 16. What was allowed out of it?

	£.	s.	d.		£.	s.	d.
A. J. M'Burney -	8	8	0	Jane Garnet -	5	5	0
Eliz. Standring -	10	0	0	Eliz. Dillon -	5	5	0
John Hosmer -	10	0	0	Isab. Slocomb	5	5	0
Eliz. Oldham	5	5	0				
Mary Penington	7	7	0				
					£56	15	0

Q. 17. How many wives are to be provided for?

A. In Ireland four (S. Watton, Payne, W., and Hern); in England forty-nine.

Q. 18. By what Societies?

A. By the following:—

London, S. Jaco, Hindmarsh.	Nottinghamshire, S. Costerdine.
Sussex, S. Boon.	Chester, S. Roberts.
Wilts., North, S. Barker, S. Wolfe, £6.	Macclesfield, S. Shaw.
Bristol, S. Bourke, Peacock.	Manchester, S. Mitchell, Wright.
Devon, S. Brisco.	Liverpool, S. Collins, Oliver.
Cornwall, East, S. Westell.	Grimsby, S. Brown.
West, S. Poole.	Gainsborough, S. Easton.
Oxford, S. Cotty, £6.	Epworth, S. Harrison, Corbet.
Gloucestershire, S. Snowden, Wolfe, £6.	Sheffield, S. Shorter, Greenwood.
Staffordshire, S. Taylor.	Leeds, S. Thompson, Morgan, Floyd.
Leicestershire, S. Beanland.	

Birstal, S. Hunter, Thompson.	Yarmouth, S. Story.
Bradford, S. Hopper.	Thirsk, S. Rowell.
York, S. W., Lee.	The Dales, S. Robertshaw.
Keighley, S. Brammah, Em- pringham.	Newcastle, S. Barry, Crook.
	Alnwick, S. Swan.

The money which was wanting was then contributed.

Q. 19. Do any of the Preachers take money for wives who do not want it?

A. So it has frequently been asserted. But, upon inquiry, we found it an absolute slander.

Q. 20. There is a difficulty in procuring the money for the Preachers' wives in Ireland. How may this be removed?

A. Let each Assistant take care to send up to the General Assistant in Dublin, every quarter, the money which his Circuit is to pay.

Q. 21. What houses are to be built this year?

A. We have no objection to the building at Bath, at Colthorton-Moor, at Macclesfield, and at Newcastle-under-Lyne; for which a collection may be made in the neighbouring Circuits. And try if anything can be done at Birmingham.

Q. 22. Some of the late buildings have been ill conducted. How may that be remedied?

A. Let the Assistant of the Circuit diligently superintend every preaching-house which shall be hereafter built.

Q. 23. What can be done for the sufferers by the fall of the gallery at Colne?

A. Let a private collection be made for them in the neighbouring Circuits.

Q. 24. Are not some of our Preachers clownish still, and others apt to be offended?

A. Great care should be taken to prevent or cure this, that the good which is in them may not be evil spoken of.

Q. 25. When and where may the next Conference begin?

A. At Leeds, the first Tuesday in next August.

Q. 26. On what days may the Quarterly Fasts be observed?

A. On the Friday in the Conference week, the first Friday in November, the first Friday in February, and the first Friday in May.

LEEDS, Tuesday, August 4, &c., 1778.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Andrew Delap, Peter Mill, J. Howe, James Gaffney, Robert Davis, Hugh Moore, William Saunders, Joseph Taylor, Jasper Robinson, Thomas Vasey, John Whitley, Robert Armstrong, John Mayly.

Q. 2. WHO REMAIN ON TRIAL?

A. Duncan M'Allum, James Hall, William Church, Joseph Saunderson, William Eels, John Blades, Hugh Moore, George Brown, E. Jackson.

Q. 3. WHO ARE ADMITTED ON TRIAL?

A. William Gill, Andrew Blair, William Myles, John Accut, James Burt, Thomas Warwick, Daniel Jackson, John Livermore, Nathaniel Ward, Robert Naylor, Jonathan Brown, Robert Black.

Q. 4. WHO DESIST FROM TRAVELLING?

A. George Guthrie, Robert Swan.—Thomas Tatton, George Wadsworth, William Severn.

Q. 5. WHAT PREACHERS HAVE DIED THIS YEAR?

A. Thomas Hosking, a young man, just entering on the work; zealous, active, and of an unblameable behaviour.—And Richard Bourke, a man of faith and patience, made perfect through sufferings; one who joined the wisdom and calmness of age, with the simplicity of childhood.

Q. 6. ARE THERE ANY OBJECTIONS TO ANY OF OUR PREACHERS?

A. Examine them one by one. This was carefully done, and two were set aside.

Q. 7. HOW ARE THE PREACHERS STATIONED THIS YEAR?

A. As follows:—

Joseph Bradford travels with Mr. Wesley.

John Atlay is the Book-Steward.

Thomas Olivers corrects the press.

- | | |
|---------------------------|--|
| 1 <i>London,</i> | John Pawson, Thomas Rankin, Thomas Tenant; Peter Jaco, Super.; John Wesley, Thomas Coke, John Abraham. |
| 2 <i>Sussex,</i> | Charles Boon, Benjamin Rhodes, John Accut; James Skinner, Supernumerary. |
| 3 <i>Kent,</i> | James Rogers, Joseph Harper, M. F. |
| 4 <i>Norwich,</i> | Joseph Pilmoor, Barnabas Thomas, Robert Naylor. |
| 5 <i>Lynn,</i> | John Moon, John Walker, Jasper Robinson. |
| 6 <i>Bedfordshire,</i> | John Pritchard, William Whitaker, Thomas Corbet. |
| 7 <i>Oxfordshire,</i> | Thomas Carlill, William Tunney. |
| 8 <i>Gloucestershire,</i> | Thomas Brisco, Samuel Smith, John Bristol. |
| 9 <i>Wilts., South,</i> | Richard Whatcoat, William Barker, James Perfect. |
| 10 <i>North,</i> | Samuel Randall, William Moore, Thomas Newall, Thomas Westell. |
| 11 <i>Bristol,</i> | John Goodwin, John Valton, James Wood. |
| 12 <i>Taunton,</i> | Francis Wolfe, Henry Robins. |
| 13 <i>Tiverton,</i> | Samuel Wells, James Burt. |

- 14 *Cornwall, East*, Richard Condry, John Furz, Joseph Jones,
John Poole.
- 15 *West*, John Mason, William Ashman, Richard
Rodda, James Cotty.
- 16 *Glamorgan*, John Broadbent, Robert Black.
- 17 *Brecon*, John Watson, William Church.
- 18 *Pembroke*, James Hall, George Mowat, Joseph Pescod.
- 19 *Staffordshire*, T. Mitchell, William Horner.
- 20 *Macclesfield*, John Shaw, Nicholas Manners, Jeremiah
Brettell.
- 21 *Manchester*, Duncan Wright, Joseph Benson.
- 22 *Chester*, James Barry, Robert Costerdine.
- 23 *Liverpool*, Robert Roberts, Thomas Hanby, Parson
Greenwood.
- 24 *Leicestershire*, Thomas Dixon, Richard Seed, Michael
Moorhouse.
- 25 *Nottingham*, William Collins, Samuel Bardsley, William
Percival.
- 26 *Sheffield*, Thomas Lee, George Snowden, John Fenwick.
- 27 *Grimsby*, John Peacock, John Norris, William Thom,
R. Empringham.
- 28 *Gainsborough*, Lancelot Harrison, Joseph Taylor.
- 29 *Epworth*, George Shadford, Martin Rodda, George
Shorter.
- 30 *Leeds*, John Easton, John Floyd, James Hindmarsh.
- 31 *Birstal*, Thomas Taylor, John Oliver, William
Brammah, Robert Hayward.
- 32 *Bradford*, Christopher Hopper, Thomas Johnson, John
Murlin.
- 33 *Keighley*, John Allen, George Hudson.
- 34 *Colne*, Alexander Mather, Thomas Vasey.
- 35 *Whitehaven*, Robert Wilkinson, Stephen Proctor.
- 36 *Isle of Man*, John Crook, Robert Dall.
- 37 *York*, Thomas Hanson, John Morgan.
- 38 *Hull*, Christopher Watkins, J. Beanland.
- 39 *Scarborough*, Isaac Brown, John Wittam, William Saunders.
- 40 *Thirsk*, William Hunter, John Whitley.
- 41 *Yarm*, George Story, Edward Jackson, Thomas
Wride.
- 42 *The Dales*, Jeremiah Robertshaw, John Leech, Jonathan
Brown.
- 43 *Newcastle*, William Thompson, Jacob Rowell, Joseph
Thompson, William Eels.
- 44 *Edinburgh*, Francis Wrigley, Joseph Moore.
- 45 *Dundee*, Alexander M'Nab, William Dufton.
- 46 *Aberdeen*, Joseph Saunderson, J. Watson, sen., Duncan
M'Allum.

Q. 8. How many wives are to be provided for ?

A. Forty-four.

Q. 9. By what Societies?

A. London, S. Jaco, Harper.	Gainsborough, S. Harrison.
Sussex, S. Boon.	Epworth, S. Shorter.
Gloucestershire, S. Brisco.	Leeds, S. Easton, Floyd,
Bristol, S. Barker, Westell.	Hindmarsh.
Devon, S. Wolfe.	Birstal, S. Taylor, Brammah.
Cornwall, East, S. Poole.	Bradford, S. Hopper.
West, S. Rodda.	Keighley, S. Oliver.
Staffordshire, S. Mitchell.	Colne, S. Mather.
Macclesfield, S. Shaw, Crook.	York, S. Morgan.
Manchester, S. Wright, Costerdine.	Hull, S. Beanland.
Chester, S. Barry.	Halifax, S. Wilkinson.
Liverpool, S. Roberts, Greenwood.	Thirsk, S. Hunter.
Leicestershire, S. Thom.	Yarm, S. Story.
Nottinghamshire, S. Collins.	The Dales, S. Robertshaw.
Sheffield, S. Lee, Snowden.	Newcastle, S. Thompsons,
Grimsby, S. Peacock.	Rowell.
	Oxfordshire, } S. Corbet.
	Bedfordshire, }

Q. 10. What numbers are in the Society?

A. London -	2,559	Gainsborough -	502
Sussex -	340	Epworth -	510
Kent -	259	Leeds -	2,337
Norwich -	484	Birstal -	1,751
Lynn -	238	Bradford -	1,522
Bedfordshire -	550	Keighley -	1,104
Oxfordshire -	547	Colne -	770
Gloucestershire -	529	Whitehaven } -	933
*Wilts., South -	301	Isle of Man } -	
*North -	727	York -	680
*Bristol -	1,330	Hull -	500
Taunton } -	693	Scarborough -	565
Tiverton } -		Thirsk -	573
Cornwall, East -	718	Yarm -	880
West -	1,430	The Dales -	825
*Glamorganshire -	138	*Newcastle -	1,887
Brecon -	117	*Edinburgh -	161
Pembrokeshire -	242	*Dundee -	142
Staffordshire -	690	Aberdeen -	311
Macclesfield -	1,160	Dublin -	462
Manchester -	1,250	*Cork -	325
Chester -	510	Waterford -	170
Liverpool -	1,095	Limerick -	257
Leicestershire -	626	Castlebar } -	526
*Nottingham -	739	Athlone } -	
*Sheffield -	795	*Sligo -	402
Grimsby -	733	*Clones -	461

Q. 22. Some Trustees may abuse their power after my death. What can be done now to prevent this?

A. It seems, we need take no thought for the morrow. God will provide when need shall be.

Q. 23. Why do so many of our Preachers fall into nervous disorders?

A. Because they do not sufficiently observe Dr. Cadogan's rules;—To avoid Indolence and Intemperance.

They do indeed use exercise. But many of them do not use enough; not near so much as they did before they were Preachers. And sometimes they sit still a whole day. This can never consist with health. They are not intemperate in the vulgar sense: they are neither drunkards nor gluttons. But they take more food than nature requires; particularly in the evening.

Q. 24. What advice would you give to those that are *nervous*?

A. Advice is made for them that will take it. But who are they? One in ten, or twenty?

Then I advise:—1. Touch no dram, tea, tobacco, or snuff.

2. Eat very light, if any, supper.

3. Breakfast on nettle or orange-peel tea.

4. Lie down before ten;—rise before six.

5. Every day use as much exercise as you can bear:—Or,

6. Murder yourself by inches.

Q. 25. When and where may the next Conference begin?

A. At London, the first Tuesday in next August.

Q. 26. On what days may the Quarterly Fasts be observed?

A. Next Friday, the first Friday in November, the first Friday in February, and the first in May.

LONDON, Tuesday, August 3, 1779.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Edward Jackson, Joseph Saunderson, William Eels, John Norris, James Hall, Daniel Jackson, Robert Naylor.

David Evans and George Wadsworth were RE-ADMITTED.

Q. 2. WHO REMAIN ON TRIAL?

A. Duncan M'Allum, William Church, Hugh Moore, George Brown, William Gill, Andrew Blair, William Myles, Thomas Warwick, John Accut, Jonathan Brown, and Robert Blake.

Q. 3. WHO are ADMITTED ON TRIAL?

A. Henry Moore, Thomas Barber, Thomas Davis, John Booth, Samuel Mitchell, James Christie, George Button, William Simpson, George Vaughan, Alexander Suter, William Warrenner.

Q. 4. WHO DESIST FROM TRAVELLING?

A. William Whitaker, disabled by the stone; Joseph Moore, Robert Empringham, and John Whitley.

Q. 5. What Preachers have DIED this year?

A. George Shorter, an Israelite indeed, a lively, zealous, active man; a witness of full salvation, and an earnest exhorter of all believers to aspire after it.—And James Gaffney, a young man of considerable abilities, wise above his years. He was snatched away by a galloping consumption; but was fully delivered from the fear of death, and was unspeakably happy, though in violent pain, till his spirit returned to God.

Q. 6. Are there any OBJECTIONS to any of our Preachers?

A. Examine them one by one.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

Joseph Bradford travels with Mr. Wesley.

John Atlay is the Book-Steward.

Thomas Olivers corrects the press.

- 1 *London*, J. W., T. Coke, John Pawson, Thomas Rankin, John Murlin.
- 2 *Sussex*, Samuel Wells, Joseph Harper, Alexander Suter.
- 3 *Kent*, Parson Greenwood, Francis Wrigley, James Perfect.
- 4 *Norwich*, George Shadford, Samuel Bardsley, John Accut.
- 5 *Lynn*, John Pritchard, John Moon, James Skinner.
- 6 *Bedfordshire*, Charles Boon, William Barker.
- 7 *Oxfordshire*, George Story, Thomas Newall.
- 8 *Northamptonshire*, William Eels, Thomas Corbet.
- 9 *Gloucestershire*, John Goodwin, James Wood, John Broadbent.
- 10 *Wiltshire, South*, Richard Whatcoat, David Evans, John Wittam, Richard Seed.
- 11 *North*, Samuel Randall, Francis Wolfe, Henry Robins, Thomas Tennant.
- 12 *Bristol*, Alexander M'Nab, John Valton, John Bristol.
- 13 *Taunton*, John Mason, Michael Moorhouse.
- 14 *Tiverton*, Thomas Carlill, William Ashman.
- 15 *Cornwall, East*, Richard Condry, William Tunney, Robert Blake, John Poole.
- 16 *West*, Thomas Hanson, George Wadsworth, Richard Rodda, William Simpson.
- 17 *Glamorgan*, William Church, James Cotty.
- 18 *Brecon*, J. Watson, jun., Robert Swan.
- 19 *Pembroke*, William Moore, John Booth, Zach. Yewdall.
- 20 *Staffordshire*, Thomas Mitchell, Robert Costerdine.
- 21 *Macclesfield*, John and Jeremiah Brettell, Robert Hayward.
- 22 *Manchester*, Joseph Benson, George Snowden.
- 23 *Chester*, James Barry, William Horner.
- 24 *Liverpool*, Robert Roberts, John Leech, Thomas Hanby.
- 25 *Leicester*, Thomas Dixon, John Furz, Joseph Pescod.
- 26 *Nottingham*, William Collins, John Walker, George Vaughan.
- 27 *Sheffield*, Thomas Lee, William Brammah.
- 28 *Grimsby*, John Peacock, Daniel Jackson, George Button.

- 29 *Gainsborough*, Lancelot Harrison, William Warrener, Thomas Warwick.
- 30 *Epworth*, Nicholas Manners, John Norris, Joseph Taylor.
- 31 *Leeds*, John Easton, John Allen, James Rogers.
- 32 *Birstal*, Thomas Taylor, John Floyd, John Oliver, John Shaw.
- 33 *Bradford*, Alexander Mather, Thomas Johnson, Thomas Brisco.
- 34 *Keighley*, James Hindmarsh, George Hudson.
- 35 *Colne*, Christopher Hopper, William Percival.
- 36 *Whitehaven*, Jeremiah Robertshaw, Thomas Vasey.
- 37 *Isle of Man*, John Crook, Martin Rodda.
- 38 *York*, John Fenwick, John Morgan.
- 39 *Hull*, Isaac Brown, John Beanland.
- 40 *Scarboroughh*, Christopher Watkins, James Watson, Thomas Wride.
- 41 *Thirsk*, William Hunter, Jonathan Brown.
- 42 *Yarm*, Duncan Wright, Edward Jackson, William Saunders.
- 43 *The Dales*, Jacob Rowell, Robert Wilkinson, Thomas Richy.
- 44 *Newcastle*, William Thompson, John Watson, sen., Stephen Proctor, William Thom.
- 45 *Edinburgh*, Joseph Pilmoor, Barnabas Thomas, Benjamin Rhodes.
- 46 *Dundee*, George Mowat, Robert Naylor.
- 47 *Aberdeen*, Joseph Saunderson, W. Dufton.
- 48 *Inverness*, Duncan M'Allum, Jasper Robinson. } Let these change once in two months.
- 49 *Dublin*, Richard Watkinson, James Hall.
- 50 *Cork*, Samuel Bradburn, John Bredin.
- 51 *Waterford*, Hugh Moore, William Gill.
- 52 *Limerick*, Thomas Payne, Richard Boardman.
- 53 *Castlebar*, Robert Armstrong, T. H.
- 54 *Athlone*, J. H., sen., J. H., jun., Nehemiah Price.
- 55 *Sligo*, John Price, Thomas Barber.
- 56 *Clones*, Robert Lindsay, John M'Burney.
- 57 *Enniskillen*, John Mayly, William M'Cornock.
- 58 *Armagh*, Peter Mill, Jonathan Hern, T. Davis.
- 59 *Lisleen*, George Brown, Samuel Mitchell.
- 60 *Londonderry*, Thomas Rutherford, Henry Moore, Andrew Blair.
- 61 *Belfast*, John Prickard, James Christie.
- 62 *Lisburn*, William Boothby, Robert Davis, William Myles.

Q. 8. How many wives are to be provided for?

A. Forty-three.

Q. 9. By what Societies?

A. London, S. Boon, S. Story.	Gainsborough, S. Harrison.
Sussex, S. Harper.	Epworth, S. Robertshaw.
Gloucestershire, S. Goodwin.	Leeds, S. Easton, S. Rogers,
Bristol, S. Wilkinson, S. Evans.	S. Floyd.
Wilts., North, S. Swan.	Birstal, S. Taylor, S. Shaw.
Devon, S. Wolfe.	Bradford, S. Mather.
Cornwall, East, S. Poole.	Keighley, S. Hindmarsh, S.
West, S. Rodda.	Crook.
Staffordshire, S. Mitchell.	Colne, S. Hopper.
Macclesfield, S. Costerdine.	York, S. Morgan.
Manchester, S. Snowden and	Scarborough, S. Brown.
S. Oliver.	Halifax, S. Brisco.
Chester, S. Barry.	Thirsk, S. Hunter.
Liverpool, S. Roberts, S.	Yarm, S. Wright.
Greenwood.	The Dales, S. Rowell.
Leicestershire, S. Corbet.	Newcastle, S. Thompson, S.
Nottinghamshire, S. Collins.	Thom, S. Watson.
Sheffield, S. Lee, S. Brammah.	Oxfordshire, }
Grimsby, S. Peacock.	Bedfordshire, } S. Barker.

Q. 10. What numbers are in the Societies?

A. *London	-	2436	Epworth	-	-	630
*Sussex	-	321	*Leeds	-	-	2222
Kent	-	330	Birstal	-	-	2323
Norwich	-	497	Bradford	-	-	1541
Lynn	-	187	Keighley	-	-	1260
*Bedfordshire	-	494	Colne	-	-	790
*Oxfordshire	-	523	Whitehaven	-	-	302
*Gloucestershire	-	496	Isle of Man	-	-	1051
Wilts., South-	-	307	*York	-	-	653
North	-	843	Hull	-	-	681
Bristol	-	1505	Scarborough	-	-	670
*Taunton	-	209	Thirsk	-	-	600
*Tiverton	-	355	Yarm	-	-	900
Cornwall, East	-	718	The Dales	-	-	828
*West	-	1412	Newcastle	-	-	1890
Glamorgan	-	152	Edinburgh	-	-	193
Brecon	-	140	*Dundee	-	-	121
*Pembrokeshire	-	239	*Aberdeen	-	-	276
Staffordshire	-	713	Inverness	-	-	42
Macclesfield	-	1236	Dublin	-	-	562
Manchester	-	1307	*Cork	-	-	239
Chester	-	550	Waterford	-	-	300
*Liverpool	-	1031	Limerick	-	-	355
Leicestershire	-	632	*Castlebar	-	-	182
Nottingham	-	780	*Athlone	-	-	230
Sheffield	-	843	Sligo	-	-	489
Grimsby	-	837	Clones	-	-	615
*Gainsborough	-	480	Enniskillen	-	-	560

A. £106. 8s. 2d.

Q. 22. What is allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Isaac				Eliz. Dillon -	5	5	0
Waldron -	18	0	0	Jane Garnet -	5	5	0
Eliz. Standring	10	0	0	Mary Penington	5	5	0
T. Westell -	12	0	0	Eliz. Shorter -	7	7	0
Lucia Bourke -	10	0	0				
W. Whitaker -	10	0	0				
Eliz. Oldham -	5	5	0				
					£88	7	0

Q. 23. What houses are to be built this year?

A. At Huntingdon, High-Wycomb, Plymouth, Plymouth-Dock, Salop, Nottingham, Sheffield, Hunslet, Greetland, Mirfield.

We do not judge it proper that a house should be built at South Shields.

Q. 24. Has each Assistant inquired, what Trustees were wanting for any house in his Circuit? and considered, who are proper persons to supply the want?

A. No. But let it be done this year.

Q. 25. Should any Assistant take into the Society any whom his predecessor has put out?

A. Not without first consulting him.

Q. 26. Preachers hasten home to their wives after preaching. Ought this to be done?

A. Never, till they have met the Society.

Q. 27. What can be done to revive the work in Scotland?

A. 1. Preach abroad as much as possible:

2. Try every town and village:

3. Visit every member of every Society at home:

4. Let the Preachers at Dundee and Arbroath never stay at one place more than a week at a time:

5. Let each of them once a quarter visit Perth and Dunkeld, and the intermediate villages.

BRISTOL, Tuesday, August 1, 1780.

Q. 1. WHAT Preachers are ADMITTED this year?

A. William Church, George Button, William Warrener, Robert Blake.

Q. 2. WHO REMAIN ON TRIAL?

A. Nathaniel Ward, George Dice, Robert Bridge, Jonathan Brown, John Booth, Alexander Suter, Zach. Yewdall, George Wawne, Duncan M'Allum, Hugh Moore, George Brown, Andrew Blair, William Myles, Henry Moore, Thomas Barber, Samuel Mitchell, William Simpson, Edward Jackson.

Q. 3. Who are ADMITTED ON TRIAL?

A. John Cricket, Joseph Cole, William Green, T. Shaw, Jonathan Cousins, John Livermore, Robert Hopkins, Samuel Hodgson, Joshua Keighley, Andrew Inglis, and Henry Foster.

Q. 4. Who DESIST FROM TRAVELLING?

A. Thomas Newall, George Hudson, Thomas Wride, William Barker, and John Beanland for want of health.

N. B. As we admit no one as a Travelling Preacher, unless we judge him to have grace, gifts, and fruit; so we cannot receive any one as such any longer than he retains those qualifications.

Q. 5. What Preachers have DIED this year?

A. Samuel Wells, a sensible, honest, upright man, who put forth all his strength in every part of his work. He was particularly zealous in observing discipline, and in exhorting believers to go on to perfection.—And William Brammah, who, having had much weakness and pain, finished his course with joy.

Q. 6. Are there any OBJECTIONS to any of our Preachers?

A. They were examined.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

- | | |
|----------------------------|--|
| 1 <i>London,</i> | John Wesley, Charles Wesley, Thomas Coke,
Richard Boardman, Joseph Bradford, John
Atlay. |
| 2 <i>Sussex,</i> | Francis Wrigley, William Ashman. |
| 3 <i>Kent,</i> | Richard Whatcoat, Thomas Mitchell. |
| 4 <i>Colchester,</i> | Peter Mill, James Perfect. |
| 5 <i>Norwich,</i> | James Wood, John Moon, Jonathan Cousins. |
| 6 <i>Lynn,</i> | Charles Boon, Robert Hopkins. |
| 7 <i>Bedford,</i> | Thomas Vasey, John Norris. |
| 8 <i>Northampton,</i> | William Eels, Joshua Keighley. |
| 9 <i>Oxfordshire,</i> | George Story, John Accut. |
| 10 <i>Gloucestershire,</i> | John Goodwin, George Wawne, Joseph
Cole. |
| 11 <i>Salisbury,</i> | William Tunney, John Poole, John Walker,
William Green. |
| 12 <i>Bradford,</i> | John Mason, Richard Rodda, Alexander Suter,
John Wittam. |
| 13 <i>Bristol,</i> | John Pawson, Thomas Rankin, Thomas
Tennant. |
| 14 <i>Taunton,</i> | John Pritchard, James Skinner. |
| 15 <i>Tiverton,</i> | Nicholas Manners, Thomas Shaw. |
| 16 <i>Cornwall, East,</i> | Jeremiah Brettell, Martin Rodda, Simon
Day, Henry Foster. |
| 17 <i>West,</i> | Thomas Hanson, John Booth, Francis
Wolfe, Stephen Proctor. |
| 18 <i>Glamorganshire,</i> | William Horner, Zachariah Yewdall. |
| 19 <i>Brecon,</i> | John Prickard, Henry Robins. |

- 20 *Pembrokeshire*, Samuel Randall, William Moore, William Church.
- 21 *Staffordshire*, John Broadbent, Robert Swan.
- 22 *Macclesfield*, Robert Roberts, Robert Costerdine, Thomas Corbet.
- 23 *Manchester*, John Valton, George Snowden.
- 24 *Chester*, William Boothby, Jonathan Hern.
- 25 *Liverpool*, John Easton, Thomas Hanby, Richard Seed.
- 26 *Leicester*, James Barry, John Brettell, M. Moorhouse; J. Furz, Supernumerary.
- 27 *Nottingham*, John Hampson, sen., Joseph Pescod, David Evans.
- 28 *Sheffield*, James Rogers, Alexander M'Nab, Samuel Bardsley.
- 29 *Grimsby*, George Shadford, Robert Wilkinson, Robert Hayward, William Warrener.
- 30 *Gainsborough*, Isaac Brown, Jeremiah Robertshaw, George Button.
- 31 *Epworth*, Joseph Harper, Thomas Warwick, John Oliver.
- 32 *Leeds*, John Allen, John Murlin, Joseph Benson.
- 33 *Birstal*, Thomas Lee, John Floyd, John Shaw.
- 34 *Huddersfield*, Parson Greenwood, Thomas Johnson.
- 35 *Bradford*, Alexander Mather, James Hindmarsh, John Fenwick.
- 36 *Keighley*, Samuel Bradburn, ~~William Simpson~~ *John Oliver see Circuit Book*.
- 37 *Colne*, Christopher Hopper, Thomas Longley.
- 38 *Whitehaven*, William Thom, Joseph Thompson.
- 39 *Isle of Man*, John Crook, Thomas Readshaw.
- 40 *York*, Thomas Taylor, Joseph Taylor, Samuel Hodgson.
- 41 *Hull*, Lancelot Harrison, William Percival.
- 42 *Scarborough*, Thomas Dixon, John Peacock, James Watson.
- 43 *Thirsk*, Christopher Watkins, John Leech.
- 44 *Yarm*, Duncan Wright, Daniel Jackson, Jonathan Brown; Jacob Rowell, Supernumerary.
- 45 *The Dales*, Edward Jackson, William Saunders, John Morgan.
- 46 *Newcastle*, William Hunter, William Collins, Benjamin Rhodes, Thomas Brisco.
- 47 *Edinburgh*, William Thompson, John Watson, sen., Duncan M'Allum.
- 48 *Dundee*, Jasper Robinson, William Dufton.
- 49 *Aberdeen*, Joseph Saunderson, John Hampson, jun.
- 50 *Inverness*, John Watson, jun., George Mowat.
- 51 *Dublin*, Joseph Pilmoor, Barnabas Thomas.
- 52 *Cork*, Richard Watkinson, William Myles.
- 53 *Waterford*, Thomas Payne, Thomas Barber.
- 54 *Limerick*, John Livermore, Robert Naylor.

- 55 *Castlebar*, Robert Lindsay, Samuel Mitchell.
 56 *Athlone*, Nchemiah Price, T. H., John Bredin.
 57 *Sligo*, Andrew Blair, James Jordan, William West.
 58 *Clones*, John Price, William M'Cornock, Robert Bridge.
 59 *Enniskillen*, George Brown, Robert Davis, Edward Evans.
 60 *Charlemont*, Henry Moore, Robert Blake, Nathaniel Ward.
 61 *Lisleen*, Hugh Moore, Robert Armstrong, John Cricket.
 62 *Londonderry*, Thomas Rutherford, Thomas Davis.
 63 *Belfast*, John Mayly, George Dice.
 64 *Lisburn*, Thomas Carlill, James Hall.

Q. 8. How many wives are to be provided for?

A. Fifty-two.

Q. 9. By what Societies?

A. By London, S. Bradford,
Wood.

J. W. and T. C., S. Poole,
Hindmarsh, Naylor.

Sussex, S. Mitchell.

Gloucestershire, S. Goodwin.

Bristol, S. Boon, Story, Church.

North Wilts., S. Rodda.

Cornwall, East, S. Day.

West, S. Booth,

Green.

Devon, S. Corbet.

Birmingham, S. Swan.

Macclesfield, S. Roberts, Cos-
terdine.

Manchester, S. Snowden,
Oliver.

Chester, S. Hern.

Liverpool, S. Easton, Thom.

Leicester, S. Barry.

Nottingham, S. Evans.

Sheffield, S. Rogers, W.
Thompson.

Grimsby, S. Wilkinson.

Gainsborough, S. Robertshaw.

Epworth, S. Harper.

Leeds, S. Greenwood, Longley,
Joseph Thompson.

Birstal, S. Floyd, Shaw.

Bradford, S. Mather, Brisco.

Keighley, S. Bradburn, Brown.

Colne, S. Hopper.

York, S. Taylor, Rowell.

Hull, S. Harrison.

Scarborough, S. Peacock.

Thirsk, S. Leech.

Yarm, S. Wright.

The Dales, S. Morgan.

Newcastle, S. Watson, Collins,
Hunter.

Isle of Man, S. Crook.

Q. 10. What numbers are in the Societies?

A. In London	-	2498	Taunton	}	-	-	517
Sussex	-	288	Tiverton	}	-	-	
Kent	-	253	Cornwall, East	-	-	637	
Norwich	-	555	West	-	-	1334	
Lynn	}		Glamorgan	-	-	168	
Colchester	}	372	Brecon	-	-	135	
Bedfordshire	-	244	Pembrokeshire	-	-	196	
Northampton	-	217	Birmingham	-	-	681	
Oxfordshire	-	445	Macclesfield	-	-	1380	
Gloucestershire	-	626	Manchester	-	-	1323	
Salisbury	-	331	Chester	-	-	507	
Bradford	-	925	Liverpool	-	-	1023	
Bristol	-	1492	Leicester	-	-	633	

Q. 17. What was contributed to the Preachers' Fund?

A. £87.

Q. 18. What was allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Isaac Waldron	20	0	0	Lucia Bourke -	5	5	0
Thomas Westell	18	0	0	Elizabeth Dillon	5	5	0
John Shaw -	14	0	0	Elizabeth Oldham	5	5	0
William Whitaker	12	0	0	Elizabeth Shorter	5	5	0
Elizabeth Standring	10	0	0	Catherine Garnet	5	5	0
Mary Penington	10	0	0				
Alice Brammah	10	0	0	In all	£120	5	0

Q. 19. What remains in the Preachers' Fund?

A. Upwards of £700: and we never desire it should rise higher.

Q. 20. What houses are to be built this year?

A. At Deverel, Cowbridge, Lane End, Birmingham, Delf, and Retford.

Q. 21. What business have we remaining?

A. The main business for which we met: To revise and enforce the Large Minutes of the Conference.

Q. 22. Where and when may we meet again?

A. At Leeds, on the first Tuesday in August.

LEEDS, Tuesday, August 7, &c., 1781.

Q. 1. WHAT Preachers are ADMITTED this year?

A. John Booth, Zachariah Yewdall, Duncan M'Allum, William Simpson, Jonathan Cousins, William Green, Samuel Hodgson, Joshua Keighley, Jonathan Brown, George Gibbon, Andrew Inglis, Nathaniel Ward, Thomas Shaw, and Thomas Longley.

Q. 2. WHO REMAIN ON TRIAL?

A. George Dice, Robert Bridge, Alexander Suter, Hugh Moore, George Brown, Andrew Blair, William Myles, Henry Moore, Thomas Barber, Samuel Mitchell, John Cricket, Joseph Cole, John Livermore, and Henry Foster.

Q. 3. WHO are ADMITTED ON TRIAL?

A. Thomas Ellis, Charles Atmore, T. Cooper, James Wray, Philip Hardcastle, John Ingham, William Graham, T. Tattershall, and Christopher Peacock.

Q. 4. WHO DESIST FROM TRAVELLING?

A. Martin Rodda, William Tunney.

Q. 5. What Preachers have DIED this year?

A. George Wawne, a young man zealous for God, and of an unblameable behaviour:—And Robert Wilkinson, an Israelite indeed; a man of faith and prayer, who, having been a pattern of all good works, died in the full triumph of faith.

Q. 6. Are there any OBJECTIONS to any of our Preachers?

A. Let them be examined one by one.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

- 1 *London*, John Wesley, Charles Wesley, John Fletcher,
Thomas Coke, John Atlay; Joseph Bradford,
Supernumerary.
- 2 *Sussex*, William Ashman, Thomas Cooper.
- 3 *Kent*, Thomas Rankin, James Hindmarsh.
- 4 *Colchester*, Thomas Carlill, John Ingham.
- 5 *Norwich*, James Wood, William Horner, John Accut,
Robert Hopkins.
- 6 *Lynn*, John Prickard, George Button.
- 7 *Bedford*, Thomas Vasey, Robert Swan.
- 8 *Northampton*, Richard Whatcoat, Michael Moorhouse.
- 9 *Oxfordshire*, Richard Rodda, Thomas Warwick.
- 10 *Gloucester*, George Story, Joseph Cole, John Walker.
- 11 *Salisbury*, Francis Wrigley, Thomas Shaw, Jonathan
Cousins, John Poole.
- 12 *Bradford*, John Mason, James Perfect, George Gibbon,
W. Green.
- 13 *Bristol*, John Pawson, John Murlin, William Moore.
- 14 *Taunton*, John Pritchard, Charles Boon.
- 15 *Tiverton*, John Moon, Alexander Suter.
- 16 *Cornwall, East*, Thomas Payne, John Wittam, William
Saunders, George Wadsworth.
- 17 *West*, Christopher Watkins, Nicholas Manners,
Francis Wolfe, Simon Day.
- 18 *Glamorgan*, Stephen Proctor, William Church.
- 19 *Pembroke*, Samuel Randall, Thomas Tennant, James Hall.
- 20 *Brecon*, Henry Robins, Nathaniel Ward.
- 21 *Staffordshire*, John Broadbent, John Goodwin, Thomas
Hanby.
- 22 *Macclesfield*, Robert Roberts, John Hampson, jun., John
Leech; Richard Seed, Supernumerary.
- 23 *Manchester*, John Valton, John Allen, Alexander M'Nab.
- 24 *Chester*, William Boothby, Supernumerary, Jonathan
Hern, William Simpson.
- 25 *Liverpool*, John Easton, Jeremiah Brettell, William Eels.
- 26 *Leicester*, Joseph Harper, Robert Costerdine, David Evans;
John Furz, Supernumerary.
- 27 *Nottingham*, John Hampson, sen., John Brettell, James
Skinner.
- 28 *Sheffield*, James Rogers, William Percival, Jos. Taylor.
- 29 *Grimsby*, George Shadford, Thomas Corbet, Joseph
Pescod, Charles Atmore.
- 30 *Gainsborough*, Jeremiah Robertshaw, W. Warrener, Philip
Hardcastle.

- 31 *Epworth*, James Barry, John Norris, Thomas Tattershall.
 32 *Leeds*, Alexander Mather, Christopher Hopper, Joseph Benson.
 33 *Birstal*, Thomas Brisco, John Shaw, Thomas Longley.
 34 *Huddersfield*, George Snowden, Thomas Lee.
 35 *Bradford*, Samuel Bradburn, John Floyd, John Oliver.
 36 *Keighley*, Isaac Brown, Robert Hayward.
 37 *Colne*, Thomas Hanson, Thomas Readshaw, Parson Greenwood.
 38 *Whitehaven*, Thomas Dixon, John Booth.
 39 *Isle of Man*, Daniel Jackson, Jonathan Brown.
 40 *York*, Thomas Taylor, Thomas Johnson, Joshua Keighley.
 41 *Hull*, Lancelot Harrison, William Dufton, Samuel Hodgson.
 42 *Scarborough*, John Fenwick, John Peacock, Christopher Peacock.
 43 *Thirsk*, Joseph Thompson, John Beanland, James Wray.
 44 *Yarm*, William Collins, James Watson, Benjamin Rhodes.
 45 *The Dales*, Wm. Thom, John Morgan, Jasper Robinson.
 46 *Newcastle*, Duncan Wright, William Hunter, Edward Jackson, Thomas Ellis.
 47 *Edinburgh*, William Thompson, Jos. Saunderson, Duncan M'Allum.
 48 *Dundee*, Barnabas Thomas.
 49 *Aberdeen*, Peter Mill, Samuel Bardsley, Andrew Inglis.
 50 *Dublin*, Joseph Pilmoor, John Crook.
 51 *Waterford*, Robert Lindsay, Zachariah Yewdall.
 52 *Cork*, Richard Watkinson, N. Price.
 53 *Limerick*, John Cricket, Richard Boardman.
 54 *Castlebar*, Thomas Barber, Robert Naylor.
 55 *Athlone*, John Price, George Mowat, John Watson, sen.
 56 *Sligo*, Andrew Blair, Thomas Davis; John Mayly, John Miller, George Dice: change once in three months.
 57 *Clones*, Samuel Mitchell, Robert Blake, Edward Evans.
 58 *Enniskillen*, John Livermore, Robert Armstrong, Robert Bridge.
 59 *Charlemont*, Henry Foster, William M'Cornock, Robert Davis.
 60 *Lisleen*, George Brown, James Jordan, Wm. Graham.
 61 *Londonderry*, Hugh Moore, William West.
 62 *Belfast*, William Myles, John Watson, jun.
 63 *Lisburn*, Thomas Rutherford, Henry Moore.

Q. 8. How many wives are to be provided for?

A. Forty-eight.

Q. 9. By what Societies?

A. London, S. Bradford, Wood.	Sheffield, S. Rogers, Thomp- son.
Sussex, S. Hindmarsh.	Grimsby, S. Corbet.
Gloucestershire, S. Story.	Gainsborough, S. Robertshaw.
Bristol, S. Church, Moore.	Epworth, S. Barry.
Bradford, S. Poole.	Leeds, S. Mather, Moore, Hopper.
Cornwall, East, S. Payne.	Birstal, S. Brisco, Snowden.
West, S. Day, Swan.	Bradford, S. Bradburn, Floyd.
Devon, S. Boon.	Keighley, S. Brown, Shaw.
Birmingham, S. Goodwin.	Colne, S. Greenwood.
Macclesfield, S. Roberts, Costerdine.	York, S. Taylor.
Manchester, S. Longley, Oliver.	Hull, S. Harrison.
Chester, S. Hern.	Scarborough, S. Peacock.
Liverpool, S. Rutherford, Easton.	Thirsk, S. Thompson.
Leicester, S. Evans.	Yarm, S. Collins.
Nottingham, S. Harper.	Newcastle, S. Wright, Hunter, Watson.

Q. 10. Three wives are still unprovided for: what shall we do for them?

A. Supply them from the Preachers' Fund.

Q. 11. What numbers are in the Societies?

A. In *London	-	2,511	Liverpool	-	927
Sussex	-	187	*Leicester	-	660
Kent	-	213	*Nottingham	-	767
Colchester	-	151	*Sheffield	-	920
*Norwich	-	582	*Grimsby	-	880
Lynn	-	161	*Gainsborough	-	580
*Bedford	-	274	*Epworth	-	702
*Northampton	-	251	*Leeds	-	2,480
Oxfordshire	-	442	Birstal	-	1,431
*Gloucestershire	-	667	Huddersfield	-	795
*Sarum	-	346	*Bradford	-	1,830
Bradford	-	889	Keighley	-	1,201
Bristol	-	1,444	*Colne	-	958
*Taunton	-	204	Whitehaven	-	290
Tiverton	-	397	*Isle of Man	-	1,597
Cornwall, East-	-	613	*York	-	767
West	-	1,538	*Hull	-	709
*Glamorganshire	-	163	*Scarborough	-	670
Pembroke	-	181	*Thirsk	-	650
Brecon	-	110	Yarm	-	970
*Birmingham	-	803	The Dales	-	821
Macclesfield	-	1,326	Newcastle	-	1,786
*Manchester	-	1,426	Edinburgh	-	191
*Chester	-	515	Dundee	-	112

A. Doubtless it is. If they do not, they ought not to continue in our Society.

Q. 21. Ought we not to exhort all dying persons to be, then at least, merciful after their power?

A. We ought, without any regard to the reflections which will be cast upon us on that account.

Q. 22. Does the rule for giving each wife £15 a year take place with regard to them that live at home?

A. It was never intended so to do.

Q. 23. We have neither money nor houses for any more wives : what can we do?

A. 1. We must admit no more married Preachers, unless in defect of single Preachers. 2. The Societies that have not houses must hire lodgings for the Preacher's wife.

Q. 24. Can we erect a school for Preachers' children in Yorkshire?

A. Probably we may. Let our brethren think of a place and a master, and send me word.

Q. 25. Have not our Preachers printed anything without my consent and correction?

A. Several of them have, (not at all to the honour of the Methodists,) both in verse and prose. This has, 1. Brought a great reproach. 2. Much hindered the spreading of more profitable books. Therefore we all agree, 3. That no Preacher print or reprint anything for the time to come, till it is corrected by Mr. W. And, 4. That the profits thereof shall go into the common stock.

Q. 26. What shall be done with the remaining copies of the Notes on the Old Testament?

A. Let them be sold weekly at 3*d.* a number.

Q. 27. How shall we prevent the waste of books?

A. Let every Assistant, before he leaves his Circuit, deliver an exact catalogue to Mr. Atlay.

Q. 28. What business have we remaining?

A. The main business for which we met : To enforce the Large Minutes of the Conference.

Q. 29. When and where may we meet again?

A. On the first Tuesday in August, at London.

LONDON, Tuesday, August 6, 1782.

Q. 1. WHAT Preachers are ADMITTED this year?

A. James Wray, John Ingham, Thomas Tattershall, George Brown, Andrew Blair, John Livermore, William Myles, Henry Moore, Thomas Barber, Samuel Mitchell, Henry Foster, Thomas Davis, Robert Bridge.

Q. 2. Who REMAIN ON TRIAL?

A. Alexander Suter, Joseph Cole, John Cricket, Thomas Ellis, Thomas Cooper, Charles Atmore, Robert Hopkins, Philip Hardcastle, George Dice, Hugh Moore, James Jordan, Christopher Peacock, William West, William M'Cornock, John Miller, Joseph Algar.

Q. 3. Who are ADMITTED ON TRIAL?

A. Robert Scot, William Hoskins, Edward Rippon, John Barber, James Christie, Thomas Bartholomew, John Glascock, Samuel Botts, George Holder, James Bogie, John Ogilvie, John Kerr, Gustavus Armstrong, Thomas Wride, Robert Empringham.

Q. 4. Who DESIST FROM TRAVELLING?

A. James Skinner, Francis Wolfe, John Floyd, Robert Hayward; these without blame.—Stephen Proctor, John Walker.

Q. 5. What Preachers have DIED this year?

A. JOHN NORRIS, a lover and a witness of Christian perfection, who died as he lived, full of faith and of the Holy Ghost. And

JOHN MORGAN, a plain, rough man, who, after various trials, and a long, painful illness, joyfully committed his soul, his wife, and his eight little children, to his merciful and faithful Creator.

Q. 6. Are there any OBJECTIONS to any of our Preachers?

A. Let them be examined one by one.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

- 1 *London*, John Wesley, Charles Wesley, Thomas Coke, John Murlin, Thomas Lee, John Broadbent, John Prickard, John Atlay.
- 2 *Sussex*, James Wood, William Horner.
- 3 *Kent*, William Ashman, John Glascock.
- 4 *Colchester*, George Gibbon, Robert Hopkins.
- 5 *Norwich*, James Hindmarsh, T. Cooper, Joshua Keighley, Robert Scot.
- 6 *Lynn*, Richard Whatcoat, J. Ingham.
- 7 *Bedford*, Joseph Harper, Robert Empringham.
- 8 *Northampton*, Joseph Pescod, James Walker.
- 9 *Oxfordshire*, Richard Rodda, Joseph Cole.
- 10 *Gloucester*, George Story, John Brettell, Jonathan Cousins.
- 11 *Salisbury*, John Mason, William Moore, William Hoskins, Nathaniel Ward.
- 12 *Bradford*, Francis Wrigley, John Poole, Edward Rippon, Joseph Algar.
- 13 *Bristol*, Thomas Rankin, Charles Boon, Thomas Payne.
- 14 *Taunton*, Christopher Watkins, William Church; John Furz, Supernumerary.

- 15 *Tiverton*, John Moon, John Accut.
 16 *Cornwall, East*, William Green, Thomas Shaw, George Wadsworth, Alexander Suter.
 17 *West*, Joseph Taylor, James Hall, William Saunders, Simon Day.
 18 *Glamorgan*, John Wittam, Henry Robins.
 19 *Pembroke*, Thomas Tennant, Samuel Hodgson; Richard Seed, Supernumerary.
 20 *Brecon*, John Leech, James Perfect.
 21 *Birmingham*, John Easton, Thomas Hanby, Samuel Randall.
 22 *Macclesfield*, James Rogers, Christopher Peacock, William Myles, William Simpson.
 23 *Manchester*, John Allen, Jonathan Hern, Jeremiah Brettell.
 24 *Chester*, John Fenwick, John Goodwin, John Oliver.
 25 *Liverpool*, Parson Greenwood, Robert Costerdine, George Button.
 26 *Leicestershire*, Joseph Bradford, Thomas Warwick, Jeremiah Robertshaw.
 27 *Nottingham*, George Snowden, Joseph Pilmoor.
 28 *Derby*, John Hampson, jun., Thomas Longley.
 29 *Sheffield*, Thomas Taylor, William Percival, John Booth.
 30 *Grimsby*, Thomas Carlill, James Wray, Samuel Botts, Thomas Wride.
 31 *Gainsborough*, Thomas Corbet, James Barry, Thomas Bartholomew.
 32 *Epworth*, George Shadford, Barnabas Thomas, John Beanland.
 33 *Leeds*, Alexander Mather, Robert Roberts, John Shaw.
 34 *Birstal*, John Valton, Christopher Hopper, Thomas Brisco.
 35 *Huddersfield*, John Hampson, sen., Philip Hardcastle.
 36 *Bradford*, Samuel Bradburn, T. Mitchell, Joseph Benson.
 37 *Keighley*, Isaac Brown, William Hunter.
 38 *Colne*, Thomas Hanson, Thomas Johnson, David Evans.
 39 *Whitehaven*, William Boothby, James Watson.
 40 *Isle of Man*, Jasper Robinson, Jonathan Brown, Thomas Tattershall.
 41 *York*, John Pawson, William Thompson, Thomas Readshaw.
 42 *Hull*, Joseph Thompson, Nicholas Manners, Edward Jackson.

- 43 *Scarborough*, William Dufton, Lancelot Harrison,
Charles Atmore.
- 44 *Thirsk*, Benjamin Rhodes, Michael Moorhouse,
William Thom.
- 45 *Yarm*, William Collins, William Eels, George
Holder.
- 46 *The Dales*, John Peacock, Robert Swan, Thomas
Vasey.
- 47 *Sunderland*, Duncan Wright, Thomas Dixon.
- 48 *Newcastle*, Duncan M'Allum, Alexander M'Nab,
Thomas Ellis, John Pritchard.
- 49 *Edinburgh*, Joseph Saunderson, Samuel Bardsley,
James Bogie.
- 50 *Dundee*, Peter Mill, John Ogilvie.
- 51 *Aberdeen*, Andrew Inglis, Hugh Moore, William
Warrener.
- 52 *Dublin*, Thomas Rutherford, Andrew Blair.
- 53 *Waterford*, Nehemiah Price, Thomas Davis.
- 54 *Cork*, Zachariah Yewdall, Richard Boardman.
- 55 *Limerick*, Richard Watkinson, Robert Blake.
- 56 *Castlebar*, John Price, George Mowat.
- 57 *Athlone*, Daniel Jackson, Gustavus Armstrong.
- 58 *Sligo*, George Brown, Robert Armstrong.
- 59 *Ballyconnell*, Samuel Mitchell, Robert Davis, James
Christie.
- 60 *Clones*, John Watson, sen., George Dice, John
Mayly.
- 61 *Enniskillen*, Robert Naylor, William West.
- 62 *Charlemont*, Thomas Barber, John Livermore, John
Kerr.
- 63 *Lisleen*, Robert Lindsay, John Miller, William
M'Cornock.
- 64 *Londonderry*, Henry Moore, John Cricket.
- 65 *Belfast*, Henry Foster, Robert Bridge.
- 66 *Lisburn*, John Crook, James Jordan.

Q. 8. How many wives are to be provided for?

A. Sixty-four.

Q. 9. What part of these are provided for by the Societies
with whom their husbands labour?

A. The following:—

London, S. Lee, Hindmarsh.

Gloucestershire, S. Story.

Bradford, S. Poole.

Bristol, S. Boon, Payne,
Moore.

Devon, S. Church.

Cornwall, East, S. Green,
Wadsworth.

Cornwall, West, S. Rodda,
Harper.

Birmingham, S. Easton.

Macclesfield, S. Rogers, Wood.

Manchester, S. Hern, Goodwin.

Chester, S. Crook.

Liverpool, S. Greenwood,
Costerdine.

Leicester, S. Bradford.
 Nottingham, S. Snowden.
 Sheffield, S. Taylor, Booth.
 Grimsby, S. Robertshaw,
 Boothby.
 Gainsborough, S. Barry.
 Epworth, S. Corbet, S.
 Wride, £6.
 Leeds, S. Mather, Shaw,
 Roberts.
 Huddersfield, S. Hampson.
 Birstal, S. Brisco, Hopper.

Bradford, S. Bradburn,
 Mitchell.
 Keighley, S. Brown.
 Colne, S. Evans.
 York, S. W. Thompson, Thom.
 Hull, S. Joseph Thompson.
 Scarborough, S. Harrison.
 Thirsk, S. Moorhouse.
 Yarm, S. Collins.
 The Dales, S. Peacock.
 Sunderland, S. Wright, Swan.
 Newcastle, S. Ellis.

Q. 10. How are the other eleven provided for; viz., S. Beanland, Day, Hunter, Empringham, Longley, H. Moore, Mill, Mowat, Watson, Naylor, Eels?

A. Out of the Preachers' Fund.

Q. 11. What numbers are in the Societies?

A. *London	-	2,515	*Epworth	-	-	740
*Sussex	-	214	Leeds	-	-	2,383
Kent	-	209	*Birstal	-	-	1,448
*Colchester	-	190	Huddersfield	-	-	749
*Norwich	-	590	Bradford	-	-	1,800
Lynn	-	156	Keighley	-	-	1,160
*Bedfordshire	-	300	*Colne	-	-	986
Northamptonshire	-	246	*Whitehaven	-	-	310
Oxfordshire	-	440	*Isle of Man	-	-	1,683
Gloucestershire	-	505	*York	-	-	810
*Sarum	-	373	Hull	-	-	680
*Bradford	-	891	Scarborough	-	-	642
*Bristol	-	1,457	*Thirsk	-	-	698
Taunton	-	200	Yarm	-	-	889
Tiverton	-	400	The Dales	-	-	810
*Cornwall, East	-	756	Sunderland	}	-	2,020
*West	-	1,813	*Newcastle			
Glamorganshire	-	163	Edinburgh	-	-	187
Pembrokeshire	-	177	Dundee	-	-	62
*Brecon	-	118	*Aberdeen	-	-	210
*Birmingham	-	925	*Dublin	-	-	550
Macclesfield	-	1,325	Waterford	-	-	208
*Manchester	-	1,500	*Cork	-	-	383
*Chester	-	532	Limerick	-	-	197
*Liverpool	-	952	Castlebar	-	-	205
*Leicestershire	-	697	*Athlone	-	-	273
Nottingham	}	710	*Sligo	}	-	1,098
Derby			*Ballyconnell			
*Sheffield	-	1,060	*Clones	-	-	728
*Grimsby	-	882	Enniskillen	-	-	556
*Gainsborough	-	648	*Charlemont	-	-	702

*Lisleen	-	-	654	Lisburn	-	-	424
*Londonderry	-	-	180				
Belfast	-	-	354	In all			45,723

N.B. The Circuits marked thus * are increased this year.

Q. 12. What is the Kingswood Collection?

A. £457. 4s. 6d.

Q. 13. What boys are received this year?

A. Joshua Collins, John Mitchell, James Morgan.

Q. 14. Are the children at Amesbury used well?

A. Far from it. Therefore remove them at Michaelmas.

Q. 15. What can we allow the female children?

A. Allow Elizabeth Roberts, Hannah Peacock, Jane Thompson, Elizabeth Brown, Elizabeth Easton, and Ann Snowden £6 each.

Q. 16. What was contributed to the Preachers' Fund?

A. £252. 3s.

Q. 17. What was allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Thomas				S. Longley and Mill	24	0	0
Westell	-	30	0	0	S. Henry Moore		
Ann Morgan	-	30	0	0	and Watson	-	24
Jacob Rowell	-	20	0	0	S. Naylor and		
William Whitaker	-	20	0	0	Mowat	-	24
Jane Wilkinson	-	20	0	0	Mary Penington	-	10
Lucia Bourke	-	15	0	0	Alice Brammah	-	10
John Furz	-	12	0	0	Elizabeth Shorter	-	10
John Bredin	-	12	0	0	Catherine Garnet	-	5
Thomas Halliday	-	12	0	0	Elizabeth Oldham	-	5
Elizabeth Standring	12	0	0	0	Elizabeth Dillon	-	5
S. Beanland and					Tabitha Norris	-	5
Eels	-	24	0	0	Sarah Hosmer	-	10
S. Day	-	12	0	0			
S. Hunter and Em-					In all	£376	0
pringham	-	24	0	0			

Q. 18. What was contributed for the Yearly Expenses?

A. £661. 14s. 2½d.

Q. 19. How was this expended?

	£.	s.	d.		£.	s.	d.
A. Arrears of				Preachers' Ne-			
last year	142	16	6	cessities	406	17	8½
This year's Con-							
tingencies	100	0	0				
Law	-	12	0	0			
					£661	14	2½

Q. 20. What houses are to be built this year?

A. Nottingham, Hinckley, Painshers, Carlisle.

Q. 21. Several of our preaching-houses are awkwardly settled.

How shall this be prevented for the time to come?

A. 1. Let none collect for any house, but the Itinerant Preachers.

2. Let none collect for any house, unless the undertakers or managers of the building first give a written promise to the Assistant,

To conform to the 3d, 4th, 5th, 6th, and 8th articles of answer [to Question] 65, (pp. 44, 45,*) in the Large Minutes of the Conference :

To settle the house, without meddling with lawyers, in the form set down pp. 42, 43,* of the Minutes. And

To engage that the men and women shall sit apart, both above and below.

Q. 22. What can be done with regard to the preaching-house at Birstal?

A. If the Trustees still refuse to settle it on the Methodist plan,

1. Let a plain state of the case be drawn up :

2. Let a collection be made throughout all England, in order to purchase ground, and to build another preaching-house as near the present as may be.

Q. 23. Several members of our Societies, who make a conscience of Sabbath-breaking, have been much distressed ; barbers in particular. What can be done to relieve them ?

A. 1. Let no members of our Society have their hair dressed on Sunday.

2. Let all our members, that possibly can, employ those barbers.

Q. 24. Is it well for our Preachers to powder their hair, or to wear artificial curls ?

A. To abstain from both is the more excellent way.

Q. 25. Ought any person to be continued as a member of our Society in Ireland who learns, or performs, the military exercise as a volunteer on the Lord's day ?

A. No ; certainly. Let him be excluded.

N.B. Meeting on the parade, in order to attend Divine service, is not to be considered as an infringement of this rule. Nor shall the above minute refer to anything which it may be necessary for them to do, in case of an actual invasion.

Q. 26. Ought any person to be excluded our Society who, after proper admonition, will, on the Lord's day, continue a spectator of the exercise of the volunteers ?

A. Certainly he ought.

Q. 27. When and where may we meet again ?

A. On the last Tuesday in July, at Bristol.

ADDENDA.

Q. 30. Has that rule which occurs in the large Minutes been observed : "At every other meeting of the Society

* Edit. of 1780.

let no stranger be admitted; and let them show their tickets before they come in?" Has it been observed in the Birstal Circuit?

A. Hardly at all: let the Preacher, Stewards, and Leaders see this observed for the time to come.

Q. 31. Have the weekly and quarterly contribution been duly made in all our Societies?

A. In many it has been shamefully neglected. To remedy this,

1. Let every Assistant remind every Society that this was our original rule: Every member contributes one penny weekly, (unless he is in extreme poverty,) and one shilling quarterly. Explain the reasonableness of this.

2. Let every Leader receive the weekly contribution from each person in his class.

3. Let the Assistant ask every person, at changing his ticket, Can you afford to observe our rule? and receive what he is able to give.

Q. 32. The Scripture says, "If any man that is called a brother be a fornicator, or covetous, with such an one no not to eat;" and "put away from among yourselves that wicked person." This is an express command: and it is of unspeakable importance. These money-lovers are the pest of every Christian society. They have been the main cause of destroying every revival of religion. They will destroy us, if we do not put them away. But how shall we know them, without the miraculous discernment of spirits?

A. 1. By their own confession. Tell any one alone, with all tenderness, "I am to give an account of your soul to God. Enable me to do it with joy. I am afraid you are covetous. Answer me a few questions, in order to remove that fear."

2. By their fruits. For instance: A man not worth a shilling enters our Society. Yet he freely gives a penny a week. Five years after, he is worth scores of pounds. He gives a penny a week still. I must think this man covetous, unless he assures me he bestows his charity some other way. For every one is covetous, whose beneficence does not increase in the same proportion as his substance.

Q. 33. In the Large Minutes it is asked, "What is the office of a Helper?" It is answered, "To preach morning and evening." Therefore none who does not, can perform this office.

"But he cannot." Perhaps so. Then he cannot undertake this office.

"I did this for many years. But I cannot do it any longer." Then you can no longer undertake this office. But you may be a Supernumerary, as John Furz and Richard Seed are.

Q. 34. Should we insist on that rule, "Sing no hymns of your own composing?" [Large Minutes, ed. 1780, Q. 37, A. 9.]

A. Undoubtedly: and let those who will not promise this be excluded at the next Conference.

Q. 35. It was agreed last year, that all the Preachers should join as one man to prevent people's talking before and after sermon. Has this been done?

A. Hardly at all. People talk just as they did before. Nay, the Preachers themselves seem to have quite forgotten it. One and another speak to me, even in the pulpit.

Q. 36. But what can be done now?

A. 1. Let the Preacher desire every person to go silent away. 2. Let no Preacher speak one word in the house. 3. Let each Preacher do this over and over, till the point is gained.

BRISTOL, Tuesday, July 29, 1783.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Joseph Cole, John Barber, Joseph Algar, Thomas Wride, John Kerr, William West, James Christie, William M'Cornock, Adam Clarke.

Q. 2. WHO REMAIN ON TRIAL?

A. Alexander Suter, Thomas Cooper, Thomas Ellis, Charles Atmore, Christopher Peacock, Robert Hopkins, Robert Scot, John Cricket, Gustavus Armstrong, George Dice, John Miller.

Q. 3. WHO are ADMITTED ON TRIAL?

A. John Cowmeadow, Lawrence Kane, William Wilson, James Thom, Joseph Jerom, Charles Bond, Samuel Edwards, George Holder, Edward Burbeck, John King, John Crosby.

Q. 4. WHO DESIST FROM TRAVELLING?

A. James Hindmarsh, David Evans, Thomas Readshaw.

Q. 5. What Preachers have DIED this year?

A. RICHARD BOARDMAN, a pious, good-natured, sensible man, greatly beloved of all that knew him. He was one of the two first that freely offered themselves to the service of our brethren in America. He died of an apoplectic fit, and preached the night before his death. It seems he might have been eminently useful; but good is the will of the Lord.

ROBERT SWINDELLS had been with us above forty years. He was an Israelite indeed. In all those years I never knew him to speak a word which he did not mean; and he always spoke the truth in love: I believe, no one ever heard him speak an unkind word. He went through exquisite pain (by the stone) for many years; but he was not weary. He was still

“Patient in bearing ill, and doing well.”

One thing he had almost peculiar to himself: he had no enemy! So remarkably was that word fulfilled, “Blessed are the merciful; for they shall obtain mercy.”

JAMES BARRY was for many years a faithful labourer in our

Lord's vineyard. And as he laboured much, so he suffered much ; but with unwearied patience. In his death he suffered nothing, stealing quietly away in a kind of lethargy.

THOMAS PAYNE was a bold soldier of Jesus Christ. His temper was uncommonly vehement ; but before he went hence, all that vehemence was gone, and the lion was become a lamb. He went away in the full triumph of faith, praising God with his latest breath.

ROBERT NAYLOR, a zealous, active young man, was caught away by a fever in the strength of his years. But it was in a good hour ; for he returned to Him whom his soul loved, in the full assurance of faith.

A fall from his horse, which was at first thought of little consequence, occasioned the death of JOHN LIVERMORE ; a plain, honest man, much devoted to God, and determined to live and die in the best of services.

Q. 6. Are there any OBJECTIONS to any of our Preachers ?

A. They were examined one by one.

Q. 7. How are the Preachers STATIONED this year ?

A. As follows :—

- 1 *London*, John Wesley, Charles Wesley, Thomas Coke, Thomas Lee, Thomas Tennant, John Atlay, J. Prickard ; Thomas Rankin, Supernumerary.
- 2 *Sussex*, Joshua Keighley, William Horner ; Henry Robins, Supernumerary.
- 3 *Kent*, James Wood, John Accut, William Wilson.
- 4 *Colchester*, John Booth, Thomas Cooper.
- 5 *Norwich*, Richard Whatcoat, Joseph Thompson, William Adamson, Adam Clarke.
- 6 *Lynn*, Jeremiah Brettell, John Ingham, Jonathan Parkin.
- 7 *Bedford*, Joseph Pescod, Michael Moorhouse.
- 8 *Northampton*, Christopher Watkins, John Barber.
- 9 *Oxfordshire*, J. Broadbent, Simon Day, J. Cole.
- 10 *Gloucestershire*, Jonathan Cousins, John Brettell, Robert Empringham.
- 11 *Salum*, John Mason, George Story, Joseph Jerom.
- 12 *Bradford*, John Pritchard, Francis Wrigley, John Poole, George Wadsworth.
- 13 *Bristol*, George Shadford, John Hampson, William Green.
- 14 *Devon*, William Ashman, Nathaniel Ward, Charles Bond ; John Furz, Supernumerary.
- 15 *Plymouth*, John Moon, James Hall.
- 16 *Cornwall, East*, James Thom, Joseph Algar, John Cowmeadow.
- 17 *West*, Joseph Taylor, William Moore, John Wittam, William Holmes.

- 18 *Glamorgan*, John Watson, jun., William Hoskins.
- 19 *Pembroke*, James Perfect, William Church, Samuel Hodgson.
- 20 *Brecon*, John Leech, William Saunders.
- 21 *Birmingham*, Richard Rodda, Charles Boon.
- 22 *Burslem*, John Fenwick, Thomas Hanby.
- 23 *Macclesfield*, James Rogers, Samuel Bardsley.
- 24 *Manchester*, John Murlin, Jon. Hern, William Percival.
- 25 *Chester*, Duncan Wright, John Goodwin, George Gibbon.
- 26 *Liverpool*, P. Greenwood, William Eels, Zachariah Yewdall, Thomas Vasey.
- 27 *Leicester*, Joseph Bradford, Samuel Randall, Jeremiah Robertshaw.
- 28 *Nottingham*, William Myles, John Hampson, jun.; George Snowden, Supernumerary.
- 29 *Derby*, Thomas Longley, Samuel Edwards.
- 30 *Sheffield*, Thomas Taylor, Thomas Johnson, William Simpson.
- 31 *Grimsby*, Thomas Carlill, Robert Scot, Samuel Botts, Joseph Harper.
- 32 *Gainsborough*, Thomas Corbet, Thomas Wride, James Wray.
- 33 *Epworth*, John Beanland, Peter Mill, Philip Hardcastle.
- 34 *Leeds*, William Thompson, Robert Roberts, Samuel Bradburn.
- 35 *Birstal*, John Valton, John Allen, Isaac Brown.
- 36 *Huddersfield*, Thomas Hanson, John Shaw.
- 37 *Bradford*, Alexander Mather, Joseph Benson, William Dufton.
- 38 *Keighley*, Benjamin Rhodes, Thomas Mitchell.
- 39 *Colne*, John Easton, Robert Costerdine, Thomas Warwick.
- 40 *Whitehaven*, Thomas Ellis, Hugh Moore.
- 41 *Isle of Man*, Jasper Robinson, George Button, Edward Burbeck.
- 42 *York*, John Pawson, Thomas Simpson, Charles Atmore.
- 43 *Scarboroughh*, Lancelot Harrison, Robert Hayward, Thomas Shaw.
- 44 *Hull*, Edward Jackson, Barnabas Thomas, Robert Johnson.
- 45 *Thirsk*, Robert Swan, John Crosby, James Watson.
- 46 *Yarm*, Thomas Brisco, Christopher Peacock.
- 47 *Whitby*, William Thom, Robert Hopkins.
- 48 *The Dales*, John Peacock, Matthew Lumb, John King.
- 49 *Sunderland*, William Collins, George Holder.
- 50 *Newcastle*, Thomas Dixon, Christopher Hopper, William Boothby.
- 51 *Berwick*, William Hunter, James Bogie.
- 52 *Edinburgh*, Joseph Pilmoor, Andrew Inglis.

- 53 *Dundee*, Joseph Saunderson, William Warrener.
 54 *Aberdeen*, Duncan M'Allum, Alexander Suter, Thomas Bartholomew, J. Ogilvie.
 55 *Dublin*, Thomas Rutherford, Daniel Jackson.
 56 *Waterford*, Thomas Davis, John Price.
 57 *Cork*, Henry Moore, Andrew Blair, Lawrence Kane.
 58 *Limerick*, Richard Watkinson, William West.
 59 *Castlebar*, George Dice, John Mayly.
 60 *Athlone*, Nehemiah Price, Robert Blake; Thomas Halliday, Supernumerary.
 61 *Sligo*, Robert Lindsay, Gustavus Armstrong.
 62 *Ballyconnell*, Robert Armstrong, John Kerr.
 63 *Clones*, George Brown, John Cricket, William M'Cornock.
 64 *Enniskillen*, James Jordan, John Miller.
 65 *Charlemont*, Thomas Barber, James Christie, James Rennick.
 66 *Lisleen*, Samuel Mitchell, Thomas Hetherington, Joseph Armstrong.
 67 *Londonderry*, John Watson, T. Tattershall.
 68 *Belfast*, Henry Foster, George Mowat, Robert Bridge.
 69 *Lisburn*, John Crook, Jonathan Brown.

Q. 8. How many wives are to be provided for?

A. Sixty-six.

Q. 9. How many of these are to be provided for by the Societies?

A. Fifty-two; namely,—

London, S. Lee, Wood.
 Gloucestershire, S. Cousins.
 Bradford, S. Poole.
 Bristol, S. Green, Hampson,
 Day.
 Devonshire, S. Church.
 Plymouth, S. Moon.
 Cornwall, West, S. Ellis, Moore.
 Birmingham, S. Rodda.
 Macclesfield, S. Rogers.
 Burslem, S. Boon.
 Manchester, S. Hern, Wright.
 Chester, S. Goodwin.
 Liverpool, S. Greenwood, Eels.
 Leicester, S. Bradford.
 Nottingham, S. Myles.
 Sheffield, S. Taylor, W. Simpson.
 Grimsby, S. Harper, Mills.
 Gainsborough, S. Corbet,
 Longley.

Epworth, S. Beanland, Wride
 £6.

Leeds, S. Bradburn, Roberts,
 Inglis.

Huddersfield, S. Shaw.

Birstal, S. Robertshaw, Brown.

Bradford, S. Mather, Story.

Keighley, S. Mitchell.

Colne, S. Easton.

York, S. T. Simpson.

Hull, S. Costerdine.

Scarborough, S. Thom.

Thirsk, S. Swan.

Yarm, S. Brisco.

Dales, S. Peacock.

Newcastle, S. Boothby.

Sunderland, S. Collins, War-
 wick.

Ireland, S. Rutherford, H.
 Moore, Price, Watkinson.

Q. 10. How are the other fourteen to be provided for?—viz., S. Booth, G. Brown, Crook, Empringham, Hunter, Joyce, Kane, Moorhouse, Mowat, Pritchard £6, Snowden, Jos. Thompson, James Watson, John Watson.

A. Out of the Preachers' Fund.

Q. 11. What numbers are in the Societies?

A. *London	-	2617	*Huddersfield	-	781
*Sussex	-	216	Bradford	-	1709
Kent	-	198	Keighley	-	1045
Colchester	-	170	*Colne	-	1003
Norwich	-	547	Whitehaven	-	275
Lynn	-	127	*Isle of Man	-	1758
*Bedford	-	330	*York	-	817
Northampton	-	229	*Hull	-	696
*Oxfordshire	-	480	Scarborough	-	615
Gloucester	-	460	Thirsk	-	632
*Sarum	-	386	Yarm	-	875
*Bradford	-	893	Dales	-	802
*Bristol	-	1481	Sunderland	-	1000
*Taunton	-	206	Newcastle	-	1020
Tiverton	-	347	Edinburgh	-	173
Plymouth	-	266	*Dundee	-	103
Cornwall, East,	-	496	*Aberdeen	-	247
*West,	-	2047	Dublin	-	495
*Glamorgan	-	173	Waterford	-	208
*Pembroke	-	181	Cork	-	370
*Brecon	-	133	*Limerick	-	218
Birmingham	-	753	Castlebar	-	195
*Macclesfield	-	1380	*Athlone	-	282
*Manchester	-	1600	Sligo	-	303
Chester	-	497	Ballyconnell	-	670
*Liverpool	-	965	Clones	-	673
*Leicestershire	-	713	Enniskillen	-	476
*Nottingham	-	573	Charlemont	-	669
*Derby	-	345	Lisleen	-	590
*Sheffield	-	1166	Londonderry	-	164
*Grimsby	-	923	Belfast	-	331
*Gainsborough	-	658	Lisburn	-	409
Epworth	-	706			
Leeds	-	2356			
*Birstal	-	1773			
			In all		45,995

N. B. The Circuits marked thus * are increased this year.

Q. 12. What is the Kingswood Collection?

A. £464. 6s. 1½d.

Q. 13. What boys are received this year?

A. Isaac Barry, Michael Harrison, Samuel Roberts, Isaac Brown, David Poole.

Q. 14. What can we allow the daughters of the Preachers?

A. Mary Ann Collins, Elizabeth Roberts, Jane Thompson, Ann Snowden, Sarah Barry, £6 each.

Q. 15. Can any improvement be made in the management of Kingswood School?

A. My design in building the house at Kingswood was to have therein a Christian family; every member whereof (children excepted) should be alive to God, and a pattern of all holiness.

Here it was that I proposed to educate a few children, according to the accuracy of the Christian model. And almost as soon as we began, God gave us a token for good, four of the children receiving a clear sense of pardon.

But at present the school does not in any wise answer the design of its institution, either with regard to religion or learning.

The children are not religious: they have not the power, and hardly the form, of religion. Neither do they improve in learning better than at other schools; no, nor yet so well.

Insomuch that some of our friends have been obliged to remove their children to other schools.

And no wonder that they improve so little either in religion or learning; for the rules of the school are not observed at all.

All in the house ought to rise, take their three meals, and go to bed, at a fixed hour. But they do not.

The children ought never to be alone, but always in the presence of a master. This is totally neglected; in consequence of which they run up and down the wood, and mix, yea, fight, with the colliers' children.

They ought never to play: but they do, every day; yea, in the school.

Three maids are sufficient: now there are four; and but one (at most) truly pious.

How may these evils be remedied, and the school reduced to its original plan? It must be mended or ended: for no school is better than the present school.

Can any be a master, that does not rise at five, observe all the rules, and see that others observe them?

There should be three masters, and an usher, chiefly to be with the children out of school.

The head-master should have nothing to do with temporal things.

Q. 16. But how can Mr. Simpson be provided for?

A. He desires to be an Itinerant Preacher.

Q. 17. What is contributed to the Preachers' Fund?

A. £244. 10s.

Q. 18. What is allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Thomas	30	0	0	Jacob Rowell	20	0	0
Westell				William Whitaker	20	0	0

	£.	s.	d.		£.	s.	d.		
Ann Morgan	-	30	0	0	Elizabeth Dillon	-	7	17	6
Jane Wilkinson	-	20	0	0	Tabitha Norris	-	5	5	0
Lucia Bourke	-	10	0	0	Margaret Payne	-	12	0	0
Elizabeth Standring	12	0	0		Sarah Barry	-	24	0	0
Mary Penington	-	10	0	0	Sarah Naylor	-	12	0	0
Alice Brammah	-	12	0	0	Fourteen Wives	162	0	0	
Elizabeth Shorter	-	10	0	0					
Cath. Garnet	-	5	5	0		£402	7	6	

Q. 19. What is contributed for the Yearly Expenses?

A. £716. 14s. 3d.

Q. 20. How was this expended?

	£.	s.	d.		£.	s.	d.	
A. Arrears of last year, and Contingencies	84	1	0	Law	-	21	1	0
This year's Contingencies				100	0	0	Preachers' Necessities	-
							In all	£716

Q. 21. What houses are to be built this year?

A. None that are not already begun.

Q. 22. Has not the needless multiplying of preaching-houses been a great evil?

A. So it appears.

Q. 23. How may this be prevented?

A. By permitting none for the future to beg for any house, except in the Circuit wherein it stands.

Q. 24. What can be done to get all our preaching-houses settled on the Conference plan?

A. Let Dr. Coke visit the Societies throughout England, as far as is necessary for the accomplishment of this design; and let the respective Assistants give him all the support in their power.

Q. 25. When and where may our next Conference be?

A. In Leeds, the last Tuesday in next July.

LEEDS, Tuesday, July 27, &c., 1784.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Thomas Ellis, Charles Atmore, Christopher Peacock, Robert Scot, Robert Hopkins, Samuel Botts, George Holder, Samuel Edwards, Robert Johnson, Philip Hardcastle, James Bogie, John King, John Crosby, Matthew Lumb, Charles Bond, Lawrence Kane, James Jordan, Matthias Joyce, John Cricket, Thomas Hetherington, Gustavus Armstrong, Joseph Armstrong, James Rennick, George Dice, John Miller.

Q. 2. Who REMAIN ON TRIAL?

A. John Cowmeadow, Joseph Jerom, Edward Burbeck, Alex. Suter, Thomas Bartholomew, John Ogilvie, William Adamson.

Q. 3. Who are ADMITTED ON TRIAL?

A. William Palmer, Charles Kyte, Benjamin Pearce, William Entwisle, Melville Horne, Vince Seller, John M'Kersey, and John Cornish.

Q. 4. Who DESIST FROM TRAVELLING?

A. Robert Blake, Robert Lindsay, Henry Robins.—Joseph Saunderson, Thomas Simpson.

Q. 5. Who have DIED this year?

A. John Prickard, a man thoroughly devoted to God, and an eminent pattern of holiness:—And Jacob Rowell, a faithful old soldier, fairly worn out in his Master's service.

Q. 6. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

- | | |
|---------------------------|---|
| 1 <i>London,</i> | John Wesley, Charles Wesley, James Creighton, Richard Dillon, Henry Moore, Thomas Tennant; Thomas Rankin and John Atlay, Supernumeraries. |
| 2 <i>Sussex,</i> | Henry Foster, William Adamson. |
| 3 <i>Kent,</i> | James Wood, William Horner, Zach. Yewdall. |
| 4 <i>Colchester,</i> | William Boothby, Thomas Cooper. |
| 5 <i>Norwich,</i> | Jonathan Cousins, George Button, William Palmer, Joseph Jerom. |
| 6 <i>Lynn,</i> | John Barber, John M'Kersey. |
| 7 <i>Bedford,</i> | Joseph Pescod, John Ingham. |
| 8 <i>Northampton,</i> | Joseph Harper, William Entwisle. |
| 9 <i>Oxford,</i> | Samuel Hodgson, Simon Day. |
| 10 <i>Gloucester,</i> | Joseph Taylor, John Poole, Barnabas Thomas. |
| 11 <i>Sarum,</i> | John Moon, George Story, George Wadsworth. |
| 12 <i>Bradford,</i> | Christopher Watkins, John Pritchard, Michael Moorhouse, John Wittam. |
| 13 <i>Bristol,</i> | Samuel Bradburn, Thomas Lee, James Hall. |
| 14 <i>Devon,</i> | John Mason, William Ashman, Robert Empringham, Charles Kyte. |
| 15 <i>Plymouth,</i> | Philip Hardcastle, William Moore. |
| 16 <i>Cornwall, East,</i> | Francis Wrigley, William Church, Adam Clarke. |
| 17 <i>West,</i> | William Green, John Accut, Joseph Algar, J. Cowmeadow, J. Cornish. |
| 18 <i>Pembroke,</i> | Joshua Keighley, William Holmes, Benjamin Pearce. |
| 19 <i>Glamorgan,</i> | William Saunders, James Perfect. |
| 20 <i>Brecon,</i> | Joseph Cole, William Hoskins. |

- | | |
|-------------------------|--|
| 21 <i>Birmingham,</i> | Richard Rodda, Thomas Warwick. |
| 22 <i>Burslem,</i> | R. Costerdine, Thomas Hanby. |
| 23 <i>Macclesfield,</i> | Joseph Bradford, William Percival. |
| 24 <i>Manchester,</i> | John Pawson, John Murlin, John Goodwin. |
| 25 <i>Chester,</i> | Duncan Wright, Thomas Corbet, Edward Jackson. |
| 26 <i>Liverpool,</i> | Jonathan Hern, John Fenwick, Melville Horne. |
| 27 <i>Bolton,</i> | Christopher Hopper, William Eels. |
| 28 <i>Leicester,</i> | William Myles, John Parkin, Samuel Edwards. |
| 29 <i>Nottingham,</i> | Charles Boon, Samuel Bardsley. |
| 30 <i>Derby,</i> | John Brettell, Nathaniel Ward. |
| 31 <i>Sheffield,</i> | Joseph Benson, Benjamin Rhodes, George Gibbon. |
| 32 <i>Grimsby,</i> | William Dufton, James Watson, Robert Scot, John Watson, jun.; James Christie, Supernumerary. |
| 33 <i>Epworth,</i> | Thomas Longley, Thomas Wride, Lancelot Harrison. |
| 34 <i>Gainsborough,</i> | Thomas Carlill, Peter Mill, Samuel Botts. |
| 35 <i>Leeds,</i> | William Thompson, Thomas Brisco, Thomas Rutherford. |
| 36 <i>Birstal,</i> | John Broadbent, John Allen, Robert Roberts; T. Johnson, Supernumerary. |
| 37 <i>Huddersfield,</i> | Thomas Hanson, Isaac Brown. |
| 38 <i>Bradford,</i> | John Valton, Thomas Taylor, John Shaw. |
| 39 <i>Keighley,</i> | Parson Greenwood, John Booth. |
| 40 <i>Colne,</i> | John Easton, Thomas Dixon, Charles Atmore. |
| 41 <i>Whitehaven,</i> | Jasper Robinson, Joseph Thompson. |
| 42 <i>Isle of Man,</i> | James Thom, James Bogie, Edward Burbeck. |
| 43 <i>York,</i> | Alexander Mather, Joseph Pilmoor, Robert Hopkins. |
| 44 <i>Hull,</i> | Jeremiah Robertshaw, William Thom, George Holder. |
| 45 <i>Scarborough,</i> | William Simpson, Charles Bond, John King. |
| 46 <i>Whitby,</i> | John Peacock, James Wray. |
| 47 <i>Thirsk,</i> | Robert Swan, Robert Hayward, Thomas Shaw. |
| 48 <i>Yarm,</i> | G. Shadford, J. Hampson, sen. |
| 49 <i>The Dales,</i> | Thomas Ellis, John Ogilvie, James M'Cadden. |
| 50 <i>Sunderland,</i> | William Collins, J. Hampson, jun. |
| 51 <i>Newcastle,</i> | Jeremiah Brettell, George Snowden, John Beanland. |
| 52 <i>Berwick,</i> | William Hunter, William Warrenner. |

53 <i>Edinburgh,</i>	Richard Watkinson, Andrew Inglis.
54 <i>Dundee,</i>	Alexander Suter, Thomas Bartholomew.
55 <i>Aberdeen,</i>	Duncan M'Allum, John Crosby.
56 <i>Inverness,</i>	Robert Johnson, Matthew Lumb.
57 <i>Dublin,</i>	James Rogers, Andrew Blair.
58 <i>Waterford,</i>	Thomas Tattershall, James Wilson.
59 <i>Cork,</i>	Christopher Peacock, } Thomas Davis. } Let these change
60 <i>Bandon,</i>	Daniel Jackson, Law- } every quarter. rence Kane. }
61 <i>Limerick,</i>	John Leech, John Watson, sen.
62 <i>Castlebar,</i>	James Jordan, John Kerr; Thomas Halliday, Supernumerary.
63 <i>Athlone,</i>	Matthias Joyce, John Cricket.
64 <i>Sligo,</i>	Robert Bridge, John Clark.
65 <i>Ballyconnell,</i>	Robert Armstrong, William West, James M'Donald.
66 <i>Clones,</i>	Nehemiah Price, George Mowat, T. Hetherington; S. Mitchell, Super- numerary.
67 <i>Enniskillen,</i>	Thomas Barber, Gustavus Armstrong.
68 <i>Charlemont,</i>	John Crook, John Mayly, Walter Griffith.
69 <i>Lisleen,</i>	Joseph Armstrong, James Rennick.
70 <i>Londonderry,</i>	Jonathan Brown, George Dice, William M'Cornock.
71 <i>Belfast,</i>	John Price, John Miller.
72 <i>Lisburn,</i>	George Brown, William Hammet.
<i>Isle of Jersey,</i>	Robert Carr Brackenbury.
<i>America,</i>	Thomas Coke, Richard Whatcoat, Thomas Vasey.

Q. 8. How many wives are to be provided for?

A. Seventy.

Q. 9. How many of these are to be provided for by the Societies?

A. Fifty-three; namely,—

London, S. Moore, Wood.
Gloucestershire, S. Poole.
Bradford, S. Moorhouse.
Bristol, S. Bradburn, Moon, Lee.
Devon, S. Church.
Plymouth, S. W. Moore.
Cornwall, West, S. Green,
Cousins.
Birmingham, S. Rodda.
Burslem, S. Costerdine.
Macclesfield, S. Bradford.
Manchester, S. Goodwin, Day,
Warwick.

Chester, S. Wright.
Liverpool, S. Hern.
Bolton, S. Hopper.
Leicester, S. Myles.
Nottingham, S. Boon, Horner.
Sheffield, S. Gibbon, Harper.
Grimsby, S. Peacock, (James)
Watson.
Gainsborough, S. Corbet, Mill.
Epworth, S. Longley, M'Al-
lum, £6.
Leeds, S. Brisco, Rutherford,
Inglis.

Huddersfield, S. (Is.) Brown.
 Birstal, S. Roberts, Robertshaw.
 Bradford, S. Taylor, Shaw.
 Keighley, S. Booth.
 Colne, S. Easton.
 York, S. Mather.
 Hull, S. Thom.

Thirsk, S. Swan.
 Yarm, S. Hampson.
 The Dales, S. Ellis.
 Sunderland, S. Collins, Hunter.
 Newcastle, S. Snowden.
 Ireland, S. Price, Blair, Watson, sen., Crook.

Q. 10. How are the other seventeen—viz., S. (Jos.) Thompson, Pescod, Empringham, Story, Simpson, Wride, Beanland, Boothby, Kane, Watkinson, West, (Geo.) Brown, Rennick, £6, Mowat, Bridge, Greenwood, and Joyce—to be provided for?

A. Out of the Preachers' Fund?

Q. 11. What numbers are in the Society?

A. As follows:—

*London	-	-	2,680	*Epworth	-	-	744
*Sussex	-	-	255	*Leeds	-	-	2,480
*Kent	-	-	235	*Birstal	-	-	2,024
*Colchester	-	-	253	*Huddersfield	-	-	825
Norwich	-	-	482	*Bradford	-	-	1,850
*Lynn	-	-	140	*Keighley	-	-	1,050
Bedford	-	-	263	*Colne	-	-	1,044
*Northampton	-	-	267	Whitehaven	-	-	269
*Oxfordshire	-	-	495	*Isle of Man	-	-	2,121
*Gloucestershire	-	-	580	*York	-	-	851
Sarum	-	-	385	Scarborough	-	-	595
*Bradford	-	-	916	*Hull	-	-	808
*Bristol	-	-	1,549	*Thirsk	-	-	641
*Devon	-	-	681	*Yarm	-	-	505
Plymouth	-	-	222	*Whitby	-	-	442
*Cornwall, East	-	-	650	*The Dales	-	-	808
*West	-	-	2,393	*Sunderland	-	-	1,100
Glamorgan	-	-	151	Newcastle	-	-	970
Pembroke	-	-	176	Berwick	-	-	52
Brecon	-	-	127	*Edinburgh	-	-	126
*Birmingham	-	-	770	*Dundee	-	-	104
*Burslem	-	-	694	*Aberdeen	-	-	251
*Macclesfield	-	-	800	*Dublin	-	-	582
*Manchester	-	-	1,757	*Waterford	-	-	209
*Chester	-	-	630	*Cork	-	-	633
*Liverpool	-	-	1,020	*Limerick	-	-	270
*Leicester	-	-	795	*Castlebar	-	-	259
Nottingham	-	-	562	Athlone	-	-	272
*Derby	-	-	369	*Sligo	-	-	308
*Sheffield	-	-	1,200	*Ballyconnell	-	-	672
*Grimsby	-	-	971	Clones	-	-	627
Gainsborough	-	-	612	*Enniskillen	-	-	562

*Charlemont	-	684	*Lisburn	-	441
Lisleen	-	452	*America	-	14,988
*Londonderry	-	171			
Belfast	-	287			64,157

N.B. The Circuits marked thus * are increased this year.

Q. 12. What is the Kingswood Collection?

A. £507. 12s.

Q. 13. What boys are admitted this year?

A. John Goodwin, Jonathan Hern, John Leech.

Q. 14. What can we allow the daughters of the Preachers?

A. Eliz. Rodda, Eliz. Corbet, Jane Thompson, Eliz. Roberts (for her 2d year), Ann Snowden (for her 2d year), Mary Ann Collins (for her 2d year), £6 each.

Q. 15. What is contributed to the Preachers' Fund?

A. £370. 7s.

Q. 16. What is allowed out of it?

	£.	s.	d.		£.	s.	d.	
A. To Thomas Westell }	30	0	0	Sarah Naylor	-	12	0	0
S. Rowell -	10	0	0	Eliz. Oldham	-	12	0	0
William Whitaker -	20	0	0	S. Meggitt	-	5	0	0
Ann Morgan	24	0	0	S. Hosmer	-	10	0	0
Jane Wilkinson	20	0	0	Thomas Mitchell	-	30	0	0
Lucia Bourke	10	0	0	Thomas Johnson	-	12	0	0
Eliz. Standring	12	0	0	John Furz -	-	12	0	0
Mary Penington	10	0	0	James Christie	-	12	0	0
Alice Brammah	12	0	0	Henry Robins	-	12	0	0
Eliz. Shorter	10	0	0	Thomas Halliday	-	12	0	0
Cath. Garnet	10	0	0	Samuel Mitchell	-	12	0	0
Elizabeth Dillon	5	0	0	John Bredin	-	12	0	0
Tabitha Norris	5	0	0	Seventeen Wives	-	198	0	0
Margaret Payne	12	0	0					
Sarah Barry	24	0	0					
						£565	0	0

Q. 17. What is contributed for the Yearly Expenses?

A. £803. 0s. 2d.

Q. 18. How was this expended?

	£.	s.	d.		£.	s.	d.	
A. Arrears of	281	19	6	Law	-	10	5	0
last year, and				Preachers' Nec- sities	-	410	15	8
Contingencies								
This year's Con- tingencies	100	0	0					
						£803	0	2

Q. 19. Is not the time of trial for Preachers too short?

A. It is: for the time to come, let them be on trial four years.

Q. 20. Some who once preached with us deny Original Sin.

What is to be done in this case?

A. No Preacher who denies Original Sin can preach among us; and we advise our brethren not to hear him.

Q. 21. Many of our brethren have been exceedingly hurt by frequenting feasts or wakes on Sundays. What do you advise in this case?

A. Let none of our brethren make any wake or feast, neither go to any on Sunday, but bear a public testimony against them.

Q. 22. Is the making candles for our own use, without paying duty for them, contrary to law?

A. Certainly it is. It is a species of smuggling, not to be practised by any honest man.

N. B. No Preacher is to leave his Circuit, till the Monday sevensnight before the Conference; except the Cornish Preachers when the Conference is at Leeds, and the Scotch Preachers when the Conference is at Bristol.

Let the four Quarterly Fasts be duly observed, in August, November, February, and May.

Q. 23. When and where is the next Conference to begin?

A. At London, on the last Tuesday in July, 1785.

LONDON, Tuesday, July 26, 1785.

Q. 1. WHAT Preachers are ADMITTED this year?

A. William Adamson.—*Ireland*: Walter Griffith, John Clark, Hugh Moore.—*America*: Jesse Lee, James Hinton, Thomas Anderson, Thomas Humphries, Richard Swift, William Dameron, Thomas Bowen, William Phebus, William Ringold, Lemuel Green.

Q. 2. Who REMAIN ON TRIAL?

A. Alexander Suter, Thomas Bartholomew, Joseph Jerom, Edward Burbeck, John Ogilvie, Melville Horne, William Palmer, Charles Kyte, Benjamin Pearce, Timothy Crowther, Jonathan Crowther, John M'Kersey, William Butterfield, Richard Cornish.—*Ireland*: James Wilson, James M'Donald, William Hammet.—*America*: David Jefferson, Isaac Smith, John Smith, Elijah Ellis, John Robertson, William Jessop, James Riggin, Wilson Lee, Simon Pyle, Thomas Jackson, Samuel Breeze, Matthew Greentree, Thomas Ware, James Thomas.

Q. 3. Who are ADMITTED ON TRIAL?

A. John Phillips, Thomas Jones, James Ridall, John Gaulter, Peter Walker, William Fisher, John Smith, Charles Bland, John Ramshaw, William Hunter, jun., William Blagborne, Robert Gamble, Alexander Kilham, Joseph Entwisle, John Robotham, William Thoresby.—*Ireland*: John Dinnen, Robert Lindsay, Andrew Coleman, Thomas Verner.—*America*: Mark Whitaker, Henry Bingham, George Noseworthy, Stephen Johnson, Thomas Williamson, John Freeman, Michael Gilbert,

Joshua Hartley, Jeremiah Maston, Hope Hull, Ezekiel Cooper, Hezekiah Bonum, Stephen Dickins, Levin Ross, Shores Bright, Eleazor Hatheway, Robert Sparks, William Steens, John Street, Garret Thompson, Robert Ayres, Jacob Brush, Moses Hurley, Robert Cann.

Q. 4. Who DESIST FROM TRAVELLING?

A. Thomas Cooper, William Moore, John Accut, Nathaniel Ward, John Hampson, sen. and jun.—John Fenwick, James Perfect.

Q. 5. Who have DIED this year?

A. Thomas Mitchell, an old soldier of Jesus Christ.

Q. 6. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

- 1 *London*, John Wesley, Charles Wesley, Thomas Coke, James Creighton, Henry Moore, Benjamin Rhodes, George Whitfield; Thomas Rankin, and John Atlay, Supernumeraries.
- 2 *Sussex*, William Boothby, J. Phillips.
- 3 *Kent*, George Shadford, W. Horner, Zachariah Yewdall.
- 4 *Colchester*, Joseph Algar, Thomas Shaw.
- 5 *Norwich*, Thomas Wride, T. Jones, J. M'Kersey.
- 6 *Yarmouth*, Samuel Hodgson, George Button.
- 7 *Lynn*, William Palmer, Charles Bland.
- 8 *Bedfordshire*, William Ashman, John Ingham; John Watson, jun., Supernumerary.
- 9 *Northampton*, Joseph Harper, Jonathan Parkin.
- 10 *Oxfordshire*, Jonathan Cousins, Barnabas Thomas.
- 11 *Gloucester*, James Hall, William Church, John Robotham.
- 12 *Salisbury*, John Moon, John Wittam, Robert Empringham.
- 13 *Bradford*, Christopher Watkins, Simon Day, Charles Kyte, Timothy Crowther.
- 14 *Bristol*, Samuel Bradburn, John Murlin, Jeremiah Brettell.
- 15 *Taunton*, John Pritchard, John Poole.
- 16 *Devon*, George Wadsworth, Michael Moorhouse.
- 17 *Plymouth*, John Mason, Adam Clarke, J. King.
- 18 *St. Austle*, William Myles, Richard Cornish, Benjamin Pearce.
- 19 *Redruth*, Francis Wrigley, Charles Bond, Joseph Jerom.
- 20 *St. Ives*, William Green, Peter Walker, Robert Gamble.
- 21 *Pembroke*, Joshua Keighley, Joseph Cole, William Hoskins.
- 22 *Glamorgan*, William Saunders, W. Holmes.
- 23 *Brecon*, William Warrenner, J. Cricket.

- 24 *Birmingham*, Andrew Blair, George Story, Robert Costerdine ; John Brettell, Supernumerary.
- 25 *Burslem*, Thomas Warwick, S. Edwards.
- 26 *Macclesfield*, Joseph Bradford, T. Dixon.
- 27 *Manchester*, William Thompson, Thomas Lee, William Eels ; John Furz, Supernumerary.
- 28 *Chester*, John Fletcher, Richard Rodda, Melville Horne, James Wray.
- 29 *Liverpool*, Jonathan Hern, William Percival, George Gibbon.
- 30 *Bolton*, Christopher Hopper, Jasper Robinson.
- 31 *Colne*, Charles Atmore, Edward Jackson, Robert Hayward.
- 32 *Leicester*, John Easton, Thomas Corbet, Joseph Pescod.
- 33 *Nottingham*, Charles Boon, James Bogie.
- 34 *Derby*, Thomas Tattershall, J. Booth.
- 35 *Sheffield*, Joseph Benson, Robert Hopkins, John Barber.
- 36 *Grimsby*, William Dufton, G. Holder, Lancelot Harrison, Alexander Kilham.
- 37 *Gainsborough*, Thomas Carlill, Robert Scot, Samuel Botts.
- 38 *Epworth*, Thomas Longley, James Watson, W. Butterfield.
- 39 *Leeds*, Thomas Taylor, Thomas Rutherford, Duncan Wright.
- 40 *Birstal*, John Broadbent, J. Goodwin.
- 41 *Dewsbury*, Robert Roberts, Thomas Tennant.
- 42 *Huddersfield*, Isaac Brown, William Hunter, jun.
- 43 *Halifax*, John Allen, Thomas Johnson.
- 44 *Bradford*, John Valton, Supernumerary, John Shaw, Henry Foster. *John Penwith see*
- 45 *Keighley*, Parson Greenwood, ~~Joseph Entwistle~~. *Circum Book*
- 46 *Whitehaven*, Alexander Suter, Joseph Thompson.
- 47 *Isle of Man*, James Thom, John Ogilvie, John Gaulter, John Smith.
- 48 *York*, Alexander Mather, Jeremiah Robertshaw, William Adamson.
- 49 *Hull*, Peter Mill, William Thom, William Fish.
- 50 *Scarborough*, William Collins, Samuel Bardsley, Jonathan Crowther.
- 51 *Whitby*, John Peacock, John Ramshaw.
- 52 *Thirsk*, Philip Harcastle, Thomas Brisco, J. Crosby.
- 53 *Yarm*, Robert Swan, James Ridall.
- 54 *The Dales*, Thomas Ellis, George Mowat, Edward Burbeck.
- 55 *Sunderland*, James Wood, John Beanland.
- 56 *Newcastle*, George Snowden, William Simpson, Andrew Inglis.
- 57 *Berwick*, William Hunter, William Blagborne.
- 58 *Edinburgh*, John Pawson, Robert Johnson.
- 59 *Dundee*, Thomas Hanby, Duncan M'Allum.
- 60 *Aberdeen*, J. Taylor, R. Watkinson.

- 61 *Inverness*, T. Bartholomew, M. Lumb.
 Brother Taylor and Watkinson are to change
 twice a quarter with Brother Bartholomew
 and Lumb.
- 62 *Dublin*, James Rogers, Christopher Peacock.
- 63 *Waterford*, James Jordan, William M'Cornock, Walter
 Griffith.
- 64 *Cork*, Daniel Jackson, George Brown, John Dinnen.
- 65 *Limerick*, Thomas Davis, Lawrence Kane.
- 66 *Castlebar*, John Leech, J. Watson, sen.
- 67 *Athlone*, Matthias Joyce, John Mayly, John Wilson;
 Thomas Halliday, Supernumerary.
- 68 *Sligo*, George Dice, Andrew Coleman.
- 69 *Ballyconnell*, Robert Bridge, Gustavus Armstrong, Thomas
 Verner.
- 70 *Clones*, Nehemiah Price, John Clark, James Rennick.
- 71 *Enniskillen*, Thomas Barber, Thomas Hetherington,
 Samuel Mitchell.
- 72 *Charlemont*, John Crook, John Miller, J. M'Donald.
- 73 *Lisleen*, Joseph Armstrong, Richard Condy.
- 74 *Londonderry*, Jonathan Brown, William West, William
 Hammet.
- 75 *Belfast*, Robert Armstrong, R. Lindsay.
- 76 *Lisburn*, John Kerr, Hugh Moore, John Price.

AMERICA.

SUPERINTENDENTS. Thomas Coke, Francis Asbury.

- | | | | | | |
|----|----------------------|-------------------|------------------|---|---------------|
| | | | | | ELDERS. |
| 77 | <i>Georgia</i> , | - | - | - | B. Allen. |
| 78 | <i>Charleston</i> , | | | | } J. Tunnell. |
| 79 | <i>George-Town</i> , | Wool. | Hickson. | | |
| 80 | <i>Broad River</i> , | | | | } H. Willis. |
| 81 | <i>Yadkin</i> , | H. Bingham, | Thomas Wil- | | |
| | | liamson. | | | |
| 82 | <i>Holstein</i> , | Richard Swift, | M. Gilbert. | | } R. Ellis. |
| 83 | <i>Wilmington</i> , | John Baldwin. | | | |
| 84 | <i>New River</i> , | Philip Bruce. | | | } R. Ivey. |
| 85 | <i>Tar River</i> , | Thomas Humphries, | Isaac | | |
| | | Smith. | | | |
| 86 | <i>Roan Oak</i> , | Edward Morris, | M. Whit- | | } R. Ivey. |
| | | aker. | | | |
| 87 | <i>New Hope</i> , | Henry Jones. | | | } R. Ivey. |
| 88 | <i>Caswell</i> , | Elijah Ellis. | | | |
| 89 | <i>Salisbury</i> , | Joshua Hartley, | H. Hull. | | } R. Ivey. |
| 90 | <i>Guildford</i> , | J. Smith, | Stephen Johnson. | | |
| 91 | <i>Halifax</i> , | James Hinton, | G. Nose- | | |
| | | worthy. | | | |

92 <i>Camden,</i>	William Partridge, William Steens.	} ELDERS. N. Reed.
93 <i>Portsmouth,</i>	T. Anderson, John Street.	
94 <i>Williamsburg,</i>	Jeremiah Maston.	} Enoch Mattson.
95 <i>Bertie,</i>	John Dickins, D. Jefferson.	
96 <i>Sussex,</i>	W. Glendinning, J. Easter.	
97 <i>Brunswick,</i>	Edward Dromgoole, James Haw.	
98 <i>Mecklenburg,</i>	John Major, John Robertson.	} James O'Kelly.
99 <i>Amelia,</i>	William Dameron, John Freeman.	
100 <i>Bedford,</i>	T. Bowen, J. Kenny.	
101 <i>Orange,</i>	} T. Jackson, H. Bonum, S. Dickins.	
102 <i>Hanover,</i>		
103 <i>Redstone,</i>	Peter Moriarty, J. Fidler, W. Lee.	} T. Foster.
104 <i>Alleghany,</i>	L. Green, J. Paup, W. Jessop.	
105 <i>Berkley,</i>	Eleazor Hatheway.	
106 <i>Fairfax,</i>	Simon Pyle.	
107 <i>Lancaster,</i>	J. Everitt, L. Ross.	} I. Pigman.
108 <i>St. Mary's,</i>		
109 <i>Calvert,</i>	Michael Ellis.	} R. Whatcoat.
110 <i>Frederick,</i>	William Ringold, S. Breeze.	
111 <i>Baltimore,</i>	Jon. Forrest, F. Poythress.	
112 <i>Kent,</i>	Thomas Curtis, G. Moore.	} C. Boyer.
113 <i>Talbot,</i>	Thomas Haskins, J. Cromwell.	
114 <i>Dorset,</i>	W. Thomas, G. Thompson.	
115 <i>Northampton,</i>	Philip Cox, M. Hurley.	} W. Gill.
116 <i>Dover,</i>	Samuel Dudley, J. Wyatt.	
117 <i>Caroline,</i>	William Cannon, J. Lee, S. Bright.	
118 <i>Somerset,</i>	Henry Ogburn.	} T. Vasey.
119 <i>Annamesssex,</i>	James White, R. Cann.	
120 <i>Little York,</i>	John Cooper.	
121 <i>Philadelphia,</i>	Ira. Ellis, James Thomas, Robert Ayres.	} T. Chew.
122 <i>Juniatta,</i>	James Riggins.	
123 <i>West Jersey,</i>	William Phebus, T. Ware, R. Sparks.	
124 <i>East Jersey,</i>	Adam Cloud, M. Greentree.	} J. Haggerty.
125 <i>Trenton,</i>	Robert Cloud, John M'Claskey, J. Brush.	
126 <i>New York,</i>		
127 <i>Long Island,</i>	Ezekiel Cooper.	

ELDERS.

- 128 *Nova Scotia*,
 129 *Newfoundland*, John M'Geary.
 130 *Antigua*,

{ F. Garrettson,
 { James Cromwell.
 { J. Baxter, Jer.
 { Lambert.

Q. 8. How many wives are to be provided for?

A. Sixty-nine.

Q. 9. How many of these are to be provided for by the Circuits?

A. Fifty-two; namely,—

London, S. Moore, Boothby.
 Gloucestershire, S. Church.
 Bradford, S. Empringham.
 Bristol, S. Bradburn, Moon,
 Day.

Devonshire and Taunton, S.
 Moorhouse.

St. Austle, S. Poole.

Redruth, S. Story.

St. Ives, S. Green.

Birmingham, S. Blair.

Burslem, S. Warwick.

Macclesfield, S. Bradford.

Manchester, S. Goodwin, Lee,
 Corbet.

Chester, S. Rodda.

Liverpool, S. Hern.

Bolton, S. Hopper.

Colne, S. Swan.

Leicester, S. Easton.

Nottingham, S. Boon.

Sheffield, S. Peacock, Mowat.

Grimsby, S. (Jam.) Watson.

Horncastle, S. Inglis.

Gainsborough, S. Scot, Thom.

Epworth, S. Longley.

Leeds, S. Taylor, Rutherford,
 Wright.

Birstal, S. (Jos.) Thompson.

Dewsbury, S. Roberts.

Huddersfield, S. (Is.) Brown.

Bradford, S. Shaw.

Halifax, S. Robertshaw.

Keighley, S. Greenwood.

York, S. Mather.

Hull, S. Mills.

Scarborough, S. Collins.

Thirsk, S. Brisco.

Yarm, S. Simpson.

The Dales, S. Ellis.

Sunderland, S. Wood, Bean-
 land.

Newcastle, S. Snowden.

Ireland, S. Brown, Dinnen,
 Kane, Watson.

Q. 10. How are the other seventeen to be provided for?

A. Eight out of the Yearly Collection; viz., S. Harper, Cousins,
 Watkinson, Joyce, Bridge, Crook, Condry, Lindsay. And nine
 out of the Preachers' Fund; viz., S. Wride, M'Allum, Myles,
 Butterfield, Price, West, Rennick, Booth, (Thos.) Shaw, £6.

Q. 11. What numbers are in the Societies?

A. As follows:—

London	-	-	2437	Gloucester	-	-	584
Sussex	-	-	240	Sarum	-	-	380
Kent	-	-	322	Bradford	-	-	1156
Colchester	-	-	209	Bristol	-	-	1531
Norwich	-	-	617	Taunton	}	-	614
Lynn	-	-	202	Tiverton		-	
Bedford	-	-	336	Plymouth	-	-	282
Northampton	-	-	331	Cornwall, East	-	-	757
Oxfordshire	-	-	500	West	-	-	2578

Glamorgan	-	197
Pembroke	-	200
Brecon	-	133
Birmingham	-	900
Burslem	-	715
Macclesfield	-	912
Manchester	-	2064
Chester	-	670
Liverpool	-	587
Leicestershire	-	710
Nottingham	-	596
Derby	-	324
Sheffield	-	1300
Grimsby	-	959
Gainsborough	-	682
Epworth	-	691
Leeds	-	2500
Birstal	-	2001
Huddersfield	-	788
Bradford	-	1088
Halifax	-	974
Keighley	-	1080
Colne	-	1240
Whitehaven	-	232
Isle of Man	-	2422
York	-	872
Hull	-	884
Scarborough	-	651
Thirsk	-	648
Yarm	-	506
Whitby	-	530
The Dales	-	805
Sunderland	-	1050
Newcastle	-	1020
Berwick	-	73
Edinburgh	-	134
Dundee	-	110
Aberdeen	-	290
Dublin	-	700
Waterford	-	300
Cork	-	720
Limerick	-	250
Castlebar	-	293
Athlone	-	400
Sligo	-	311
Ballyconnell	-	698
Clones	-	710
Enniskillen	-	651

Charlemont	-	943
Lisleen	-	574
Londonderry	-	444
Belfast	-	303
Lisburn	-	520

AMERICA.

SOUTH CAROLINA.

Charleston	-	13
Broad River	-	110

NORTH CAROLINA.

Roan Oak	-	468
Tar River	-	425
New River	-	588
Wilmington	-	55
New Hope	-	150
Caswell	-	191
Salisbury	-	457
Pee Dee	-	20
Yadkin	-	338
Guildford	-	413
Bertie	-	575

VIRGINIA.

Halifax	-	371
Holstein	-	173
Orange, Whites	-	383
Blacks	-	40
Bedford	-	321
Mecklenburg	-	372
Brunswick, Whites	-	408
Blacks	-	47
Amelia	-	265
Sussex	-	524
Nansemond, Whites	-	202
Blacks	-	22
Portsmouth	-	180
Camden	-	334
Williamsburg, Whites	-	180
Blacks	-	5
Hanover	-	20
Redstone	-	115
Alleghany, Whites	-	267
Blacks	-	7
Berkley, Whites	-	143
Blacks	-	11
Fairfax, Whites	-	231
Blacks	-	14

Northampton, Whites	133	PENNSYLVANIA.	
Blacks	2	Little York, Whites	100
MARYLAND.		Blacks	1
Calvert, Whites	175	Juniatta	10
Blacks	100	Philadelphia, Whites	400
Frederick, Whites	500	Blacks	11
Blacks	37	NEW JERSEY.	
Baltimore, Whites	635	West Jersey, Whites	473
Blacks	131	Blacks	8
Kent, Whites	505	Trenton, Whites	278
Blacks	328	Blacks	7
Talbot, Whites	648	East Jersey, Whites	258
Blacks	286	Blacks	9
Dorset, Whites	600	NEW YORK.	
Blacks	135	New York, Whites	94
Somerset, Whites	260	Blacks	12
Blacks	40	Long Island	46
Annamesssex	258	Nova Scotia	300
Caroline	800	Antigua, Whites	8
DELAWARE.		Blacks	1100
Dover, Whites	740	In all	
Blacks	169	70,466	

Q. 12. What is the Kingswood Collection?

A. £649. 16s. 9d.

Q. 13. What children are admitted this year?

A. John Rodda and William Thom.

N. B. We will receive none for the time to come under nine years old.

Q. 14. What can we allow the daughters of the Preachers?

A. Mary Rodda, £6 the second year, Ann Watkinson, and Ann Roberts.

N. B. We allow nothing to a girl under ten years old.

Q. 15. What is contributed to the Preachers' Fund?

A. £471. 12s. 1d.

Q. 16. What is allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Thomas	30	0	0	Mary Penington	10	0	0
Westell				Alice Brammah	12	0	0
William Whitaker	20	0	0	Elizabeth Shorter	10	0	0
James Christie	10	0	0	Catherine Garnet	12	0	0
John Bredin	12	0	0	Elizabeth Dillon	5	0	0
Thomas Halliday	12	0	0	Tabitha Norris	5	0	0
Matthew Lowes	5	15	6	Margaret Payne	12	0	0
Ann Morgan	12	0	0	Sarah Barry	20	0	0
Jane Wilkinson	20	0	0	Sarah Naylor	10	0	0
Lucia Bourke	10	0	0	Elizabeth Oldham	12	0	0
Elizabeth Standing	12	0	0	Sarah Rowell	6	0	0

	£.	s.	d.		£.	s.	d.	
Sarah Hosmer	-	10	0	0	Nine Wives	102	0	0
Sarah Mitchell	-	24	0	0				
Sarah Jaco	-	5	5	0	In all	£399	0	6

Q. 17. What is contributed for the Yearly Expenses?

A. £899. 14s. 4d.

Q. 18. How was this expended?

	£.	s.	d.		£.	s.	d.
A. Arrears of last year	} 75	8	0	Preachers' Necessities	} 562	18	1
Law	- 65	8	3	Eight Wives	- 96	0	0
Towards the Contingencies of the current year	} 100	0	0	In all	£899	14	4

Q. 19. What houses are to be built this year?

A. One at Winchelsea, Sheerness, Margate, Winchester, Ditcheat, Wallington, Camelford, Birmingham, Chesterton, Bullock-Smithy, Failsworth, Colne, Haslingden, Bramley, Gainsborough, Hatfield, Holbeck, Wichfield, Carlisle, Easingwold, Selby, Market-Weighton, Redcar, South Shields, North Biddick.

Q. 20. What is the state of our Societies in North America?

A. It may best appear from the following letter.*

Bristol, Sept. 10, 1784.

TO DR. COKE, MR. ASBURY, and our Brethren in North America.

1. BY a very uncommon train of providences, many of the provinces of North America are totally disjoined from their mother country, and erected into independent States. The English Government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the Provincial Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of these States desire my advice; and in compliance with their desire, I have drawn up a little sketch.

2. Lord King's Account of the Primitive Church convinced me many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our Travelling Preachers. But I have still refused, not only for peace' sake, but because I was determined, as little as possible to violate the established order of the national Church to which I belonged.

* If any one is minded to dispute concerning Diocesan Episcopacy, he may dispute. But I have better work.

3. But the case is widely different between England and North America. Here there are Bishops who have a legal jurisdiction. In America there are none, neither any parish Ministers. So that for some hundred miles together, there is none either to baptize or to administer the Lord's Supper. Here therefore my scruples are at an end: and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending labourers into the harvest.

4. I have accordingly appointed DR. COKE and MR. FRANCIS ASBURY to be joint *Superintendents* over our brethren in North America: as also RICHARD WHATCOAT and THOMAS VASEY, to act as *Elders* among them, by baptizing and administering the Lord's Supper. And I have prepared a Liturgy, little differing from that of the Church of England, (I think, the best constituted national Church in the world,) which I advise all the Travelling Preachers to use, on the Lord's day, in all the congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the Elders to administer the Supper of the Lord on every Lord's day.

5. If any one will point out a more rational and scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

6. It has indeed been proposed to desire the English Bishops to ordain part of our Preachers for America. But to this I object, 1. I desired the Bishop of London to ordain only one; but could not prevail: 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise expect to govern them. And how grievously would this entangle us! 4. As our American brethren are now totally disentangled, both from the State, and from the English Hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free.

JOHN WESLEY.

Q. 21. When and where is our next Conference to begin?

A. At Bristol, the last Tuesday in July, 1786.

Whatever Preacher has been a year on trial may subscribe to the Preachers' Fund.

No power which I ever enjoyed is given up by the Declarative Deed. No such thing could have been supposed, had it not been for that improper and ambiguous word *Life-Estate*. This

also has given the grand occasion of offence to them that sought occasion.

Let the four Quarterly Fast^s be duly observed, in August, November, February, and May.

Q. 22. Is it proper to sell any books on the Lord's day?

A. By no means. Neither to talk of worldly things, more than is strictly needful.

Q. 23. Is it lawful to employ a hair-dresser on Sunday?

A. We are all fully persuaded it is not.

Q. 24. Is it right to send our children to a dancing-school?

A. It is entirely wrong. Neither do we think it right for any that keep boarding-schools to admit a dancing-master into their house.

London, July 30, 1785.

WE whose names are underwritten do declare that Mr. Wesley was desired at the last Bristol Conference, without a dissentient voice, to draw up a Deed which should give a legal specification of the phrase, "The Conference of the People called Methodists:" and that the mode of doing it was entirely left to his judgment and discretion.

And we do also declare, that we do approve of the *substance* and *design* of the Deed which Mr. Wesley has accordingly executed and enrolled.

Thomas Coke, Thomas Hanby, John Pawson, John Murlin, Thomas Taylor, John Broadbent, George Shadford, Samuel Bradburn, Francis Wrigley, Duncan Wright, William Thompson, John Valton, Alexander Mather, Thomas Rankin, Richard Rodda, Thomas Wride, Joseph Cole, Joseph Taylor, James Wood, Benjamin Rhodes, Charles Boon, John Barber, Joshua Keighley, Joseph Harper, William Collins, Thomas Tennant, William Ashman, Simon Day, Thomas Warwick, William Myles, Isaac Brown, Joseph Pescod, John Peacock, John Moon, Christopher Watkins, William Green, John Easton, George Whitfield, Parson Greenwood.

London, July 30, 1785.

WE whose names are underwritten, but who were not present at the last Bristol Conference, do declare our approbation of the substance and design of the Deed which Mr. Wesley has lately executed and enrolled, for the purpose of giving a legal specification of the phrase, "The Conference of the People called Methodists."

James Creighton, Christopher Hopper, Jeremiah Brettell, Jonathan Hern, William Boothby, Samuel Hodgson, William Saunders, Jonathan Cousins, Thomas Carlill, William Adamson, Thomas Ellis, George Button, Robert Swan, William Warrenner, William Simpson, James Hall, Joseph Bradford, Thomas Longley, Robert Johnson, Samuel Bardsley, Melville Horne,

Joseph Algar, Charles Rogers Bond, John Furz, Jeremiah Robertshaw, Barnabas Thomas, Jasper Robinson, Henry Moore, John Cricket, Henry Foster.

BRISTOL, July 25, 1786.

Q. 1. WHAT Preachers are ADMITTED this year?

A. In Great Britain: Alexander Suter, Joseph Jerom, James Thom, William Hoskins.—*In Ireland:* William Hammet, James Mc'Donald.—*In America:* Isaac Smith, John Smith, Elijah Ellis, John Robertson, Thomas Jackson, Henry Jones, William Jessop, James Riffin, Wilson Lee, Thomas Ware, John Fidler.

Q. 2. WHO REMAIN ON TRIAL?

A. In Great Britain: Thomas Bartholomew, Edward Burbeck, John Ogilvie, William Palmer, Charles Kyte, Benjamin Pearce, Timothy Crowther, Jonathan Crowther, John M'Kersey, William Butterfield, Richard Cornish, William Holmes, James Ridall, Peter Walker, Charles Bland, Robert Gamble, John Smith, Alexander Kilham, William Fish, John Ramshaw, William Hunter, jun., William Blagborne, Henry Robins.—*In Ireland:* John Dinnen, Thomas Verner.—*In America:* M. Whitaker, H. Bingham, S. Johnson, Thomas Williamson, J. Hartley, H. Huli, William Steens, J. Maston, E. Cooper, L. Ross, Robert Sparks, J. Brush, Robert Ayres, G. Thompson, J. Paup, J. M'Claskey, Robert Cann, S. Dickins, S. Pyle.

Q. 3. WHO are ADMITTED ON TRIAL?

A. In Great Britain: James Gore, John Reynolds, Richard Phillips, William Bramwell, James M. Byron, John Townsend, George Baldwin, Theophilus Lessey, Thomas Jones, James Evans, William Stevens, Thomas Roberts, William Heath, Thomas Smith, William Thoresby, John Robotham, James Williams, George Highfield, John Barritt, John Tregortha, John Atkins, John Beaumont, Thomas Gill, Jonathan Edmondson, Duncan Kay, Richard Thoresby, Abraham Moseley, John de Queteville, Michael Griffiths.—*In Ireland:* Samuel Bates, Thomas Owens, David Gordon, Francis Frazier, Thomas Seward, John Harper, John Gillis, Samuel Moorhead, John Grace, William Cowen.—*In America:* Sihon Smith, J. Mason, R. Johnson Miller, M. Moore, Charles Hardy, Daniel Asbury, Caleb Maxey, John Steward, H. Vanover, T. Burns, Micaiah Tracy, Elijah Lumsdon, Newman Spain, J. Lurton, William Hudson, John Jarrell, William Hervey, Benjamin Ogdon, J. Simmons, Moses Hurley, J. Merrick, S. Talbot, L. Matthews, M. Lard.

Q. 4. WHO DESIST FROM TRAVELLING?

A. In Great Britain: Philip Hardcastle, William Adamson:—John Ingham, William Church, Michael Moorhouse.—*In Ire-*

land: George Dice, Thomas Halliday.—In *America*: James Hinton, Edward Dromgoole, William Glendinning, William Ringold.

Q. 5. Who has DIED this year?

A. John Fletcher, a pattern of all holiness, scarce to be paralleled in a century:—And Christopher Peacock, young in years, but old in grace; a pattern of all holiness, full of faith and love, and zeal for God.

Q. 6. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

John Broadbent travels with Mr. Wesley.

- | | |
|----------------------------|--|
| 1 <i>London</i> | John Wesley, Charles Wesley, James Creighton, Samuel Bradburn, Benjamin Rhodes, Jeremiah Brettell; Thomas Rankin, John Atlay, and George Whitfield, Supernumeraries. |
| 2 <i>Sussex,</i> | William Boothby, John Reynolds, James M. Byron. |
| 3 <i>Kent,</i> | George Shadford, Thomas Wride, William Bramwell, James Gore. |
| 4 <i>Colchester,</i> | Joseph Algar, Charles Bland. |
| 5 <i>Norwich,</i> | Jasper Robinson, Robert Empringham, Thomas Shaw, Abraham Moseley, Robert Gamble. |
| 6 <i>Lynn,</i> | William Palmer, John M'Kersey, John Gaulter. |
| 7 <i>Bedford,</i> | Barnabas Thomas, William Horner. |
| 8 <i>Northampton,</i> | Joseph Pescod, Michael Griffiths. |
| 9 <i>Oxfordshire,</i> | Joseph Harper, Samuel Edwards, John Robotham. |
| 10 <i>Gloucestershire,</i> | James Hall, Robert Hopkins, William Stevens. |
| 11 <i>Sarum,</i> | William Ashman, William Butterfield, Charles Kyte. |
| 12 <i>Bradford,</i> | John Mason, Simon Day, William Hoskins, John King. |
| 13 <i>Bristol,</i> | John Valton, Christopher Watkins, John Pritchard, Thomas Tennant. |
| 14 <i>Taunton,</i> | George Wadsworth, John Poole. |
| 15 <i>Tiverton,</i> | Joseph Jerom, Peter Walker. |
| 16 <i>Plymouth,</i> | William Myles, Charles Bond, Timothy Crowther. |
| 17 <i>St. Austle,</i> | John Moon, John Cricket, John Townsend. |
| 18 <i>Redruth,</i> | Francis Wrigley, Jonathan Cousins, Joseph Sutcliffe. |
| 19 <i>St. Ives,</i> | George Button, Richard Cornish, Theophilus Lessey. |

- 20 *Pembroke*, Joseph Cole, John Tregortha, James Evans.
- 21 *Glamorganshire*, William Holmes, George Baldwin.
- 22 *Brecon*, William Saunders, Thomas Jones.
- 23 *Birmingham*, Andrew Blair, John Murlin, Duncan Wright;
John Brettell, Supernumerary.
- 24 *Burslem*, Thomas Warwick, Thomas Corbet.
- 25 *Macclesfield*, George Story, William Thoresby.
- 26 *Manchester*, William Thompson, William Eels, Thomas
Smith.
- 27 *Stockport*, Robert Roberts, Duncan Kay.
- 28 *Chester*, Richard Rodda, Thomas Brisco, John
Beaumont.
- 29 *Liverpool*, Charles Boon, Christopher Hopper, James
Williams.
- 30 *Bolton*, Jeremiah Robertshaw, Thomas Lee.
- 31 *Colne*, Edward Jackson, Samuel Bardsley, James
Ridall.
- 32 *Leicester*, John Easton, Robert Hayward, Thomas Gill.
- 33 *Nottingham*, Jonathan Hern, James Bogie, William Heath.
- 34 *Derby*, Thomas Carlill, Robert Scot.
- 35 *Sheffield*, Alexander Mather, George Gibbon, Thomas
Tattershall.
- 36 *Grimsby*, Lancelot Harrison, James Wray.
- 37 *Horncastle*, Thomas Longley, John Barritt, Richard
Thoresby.
- 38 *Gainsborough*, William Dufton, George Mowat, Thomas
Ellis, Alexander Kilham.
- 39 *Epworth*, James Watson, John Fenwick, Jonathan
Edmondson.
- 40 *Leeds*, Thomas Taylor, John Shaw, George Snowden.
- 41 *Birstal*, John Goodwin, John Wittam.
- 42 *Dewsbury*, Parson Greenwood, Jonathan Parkin.
- 43 *Huddersfield*, John Booth, John Crosby.
- 44 *Halifax*, John Allen, Alexander Suter.
- 45 *Bradford*, William Collins, Samuel Hodgson; Thomas
Johnson, Supernumerary.
- 46 *Keighley*, Joseph Bradford, John Beanland.
- 47 *Whitehaven*, John Peacock, James Christie.
- 48 *Isle of Man*, John Crook, John Ogilvie, Jonathan Crowther,
John Ramshaw.
- 49 *York*, Thomas Rutherford, Samuel Botts, George
Highfield.
- 50 *Pocklington*, Robert Swan, George Holder.
- 51 *Hull*, Joseph Benson, John Barber.
- 52 *Scarborough*, Peter Mill, Robert Costerdine, William Fish.
- 53 *Whitby*, Isaac Brown, Thomas Dixon.
- 54 *Thirsk*, William Simpson, William Hunter, jun.,
Henry Robins.

- 55 *Yarm*, Joseph Thompson, Thomas Broadbent.
 56 *The Dales*, James Thom, John Atkins, J. Smith.
 57 *Sunderland*, James Wood, William Thom.
 58 *Newcastle*, Andrew Inglis, Joseph Saunderson, William Percival.
 59 *Berwick*, William Hunter, sen., Zachariah Yewdall, Matthew Lumb.
 60 *Edinburgh*, John Pawson, Charles Atmore.
 61 *Ayr*, Duncan M'Allum.
 62 *Dundee*, Thomas Hanby, Robert Johnson, William Blagborne.
 63 *Aberdeen*, Joseph Taylor, Richard Watkinson.
 64 *Inverness*, Joshua Keighley, Thomas Bartholomew, Edward Burbeck.
 65 *Jersey*, Robert Carr Brackenbury, Adam Clarke.
 66 *Guernsey*, John de Queteville.
 67 *Dublin*, James Rogers, Henry Moore.
 68 *Waterford*, George Brown, David Gordon.
 69 *Cork*, Jonathan Brown, Matthias Joyce, John Dinnen.
 70 *Limerick*, Daniel Jackson, Thomas Seaward.
 71 *Castlebar*, Nehemiah Price, William M'Cornock.
 72 *Athlone*, Lawrence Kane, John Miller; John Mayly, Supernumerary.
 73 *Longford*, Thomas Davis, James M'Donald, John Bredin, invalid.
 74 *Sligo*, James Jordan, Francis Frazier.
 75 *Ballyconnell*, Joseph Armstrong, James Rennick, Thomas Owens.
 76 *Clones*, William Green, Thomas Hetherington, John Harper.
 77 *Enniskillen*, Samuel Mitchell, Thomas Verner, John Gillis.
 78 *Ballyshannon*, Thomas Barber, Richard Condry.
 79 *Omagh*, John Price, Samuel Moorhead.
 80 *Charlemont*, Hugh Moore, Gustavus Armstrong.
 81 *Newry*, John Kerr, Robert Bridge.
 82 *Londonderry*, John Leech, Walter Griffith.
 83 *Coleraine*, Thomas Roberts, William West, Wm. Cowen.
 84 *Belfast*, Robert Armstrong, John Howe, John Grace.
 85 *Lisburn*, Robert Lindsay, Samuel Bates, Benjamin Pearce.

AMERICA.

SUPERINTENDENTS. Thomas Coke, Francis Asbury.

ELDERS.

<i>Georgia</i> ,	Thomas Humphries, J. } Major.	} J. Foster. -Henry Willis.
<i>Broad River</i> ,	S. Johnson.	
<i>Charleston</i> ,	J. Smith.	

ELDERS.

<i>Santee,</i>	Richard Swift.	} Bev. Allen.
<i>Pee Dee,</i>	J. Maston, H. Hull.	
<i>Salisbury,</i>	Thomas Williamson, H. Bingham.	} Reuben Ellis.
<i>Yadkin,</i>	R. J. Miller, J. Mason.	
<i>Holstein,</i>	M. Whitaker, M. Moore.	} J. O'Kelly.
<i>Guildford,</i>	J. Baldwin.	
<i>Halifax,</i>	E. Morris, C. Hardy.	} Richard Ivey.
<i>Mecklenburg,</i>	J. Easter, H. Jones.	
<i>New Hope,</i>	W. Partridge.	} Phil. Bruce.
<i>Tar River,</i>	T. Anderson, M. Tracy.	
<i>Roan Oak,</i>	T. Bowen, W. Steens.	} F. Poythress.
<i>Caswell,</i>	S. Smith.	
<i>Bertie,</i>	T. Jackson, J. Freeman.	} Thomas Chew.
<i>Camden and Banks,</i>	J. Robertson, John Steward.	
<i>Portsmouth,</i>	T. Burns.	} Enoch Mattson.
<i>Brunswick,</i>	P. Cox, J. Gibbons, H. Merritt.	
<i>Sussex,</i>	S. Pyle, L. Matthews.	} Nelson Reed.
<i>Amelia,</i>	E. Ellis, D. Asbury.	
<i>Williamsburg,</i>	Levin Ross.	} R. Whatcoat.
<i>Orange,</i>	William Dameron, E. Lumsdon.	
<i>Bedford,</i>	W. Cannon, H. Van-over, N. Spain.	} J. Haggerty.
<i>Hanover,</i>	Ananias Hudson.	
<i>Alleghany,</i>	G. Thompson, A. Edwards, M. Lard.	} Thomas Foster.
<i>Redstone,</i>	J. Smith, R. Ayres, S. Dickins.	
<i>Westmoreland,</i>	L. Green, J. Paup.	} Caleb Boyer.
<i>Fairfax,</i>	R. Owens, J. Fidler.	
<i>Berkley,</i>	W. Waters, W. Hervey.	} Matthew Greentree.
<i>Kent,</i>	J. Lee, S. Talbot.	
<i>Talbot,</i>	J. White, W. Lee.	} Caleb Boyer.
<i>Dover,</i>	Ira Ellis, I. Moore.	
<i>Caroline,</i>	W. Jessop, M. Hurley, J. Jarrell.	} Caleb Boyer.
<i>Dorset,</i>	S. Dudley, J. Everitt.	
<i>Somerset,</i>	J. Riffin, J. Merrick.	} Caleb Boyer.
<i>Annamessess,</i>	W. Thomas.	
<i>Northampton,</i>	T. Curtis.	} Caleb Boyer.
<i>Philadelphia,</i>	H. Ogburn, P. Moriarty.	
<i>Little York,</i>	} Matthew Greentree.	} Caleb Boyer.
<i>Juniatta,</i>		

<i>Trenton,</i>	R. Sparks, R. Cann.	} ELDERS.
<i>West Jersey,</i>	J. Brush, J. Simmons,	
	J. Lurton.	
<i>East Jersey,</i>	J. M'Claskey, E. Cooper.	} J. Tunnell.
<i>Newark,</i>	Robert Cloud.	
<i>New York,</i>	J. Dickins.	
<i>Long Island,</i>	Thomas Ware.	} William Gill.
<i>Baltimore,</i>	W. Hickson, A. Cloud.	
<i>Frederick,</i>	M. Ellis, J. Cromwell.	
<i>Calvert,</i>	Jonathan Forrest.	} Ignatius Pigman.
<i>Kentucky,</i>	B. Ogdon.	
<i>Newbern,</i>		
<i>New River,</i>	J. Hartley, C. Maxcy.	} Le Roy Cole.
<i>Wilmington,</i>		
<i>Antigua,</i>		
<i>Nova Scotia,</i>	W. Black, J. Mann.	} J. Baxter.
<i>Newfoundland,</i>	John M'Geary.	} William Warrener.
		} F. Garrettson.
		} James Cromwell.
		} John Clarke.
		} W. Hammet.

Q. 8. How many wives are to be provided for?

A. Seventy-five.

Q. 9. How many of these are to be provided for by the Circuits?

A. Fifty-seven; namely,—

London, S. Brettell, Boothby.	Grimsby, S. Butterfield.
Gloucestershire, S. Hall.	Gainsborough, S. Ellis,
Bradford, S. Green.	Mowat.
Bristol, S. Hopkins, £6;	Epworth, S. Longley.
Dixon, £6; Day, Algar.	Leeds, S. Taylor, Shaw,
Devon and Taunton, S. Poole.	Snowden.
Plymouth, S. Myles.	Birstal, S. Goodwin.
St. Austle, S. Moon, £6.	Dewsbury, S. Greenwood.
Redruth, S. Wride.	Huddersfield, S. Booth.
St. Ives, S. Shaw (Thomas).	Bradford, S. Collins.
Birmingham, S. Blair, Wright.	Halifax, S. Crosby.
Burslem, S. Warwick.	Keighley, S. Bradford.
Macclesfield, S. Story.	York, S. Rutherford.
Stockport, S. Roberts.	Hull, S. Swan.
Manchester, S. Cousins,	Scarborough, S. Mill.
Corbet.	Yarm, S. Thompson (Jos.).
Chester, S. Rodda.	The Dales, S. Watson.
Liverpool, S. Boon, Hopper.	Sunderland, S. Wood,
Bolton, S. Robertshaw.	Thom.
Colne, S. Lee, Harper.	Newcastle, S. Inglis.
Leicester, S. Easton.	Ireland, S. Jackson, Price,
Nottingham, S. Hern.	Brown (George), Joyce,
Sheffield, S. Mather, Gibbon,	Dinnen.
Brisco.	

Q. 10. How are the other eighteen to be provided for? namely, S. Williams, Scot, Beanland, Peacock, Crook, Costerdine, Brown (Isaac), Simpson, Percival, Hunter, sen., Watkinson, M'Allum, Atkins, Moon, £6; Moore, Kane, Rennick, West, Condy.

A. Partly out of the Yearly Collection, and partly out of the Preachers' Fund.

N.B. The money for them all, except the five last, will be lodged in the hands of Mr. Atlay: the money for the five last, in the hands of Mr. James Rogers.

Q. 11. What numbers are in the Societies?

A. As follows:—

London	-	2,517	Epworth	-	644
Sussex	-	217	Leeds	-	2,384
Kent	-	400	Birstal	-	1,043
Colchester	-	184	Dewsbury	-	925
Norwich	-	600	Huddersfield	-	800
Lynn	-	237	Halifax	-	1,000
Bedford	-	264	Bradford	-	1,146
Northampton	-	350	Keighley	-	1,100
Oxfordshire	-	500	Whitehaven	-	227
Gloucester	-	647	Isle of Man	-	2,433
Sarum	-	430	York	-	890
Bradford	-	1,193	Hull	-	900
Bristol	-	1,600	Scarborough	-	700
Taunton	-	180	Whitby	-	536
Devon	-	442	Thirsk	-	667
Plymouth	-	483	Yarm	-	512
St. Austle	-	816	The Dales	-	805
Redruth	-	1,404	Sunderland	-	1,076
St. Ives	-	1,292	Newcastle	-	1,063
Pembroke	-	186	Berwick	-	80
Glamorgan	-	209	Edinburgh	-	219
Brecon	-	100	Dundee	-	134
Birmingham	-	1,010	Aberdeen	-	324
Burslem	-	780	Jersey	-	136
Macclesfield	-	922	Guernsey	-	42
Manchester	-	2,460	Dublin	-	900
Chester	-	700	Waterford	-	300
Liverpool	-	655	Cork	-	800
Bolton	-	650	Limerick	-	266
Colne	-	1,500	Castlebar	-	303
Leicester	-	674	Athlone	-	600
Nottingham	-	700	Sligo	-	391
Derby	-	366	Ballyconnell	-	636
Sheffield	-	1,550	Clones	-	929
Grimsby	-	480	Enniskillen	-	1,400
Horncastle	-	582	Charlemont	-	1,200
Gainsborough	-	745	Lisleen	-	950

Londonderry	-	700	Dover, Whites	-	690
Belfast	-	420	Blacks	-	158
Lisburn	-	550	Philadelphia	-	498
			Georgia	-	78
Total in Europe		58,156	Charleston, Whites	-	35
AMERICA.			Blacks	-	23
Portsmouth, Whites	-	330	Santee	-	75
Blacks	-	26	Pee-Dee, Whites	-	285
Sussex, Whites	-	416	Blacks	-	10
Blacks	-	72	Broad River	-	200
Brunswick, Whites	-	305	Salisbury, Whites	-	327
Blacks	-	59	Blacks	-	10
Amelia, Whites	-	382	Yadkin, Whites	-	426
Blacks	-	30	Blacks	-	11
Mecklenburg, Whites	-	392	Holstein	-	250
Blacks	-	37	Guildford, Whites	-	400
Bedford, Whites	-	524	Blacks	-	10
Blacks	-	16	Halifax, Whites	-	324
Orange, Whites	-	374	Blacks	-	14
Blacks	-	75	Newhope, Whites	-	192
Williamsburg, Whites	-	167	Blacks	-	3
Blacks	-	11	Tar River, Whites	-	607
Alleghany, Whites	-	350	Blacks	-	42
Blacks	-	18	New River, Whites	-	500
Berkley, Whites	-	140	Blacks	-	72
Blacks	-	26	Roan Oak	-	474
Redstone	-	523	Caswell	-	153
Fairfax	-	260	Bertie, Whites	-	405
Lancaster	-	174	Blacks	-	58
Frederick, Whites	-	390	Camden and Banks	-	257
Blacks	-	32	West Jersey	-	492
Calvert, Whites	-	295	Trenton	-	352
Blacks	-	316	East Jersey	-	365
Baltimore, Whites	-	655	New York, Whites	-	178
Blacks	-	111	Blacks	-	25
Little York	-	136	Long Island, Whites	-	146
Kent	-	1,013	Blacks	-	8
Talbot, Whites	-	632	Newark	-	50
Blacks	-	332	Nova Scotia	-	510
Dorset	-	719	Newfoundland	-	100
Somerset	-	220	Antigua, Whites	-	10
Annamessex, Whites	-	317	Blacks	-	1,559
Blacks	-	33			
Northampton, Whites	-	151	Total in America,		21,350
Blacks	-	9	Total in Europe,		58,156
Caroline, Whites	-	657			
Blacks	-	243	Total in Europe and America,	}	79,506

Q. 12. What is the Kingswood Collection?

A. £685. 7s. 10d.

Q. 13. What children are admitted this year?

A. ——— Morgan, Samuel Barry, Lawrence Kane.

Q. 14. What can we allow the daughters of the Preachers?

A. Hannah Roberts, £6 the second year. Ann Watkinson, £6 the second year.

Q. 15. What is contributed to the Preachers' Fund?

A. £365. 8s. 2d.

Q. 16. What is allowed out of it?

	£.	s.	d.		£.	s.	d.
A. Thomas	30	0	0	Elizabeth Shorter	10	0	0
Westell				Catherine Garnet	12	0	0
William Whitaker	20	0	0	Elizabeth Dillon	5	0	0
John Bredin	12	0	0	Tabitha Norris	5	0	0
Matthew Lowes	5	5	0	Margaret Payne	12	0	0
Thomas Hanson	12	0	0	Sarah Barry	24	0	0
John Furz	12	0	0	Sarah Naylor	10	0	0
Henry Foster	12	0	0	Elizabeth Oldham	12	0	0
John Watson, jun.	12	0	0	Sarah Hosmer	10	0	0
John Mayly	12	0	0	Sarah Mitchell	24	0	0
Ann Morgan	24	0	0				
Lucy Bourke	12	0	0	In all,	£307	5	0
Mary Penington	20	0	0				

Q. 17. What is contributed for the Yearly Expenses?

A. £917. 13s. 8d.

Q. 18. How was it expended?

	£.	s.	d.		£.	s.	d.
A. Last year's	167	5	6	Preachers' Ne-	540	5	2
Contingencies				cessities			
Present year's	100	0	0		In all,	£917	13
Contingencies							
Law	84	8	0				
Sending out	25	15	0				
Preachers in							
Great Britain and Ireland							

Q. 19. What houses are to be built this year?

A. One at Gloucester, Frome, Trowbridge, St. Austle, Probus, Wolverhampton, Alnwick, Glasgow, Kinsale, Castlebar, Aughrim, Cloughagady, Ballinamallard, Killydart, Armagh, Dungannon, and Portaferry.

Q. 20. Does the *General Deed* require any alteration in the mode of settling our preaching-houses?

A. None, except the insertion of the phrase, "The Conference of the people called Methodists, as established by a Deed-Poll of the said J. Wesley, under his hand and seal, bearing date the 28th day of February, in the year 1784, and enrolled in His

Majesty's High Court of Chancery, and no others," instead of the phrase, "The Conference of the people called Methodists, in London, Bristol, or Leeds, and no others."

Q. 21. Is there any further direction to be given, to secure the proper settlement of our preaching-houses?

A. Let no Assistant make, or suffer to be made, in his respective Circuit, a collection for any preaching-house, till every step be previously taken to secure it on the Conference plan, by a trust-deed, a bond, or sufficient articles of agreement.

Q. 22. Directions are given in the Minutes concerning the windows, &c., of preaching-houses: have those directions been observed?

A. In some places they have; in others not at all, particularly with regard to the windows, doors, pews, and the dividing of the men from the women.

Q. 23. Shall we insist on the observance of these directions for the time to come, or no?

A. We will permit none to collect for any future building unless security be first given to observe the rules laid down in the Large Minutes.

Q. 24. When and where is the next Conference to be held?

A. At Manchester, on the last Tuesday in next July. And all succeeding Conferences are to be held in the following order:—viz., 1st, in London; 2dly, in Leeds; 3dly, in Bristol; 4thly, in Manchester.

August 30, 1785.

OF SEPARATION FROM THE CHURCH.

1. EVER since I returned from America, it has been warmly affirmed, "You separate from the Church." I would consider how far, and in what sense, this assertion is true.

2. Whether you mean by that term, the building so called, or the congregation, it is plain I do not separate from either: for wherever I am, I go to the church, and join with the congregation.

3. Yet it is true that I have in some respects varied, though not from the doctrines, yet from the discipline of the Church of England; although not willingly, but by constraint. For instance: Above forty years ago, I began *preaching in the fields*; and that for two reasons: First, I was not suffered to preach in the churches. Secondly, No parish-church in London or Westminster could contain the congregation.

4. About the same time several persons who were desirous to save their souls, prayed me to meet them apart from the great congregation. These little companies (*societies* they were called) gradually spread through the three kingdoms. And in many places they built houses in which they met, and wherein I and

my *brethren* preached. For a few young men, one after another, desired to serve me, as *sons in the Gospel*.

5. Some time after, Mr. Deleznor, a Clergyman, desired me to *officiate at his chapel* in Wapping. There I read prayers, and preached, and administered the Lord's Supper to a part of the Society. The rest communicated either at St. Paul's, or at their several parish-churches. Meantime, I endeavoured to watch over all their souls, as one that *was to give an account*; and to assign to each of my fellow-labourers the part wherein I judged he might be most useful.

6. When these were multiplied, I gave them an invitation to meet me together in my house at London; that we might consider in what manner we could most effectually *save our own souls, and them that heard us*. This we called a *Conference* (meaning thereby, *the persons*, not *the conversation* they had). At first I desired all the Preachers to meet me; but afterwards only a select number.

7. Some years after, we were strongly importuned by our brethren in America to "come over and help them." Several Preachers willingly offered themselves for the service; and several went from time to time. God blessed their labours in an uncommon manner. Many sinners were converted to God; and many Societies formed, under the same rules as were observed in England: insomuch, that at present the American Societies contain more than eighteen thousand members.

8. But since the late revolution in North America, these have been in great distress. The Clergy, having no sustenance, either from England, or from the American States, have been obliged almost universally to leave the country, and seek their food elsewhere. Hence those who had been members of the Church had none either to administer the Lord's Supper, or to baptize their children. They applied to England over and over: but it was to no purpose. Judging this to be a case of real necessity, I took a step which, for peace and quietness, I had refrained from taking for many years: I exercised that power which I am fully persuaded the great Shepherd and Bishop of the church has given me. I appointed three of our labourers to go and help them, by not only preaching the word of God, but likewise administering the Lord's Supper, and baptizing their children, throughout that vast tract of land, a thousand miles long, and some hundreds broad.

9. These are the steps which, not of choice, but necessity, I have slowly and deliberately taken. If anyone is pleased to call this *separating from the Church*, he may. But the law of England does not call it so; nor can anyone properly be said so to do, unless out of conscience he refuses to join in the service, and partake of the Sacraments administered therein.

Camelford, August 30, 1785.

JOHN WESLEY.

After Dr. Coke's return from America, many of our friends begged I would consider the case of Scotland, where we had been labouring so many years, and had seen so little fruit of our labours. Multitudes indeed have set out well, but they were soon turned out of the way: chiefly by their Ministers either disputing against the truth, or refusing to admit them to the Lord's Supper, yea, or to baptize their children, unless they would promise to have no fellowship with the Methodists. Many who did so, soon lost all they had gained, and became more the children of hell than before. To prevent this, I at length consented to take the same step with regard to Scotland, which I had done with regard to America. But this is not a separation from the Church at all. Not from the Church of Scotland; for we were never connected therewith, any further than we are now: not from the Church of England; for this is not concerned in the steps which are taken in Scotland. Whatever then is done either in America or Scotland is no separation from the Church of England. I have no thought of this: I have many objections against it. It is a totally different case.

"But, for all this, is it not possible there may be such a separation after you are dead?" Undoubtedly it is. But what I said at our first Conference above forty years ago, I say still, "I dare not omit doing what good I can while I live, for fear of evils that may follow when I am dead."

Bristol, July 22, 1786.

Perhaps there is one part of what I wrote some time since, which requires a little further explanation. In what cases do we allow of service in Church-hours? I answer,

1. When the Minister is a notoriously wicked man.
 2. When he preaches Arian, or any equally pernicious, doctrine.
 3. When there are not churches in the town sufficient to contain half the people. And,
 4. When there is no church at all within two or three miles.
- And we advise everyone who preaches in the Church-hours to read the Psalms and Lessons, with part of the Church-prayers: because we apprehend this will endear the Church Service to our brethren, who probably would be prejudiced against it, if they heard none but extemporary prayer.

A few little advices I would add to the Preachers.

I advise the Assistants,

1. To re-establish morning-preaching, in all large towns, at least.
2. To exert themselves in restoring the Bands.
3. And the Select Societies.
4. Change both a General and Particular Steward in each Circuit.

VOL. I.

O

I advise all the Preachers,

1. Always to conclude the service in about an hour.
2. Never scream.
3. Never lean upon or beat the Bible.
4. Wherever you preach, meet the Society.
5. Do not, without the utmost necessity, go home at night.
6. Never take part against the Assistant.
7. Never preach a funeral-sermon, but for an eminently holy person: nor then, without consulting the Assistant. Preach none for hire. Beware of panegyric, particularly in London.
8. Have love-feasts in more places.
9. Introduce no new tunes. See that none sing too slow, and the women sing their parts. Exhort all to sing, and all to stand at singing, as well as to kneel at prayers.
10. Let none repeat the last line, unless the Preacher does.
11. Inform the Leaders, that every Assistant is to change both the Stewards and Leaders when he sees good. And that no Leader has power to put any person either into or out of the Society.

August 1, 1786.

JOHN WESLEY.

MANCHESTER, July 31, 1787.

Q. 1. WHAT Preachers are ADMITTED this year?

A. In *Great Britain*: T. Bartholomew, John Ogilvie, William Palmer, Jonathan Parkin, William Holmes.—In *America*: Robert Ayres, Henry Bingham, Jacob Brush, Robert Cann, Ezekiel Cooper, Stephen Dickins, Hope Hull, Thomas Williamson, Stephen Johnson, Jeremiah Maston, John M'Claskey, John Paup, Simon Pyle, Levin Ross, Robert Sparks, Garret Thompson, Mark Whitaker.

Q. 2. WHO REMAIN ON TRIAL?

A. In *Great Britain*: Edward Burbeck, Charles Kyte, Benjamin Pearce, Timothy Crowther, Jonathan Crowther, John M'Kersey, William Butterfield, Richard Cornish, James Ridall, Charles Bland, Robert Gamble, John Smith, Alexander Kilham, William Fish, William Hunter, jun., William Blagborne, James Gore, John Reynolds, William Bramwell, James M. Byron, John Townsend, G. Baldwin, Theophilus Lessey, Thomas Jones, J. Evans, William Stevens, Thomas Roberts, T. Smith, William Thoresby, George Highfield, John Barritt, John Tregortha, John Atkins, John Beaumont, Jonathan Edmondson, Joseph Sutcliffe, Duncan Kay, Abraham Moseley, John de Queteville, John Gaulter, William Franklin, Stephen Kessall.—In *Ireland*: Benjamin Pearce, John Dinnen, Thomas Verner, Samuel Bates, Thomas Owens, David Gordon, Francis Frazier, John Harper, Thomas Roberts, John Gillis, Samuel Moorhead, John Grace.—

In America: Sihon Smith, John Mason, Mark Moore, Charles Hardy, John Simmous, Lastly Matthews, M. Laird, Henry Merritt, Daniel Asbury, Henry Vanover, Terence Burns, Micaiah Tracy, Jacob Lurton, John Jarrell, Benjamin Ogden, John Marrick, S. Quinton Talbot, Aquila Edwards, John Simmons.

Q. 3. Who are ADMITTED ON TRIAL?

A. In Great Britain: Samuel Gates, John Stamp, George Phillips, John Holmes, John Woodrow, John Sandoe, Thomas Cooper, R. Reece, Michael Marshall, Joseph Cross, Robert Harrison, William Joughin, Joseph Entwisle, Francis Truscott, Thomas Crossley, David Barrowclough, John Saunders, William Collins, jun., Robert Dall.—*In Ireland*: John Burnet, Andrew Jefferys, John Black, William Johnson, George Henderson, John Darragh, Francis Armstrong, William M'Cornock, Thomas Hewett, John Malcomson, Thomas Kerr, John West, Hugh Pugh.—*In America*: Edward West, James Conner, William Bradbury, Jeremiah Minter, D. Lockett, Lemuel Andrews, Matthew Harris, Lewis Grigg, Barnabas M'Henry, Benjamin Carter, Isaac Low, Nathaniel Moore, David Haggard, Jeremiah Abel, Thomas Wetherford, Thomas Davis, L. Chastain, Francis Spry, Cornelius Cook, T. Morrell, Christopher Spry, Nathaniel Mills, R. Pearson, Charles Connoway, James Wilson, John Todd, J. Milbourn, B. Reggin, G. Callaghan, David Combes, Dan. Combes, T. Hayman, B. Roberts, Aaron Hutchinson, Elijah Phelps.

Q. 4. Who have DIED this year?

A. Thomas Lee, a faithful brother, and a good old soldier of Jesus Christ.—Henry Foster, an excellent young man, wholly devoted to God.—John Cowmeadow, a pious young man, unblamable in spirit and conversation.—John Fenwick, who died, I believe, in peace.—Thomas Seaward, a pious, zealous, blameless, useful young man.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. How are the Preachers STATIONED this year?

A. As follows:—

- | | |
|-----------------------|---|
| 1 <i>London</i> , | John Wesley, Charles Wesley, Thomas Coke, James Creighton, Peard Dickinson, Samuel Bradburn; Thomas Rankin, and John Atlay, Supernumeraries.—Joseph Bradford travels with Mr. Wesley. |
| 2 <i>Sussex</i> , | John Reynolds, Robert Empringham, Abraham Moseley. |
| 3 <i>Kent</i> , | Joseph Algar, James M. Byron, W. Butterfield, J. Holmes. |
| 4 <i>Colchester</i> , | John Poole, Samuel Gates, John Woodrow. |
| 5 <i>Norwich</i> , | Jasper Robinson, Joseph Harper, John Cricket, Charles Bland, John Roberts. |

- 6 *Lynn*, John Gaulter, William Bramwell, George Phillips.
- 7 *Bedford*, Barnabas Thomas, T. Broadbent; J. Watson, Supernumerary.
- 8 *Northampton*, William Horner, W. Hoskins.
- 9 *Oxfordshire*, Joseph Pescod, J. Entwisle, R. Reece; John Murlin, Supernumerary.
- 10 *Gloucestershire*, Christopher Watkins, M. Marshall, Robert Hopkins, J. Beaumont.
- 11 *Sarum*, William Ashman, John Pritchard, William Hunter, jun.
- 12 *Isle of Wight*, Thomas Warwick.
- 13 *Bradford*, John Furz, Supernumerary; John Mason, John Easton, George Wadsworth, C. Kyte.
- 14 *Bristol*, John Valton, Supernumerary; J. Broadbent, B. Rhodes, Jeremiah Brettell.
- 15 *Taunton*, William Green, C. Bond.
- 16 *Tiverton*, George Button, J. M'Kersey.
- 17 *Plymouth*, Lawrence Kane, Samuel Bardsley, Joseph Cole.
- 18 *St. Austle*, John Moon, James Evans, J. Sandoe.
- 19 *Redruth*, George Shadford, W. Palmer, J. Gore.
- 20 *St. Ives*, Jonathan Cousins, T. Lessey, J. Sutcliffe.
- 21 *Pembroke*, William Dufton, Simon Day, S. Kessall.
- 22 *Glamorganshire*, George Baldwin, T. Jones.
- 23 *Brecon*, William Holmes, R. Cornish.
- 24 *Birmingham*, Daniel Jackson, T. Tennant, T. Cooper; John Brettell, Supernumerary.
- 25 *Burslem*, Richard Rodda, Thomas Corbet, J. Tregortha.
- 26 *Macclesfield*, George Story, T. Smith.
- 27 *Manchester*, Thomas Taylor, E. Jackson, J. Beanland.
- 28 *Stockport*, Robert Roberts, T. Carlill.
- 29 *Chester*, Andrew Blair, William Eels, J. Ridall.
- 30 *Wolverhampton*, Melville Horne, Supernumerary; J. Leech, W. Saunders.
- 31 *Liverpool*, Charles Boon, Thomas Brisco, R. Armstrong.
- 32 *Bolton*, Duncan Wright, Christopher Hopper.
- 33 *Colne*, James Hall, S. Edwards.
- 34 *Blackburn*, Francis Wrigley, E. Burbeck.
- 35 *Leicester*, William Boothby, T. Ellis, J. Jerom.
- 36 *Nottingham*, Jonathan Hern, Robert Scot, G. Highfield.
- 37 *Derby*, George Gibbon, T. Crowther, T. Wood.
- 38 *Sheffield*, Alexander Mather, Thomas Hanby, J. Bogie.
- 39 *Grimsby*, Thomas Longley, W. Fish.
- 40 *Horncastle*, James Watson, J. Townsend, Jonathan Edmondson.
- 41 *Gainsborough*, Lancelot Harrison, J. Barritt, T. Crossley.

- 42 *Epworth*, Thomas Tattershall, G. Mowat, Robert Hayward.
- 43 *Leeds*, John Pawson, George Snowden; John Shaw, Supernumerary.
- 44 *Wakefield*, John Allen, S. Hodgson.
- 45 *Birstal*, William Thompson, William Thoresby.
- 46 *Dewsbury*, Parson Greenwood, W. Percival.
- 47 *Huddersfield*, John Booth, Robert Costerdine.
- 48 *Halifax*, John Goodwin, Jonathan Parkin.
- 49 *Bradford*, William Collins, Jeremiah Robertshaw; T. Johnson, Supernumerary.
- 50 *Keighley*, William Blagborne, Thomas Dixon, T. Shaw.
- 51 *Whitehaven*, John Peacock, John Wittam.
- 52 *Isle of Man*, John Crook, John Smith, D. Barrowclough.
- 53 *York*, Thomas Rutherford, J. Barber, W. Franklin.
- 54 *Pocklington*, Robert Swan, J. Cross.
- 55 *Hull*, Joseph Benson, Thomas Bartholomew.
- 56 *Scarborough*, Peter Mill, Alexander Kilham, J. Atkins.
- 57 *Whitby*, Isaac Brown, G. Holder.
- 58 *Thirsk*, John King, John Ogilvie, J. Christie.
- 59 *Yarm*, William Simpson, D. Kay.
- 60 *The Dales*, James Thom, J. Saunders, J. Stamp; J. Thompson, Supernumerary.
- 61 *Sunderland*, William Hunter, Andrew Inglis, J. Crosby.
- 62 *Newcastle*, James Wood, W. Thom, T. Wride.
- 63 *Berwick*, Joseph Taylor, Matthew Lumb, R. Gamble.
- 64 *Musselburgh*, Zachariah Yewdall.
- 65 *Edinburgh*, Charles Atmore, J. Keighley.
- 66 *Ayr and Greenock*, Alexander Suter, W. Joughin.
- 67 *Dumfries*, Robert Dall.
- 68 *Dundee*, Richard Watkinson, S. Botts.
- 69 *Aberdeen*, Robert Johnson, Joseph Saunderson.
- 70 *Inverness*, Duncan M'Allum, J. Crowther, R. Harrison.
- 71 *Jersey*, Robert Carr Brackenbury, A. Clarke.
- 72 *Guernsey and Alderney*, John de Queteville, William Stevens.
- 73 *Dublin*, Henry Moore, William Myles.
- 74 *Waterford*, David Gordon, A. Jefferys.
- 75 *Cork*, James Rogers, M. Joyce.
- 76 *Bandon*, Richard Condry, B. Pearce.
- 77 *Limerick*, Jonathan Brown, J. Dinuen.
- 78 *Castlebar*, George Brown, W. M'Cornock, sen., W. M'Cornock, jun.
- 79 *Athlone*, Walter Griffith, J. Miller.
- 80 *Longford*, William West, J. West.
- 81 *Sligo*, Francis Frazier, W. Johnson.
- 82 *Ballyconnell*, Joseph Armstrong, J. Rennick, J. Grace.
- 83 *Clones*, Hugh Moore, John Black, H. Pugh.

84	<i>Lisbellaw,</i>	Samuel Mitchell, Thomas Verner, J. Gillis.
85	<i>Enniskillen,</i>	George Henderson, T. Kerr.
86	<i>Ballyshannon,</i>	Thomas Barber, J. Darragh.
87	<i>Lisleen,</i>	Robert Bridge, J. Malcomson.
88	<i>Omagh,</i>	John Price, T. Hewett.
89	<i>Charlemont,</i>	Samuel Bates, J. Collins.
90	<i>Londonderry,</i>	Thomas Davis, James M'Donald.
91	<i>Coleraine,</i>	Thomas Roberts, N. Price, G. Armstrong.
92	<i>Belfast,</i>	John Howe, T. Owens.
93	<i>Lisburn,</i>	Robert Lindsay, J. Burnet, F. Armstrong.
94	<i>Newry,</i>	John Kerr, T. Hetherington, S. Moorhead.

AMERICA.

THE UNITED STATES.

SUPERINTENDENTS. Thomas Coke, Francis Asbury.

ELDERS.

95	<i>Burke,</i>	John Major, M. Harris.	}	R. Ivey.
96	<i>Augusta,</i>	T. Humphries, M. Park.		
97	<i>Broad River,</i>	J. Mason, T. Davis.		
98	<i>Edisto,</i>	E. West.	}	B. Allen.
99	<i>Charleston,</i>	L. Green.		
100	<i>Cainhoy and Santee,</i>	I. Smith.	}	R. Ellis.
101	<i>Pee Dee,</i>	H. Bingham, L. Andrews,		
		H. Leadbeater.		
102	<i>Yadkin,</i>	W. Partridge, B. M'Henry,	}	
		J. Conner.		
103	<i>Salisbury,</i>	M. Moore.	}	F. Poythress.
104	<i>Guildford,</i>	J. Minter.		
105	<i>Halifax,</i>	D. Asbury, J. Abel.		
106	<i>New Hope,</i>	J. Baldwin.	}	
107	<i>Caswell,</i>	T. Burns.		
108	<i>Bladen,</i>	D. Combes.		
109	<i>New River,</i>	E. Morris, H. Ogburn.	}	J. O'Kelly.
110	<i>Tar River,</i>	T. Bowen, T. Wetherford.		
111	<i>Roan Oak,</i>	T. Anderson, B. Carter.		
112	<i>Mecklenburg,</i>	R. Swift, C. Hardy.	}	
113	<i>Brunswick,</i>	J. Easter, H. Jones.		
114	<i>Sussex,</i>	P. Cox, L. Grigg.		
115	<i>Amelia,</i>	H. Hull, M. Whitaker.	}	P. Bruce.
116	<i>Portsmouth,</i>	T. Jackson, D. Jefferson.		
117	<i>Camden,</i>	S. Smith.		
118	<i>Banks,</i>	D. Haggard.	}	
119	<i>Bertie,</i>	H. Merritt, L. Chastain.		
120	<i>Bedford,</i>	J. Paup, W. Bradbury.		
121	<i>Greenbrier,</i>	J. Smith.	}	Le Roy Cole.
122	<i>Orange,</i>	I. Lowe, D. Locket.		
123	<i>Hanover,</i>	H. Vanover.		
124	<i>Williamsburg,</i>	S. Johnson.		

125	<i>Holstein</i> ,	J. Maston, Nath. Moore.	}	ELDERS.
126	<i>Nolachuckie</i> ,	T. Ware, M. Tracy.		J. Tunnell.
127	<i>New River</i> ,	E. Morris, H. Ogburn.	}	J. Haw.
128	<i>Kentucky</i> ,	T. Williamson, W. Lee.		
129	<i>Cumberland</i> ,	B. Ogden.	}	Jos. Cromwell.
130	<i>Redstone</i> ,	W. Phebus, J. Wilson, E. Phelps.		
131	<i>Clarksburg</i> ,	R. Cann, R. Pearson.	}	R. Whatcoat.
132	<i>Ohio</i> ,	J. Connaway, G. Callaghan.		
133	<i>Alleghany</i> ,	John Simmons, J. Todd.	}	E. Maston, Invalid.
134	<i>Bath</i> ,	R. Ayres, M. Laird.		
135	<i>Berkley</i> ,	L. Matthews, J. Lurton.	}	N. Reed.
136	<i>Fairfax</i> ,	M. Ellis, A. Hutchinson.		
137	<i>Lancaster</i> ,	W. Cannon, E. Ellis.	}	J. Haggerty. I. Pigman.
138	<i>Frederick</i> ,	J. Forrest, B. Riggins, B. Roberts.		
139	<i>Calvert</i> ,	J. Riggins.	}	T. Chew. J. Cromwell.
140	<i>Baltimore</i> ,	J. Lee.		
141	<i>Kent</i> ,	I. Ellis, J. Merrick.	}	F. Garrettson.
142	<i>Talbot</i> ,	J. Cooper.		
143	<i>Dover</i> ,	A. Cloud, J. Brush.	}	W. Gill.
144	<i>Caroline</i> ,	J. White, G. Thompson, F. Spry.		
145	<i>Dorset</i> ,	T. Curtis.	}	J. Dickins. H. Willis.
146	<i>Somerset</i> ,	L. Ross, C. Spry.		
147	<i>Annamessex</i> ,	J. Everitt, M. Greentree.	}	J. Ray.
148	<i>Northampton</i> ,	R. Sparks.		
149	<i>Philadelphia</i> ,	S. Dudley, W. Thomas.	}	W. Warren.
150	<i>Little York, Juniatta</i> ,	D. Combes.		
151	<i>Eliza. Town</i> ,	R. Cloud, T. Morrel.	}	J. Clarke.
152	<i>West Jersey</i> ,	Rob. Cann, J. M'Claskey, J. Milbourn.		
153	<i>Trenton</i> ,	Ezek. Cooper, N. Mills.	}	J. Baxter.
154	<i>East Jersey</i> ,	S. Pyle, C. Cook.		
155	<i>New York</i> ,		}	W. Hammet.
156	<i>New Rochelle</i> ,	S. Talbot.		
157	<i>Long Island</i> ,	P. Moriarty.	}	

THE BRITISH DOMINIONS.

158	<i>Nova Scotia</i> ,	William Jessop, W. Black, J. Mann, James Mann.	}	J. Ray.
159	<i>Newfoundland</i> ,	J. M'Geary.		W. Warren.
160	<i>Antigua</i> ,		}	J. Clarke.
161	<i>St. Vincent's</i> ,			J. Baxter.
162	<i>St. Christopher's</i> ,			W. Hammet.

UNDER THE GOVERNMENT OF HOLLAND.

163	<i>St. Eustatius</i> ,	J. Harper.
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Q. 7. How many wives are to be provided for?

A. Seventy-nine.

Q. 8. How many of these are to be provided for by the Circuits?

A. Sixty-three; namely,—

London, S. Bradburn, Em-
pringham.

Gloucestershire, S. Hopkins.

Bradford, S. Easton.

Bristol, S. Rhodes, Brettell,
Poole.

Tiverton and Taunton, S.
Green.

Plymouth, S. Kane.

St. Austle, S. Moon, £6.

Redruth, S. Algar, Moon, £6.

St. Ives, S. Cousins.

Birmingham, S. (D.) Jackson,
Butterfield.

Burslem, S. Rodda.

Macclesfield, S. Story.

Stockport, S. Roberts.

Manchester, S. Taylor, Bean-
land.

Chester, S. Blair.

Liverpool, S. Boon, Brisco.

Bolton, S. Wright.

Colne, S. Hall, Hopper, £6.

Blackburn, S. Hopper, £6.

Leicester, S. Boothby.

Nottingham, S. Hern.

Sheffield, S. Mather, Gibbon,
Scot.

Grimsby, S. Longley.

Gainsborough, S. Watson,
Ellis.

Epworth, S. Mowat.

Leeds, S. Snowden, Shaw,
Costerdine.

Wakefield, S. Percival.

Birstal, S. Horner.

Dewsbury, S. Greenwood.

Huddersfield, S. Booth.

Bradford, S. (W.) Collins.

Halifax, S. Goodwin.

Keighley, S. Crosby.

York, S. Rutherford.

Pocklington, S. Swan.

Hull, S. Robertshaw.

Scarborough, S. Mill.

Yarm, S. Simpson.

Whitby, S. (Is.) Brown.

Thirsk, S. (T.) Shaw.

The Dales, S. Thom.

Sunderland, S. Inglis, Ogilvie.

Newcastle, S. Wood.

Edinburgh, S. Atmore.

Ireland, S. Moore, Myles,
Joyce, Hetherington, (G.)

Brown, Griffith, Price.

Q. 9. How are the other sixteen to be provided for? namely,
S. Harper, Warwick, Corbet, Peacock, Crook, Dixon, £6;
Atkins, £6; Dall, Watkinson, Johnson, £6; Hunter, M'Allum,
Condy, Rennick, Dinnen, (J.) Collins.

A. Partly out of the Yearly Collection, and partly out of the
Preachers' Fund.

N.B. The money for them all, except the four last, will be
lodged in the hands of Mr. Atlay; the money for the four last,
in the hands of Mr. Henry Moore.

Q. 10. What numbers are in the Societies?

A. As follows:—

London	-	-	2600	Norwich	-	-	576
Sussex-	-	-	222	Lynn -	-	-	247
Kent -	-	-	450	Bedford	-	-	252
Colchester	-	-	334	Northampton	-	-	370

Oxfordshire	-	560	Sunderland	-	1100
Gloucestershire	-	707	Newcastle	-	1093
Sarum -	-	593	Berwick	-	100
Bradford	-	1199	Edinburgh	-	261
Bristol -	-	1864	Ayr -	-	55
Taunton	-	205	Dundee	-	125
Tiverton	-	426	Aberdeen	-	243
Plymouth	-	660	Inverness	-	144
St. Austle	-	820	Jersey -	-	200
Redruth	-	1620	Guernsey and Alderney	-	100
St. Ives	-	1287	Dublin	-	1137
Pembroke	-	182	Waterford	-	320
Glamorganshire	-	219	Cork -	-	820
Brecon	-	96	Limerick	-	240
Birmingham	-	1343	Castlebar	-	351
Burslem	-	1064	Athlone	-	356
Macclesfield	-	972	Longford	-	340
Manchester	-	1852	Sligo -	-	288
Stockport	-	880	Ballyconnell	-	700
Chester	-	840	Clones	-	887
Liverpool	-	752	Enniskillen	-	1450
Bolton	-	869	Charlemont	-	680
Colne -	-	1850	Ballyshannon	-	800
Leicester	-	700	Omagh	-	413
Nottingham	-	800	Londonderry	-	236
Derby -	-	397	Coleraine	-	446
Sheffield	-	1600	Belfast	-	425
Grimsby	-	530	Lisburn	-	600
Horncastle	-	629	Newry -	-	824
Gainsborough	-	777			
Epworth	-	636	Total in Europe		62,088
Leeds -	-	2470			
Birstal -	-	900			
Dewsbury	-	808			
Huddersfield	-	945			
Hull -	-	580			
Scarborough	-	630			
Whitby	-	547			
Thirsk -	-	640			
Halifax	-	128			
Bradford	-	1128			
Keighley	-	1240			
Whitehaven	-	247			
Isle of Man	-	2116			
York -	-	910			
Pocklington	-	680			
Yarm -	-	455			
The Dales	-	950			

AMERICA.

THE BRITISH DOMINIONS.

Nova Scotia	-	600
Newfoundland	-	100
Antigua, Whites	-	43
Blacks	-	1957
St. Vincent's, Whites	-	9
Blacks	-	31
St. Kitt's, Whites	-	50
Blacks	-	100

UNDER THE DUTCH GOVERNMENT.

St. Eustatius, Whites	-	2
Blacks	-	60

IN THE UNITED STATES 25,347	Total in Europe and	} 90,387
28,299	America	
Total in America		

Q. 11. What is the Kingswood Collection?

A. £739. 0s. 11d.

Q. 12. What children are admitted this year?

A. Benjamin Rogers, Lawrence Kane, Wesley Hern, William Hern.

Q. 13. What can we allow the daughters of the Preachers out of the Kingswood Collection?

A. Mary Rodda, £6 the second year: Margaret Story, £6 the first year: Sarah Harrison, £6 the first year.—N.B. John Brown is allowed £6.

Q. 14. What is contributed to the Preachers' Fund?

A. £458. 13s. 0d.

Q. 15. What is allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Thomas Westell } 30 0 0				Catherine Garnet -	12	0	0
William Whitaker 20 0 0				Elizabeth Dillon -	10	0	0
John Bredin, for } 15 0 0				Tabitha Norris -	12	0	0
the present year }				Margaret Payne -	12	0	0
Matthew Lowes - 5 5 0				Sarah Barry -	24	0	0
Thomas Hanson - 12 0 0				Sarah Naylor -	10	0	0
John Furz - 12 0 0				Eliz. Oldham -	15	0	0
John Watson - 12 0 0				Sarah Hosmer -	10	0	0
John Mayly - 12 0 0				Sarah Mitchell -	24	0	0
Ann Morgan - 24 0 0				Elizabeth Jaco -	12	0	0
Lucy Bourke - 12 0 0				Mary Lee -	10	0	0
Mary Penington - 15 0 0				Sarah Evans (a gift)	10	0	0
Sarah Shorter - 10 0 0				In all	£340	5	0

Q. 16. What is contributed for the Yearly Expenses?

A. £1035. 16s. 1d.

Q. 17. How was it expended?

	£.	s.	d.		£.	s.	d.
A. Last year's Deficiencies } 60 0 0				For the Deficiencies of the	} 57 15 6		
This year's Contingencies } 100 0 0				Preachers, &c., in Wales			
For the Deficiencies of the Preachers and their families in Ireland } 243 7 6				For the Deficiencies of the Preachers and their families in England } 446 12 11			
For the Deficiencies of the Preachers and their families in Scotland } 173 16 9				Law -	22	3	6
				In all	£1103	16	2

Q. 18. What houses are to be built this year?

A. One at Rye, Stourport, Godshill, Winterbourne, Neath, Dudley, Altrincham, Mosley, Salford, Leigh, Burnley, Preston, Sheepshcad, Ackworth, Pomfret, Kettleshulme, Lofthouse, Howden, Tullamore, Carlow, Moat, and Tanderagee.

Q. 19. Are there any directions to be given concerning Kingswood School?

A. Let the number of boarders be reduced as soon as possible to ten; and the number of Preachers' sons be raised to thirty.

Q. 20. Are there any directions to be given concerning Preachers to whom we are strangers?

A. Let no person that is not in connexion with us preach in any of our chapels, or preaching-houses, without a note from Mr. Wesley, or from the Assistant of the Circuit from whence he comes; which note must be renewed yearly.

Q. 21. Many of our people who have been travelling on business have crowded into the Preachers' dwelling-houses, and taken up their lodgings there, to the great inconvenience of the Preachers and their families, and expense of the respective Societies. What can be done to remedy this evil?

A. Let none of our friends that travel on business expect to be entertained in the Preachers' houses.

Q. 22. What can be done to prevent the heavy burdens and expenses which are needlessly thrown on the Conference?

A. Those Circuits that do not provide for their Preachers (except Scotland, Ireland, and Wales, and a few small Circuits in England) shall have no more Preachers sent to them for the time to come than they will provide for.

Q. 23. Are there any directions to be given concerning singing?

A. Let no anthems be introduced into our chapels or preaching-houses for the time to come; because they cannot be properly called joint-worship.

Q. 24. When and where shall our next Conference be held?

A. In London, on the last Tuesday in July, 1788.

LONDON, Tuesday, July 29, 1788.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Charles Kyte, William Butterfield, Thomas Cooper, Robert Dall, Benjamin Pearce.

Q. 2. WHO REMAIN ON TRIAL?

A. Timothy Crowther, Jonathan Crowther, John M'Kersey, Richard Cornish, James Ridall, Charles Bland, Robert Gamble, John Smith, Alexander Kilham, William Fish, William Hunter, jun., William Blagborne, James Gore, John Reynolds, William

Bramwell, James M. Byron, John Townsend, George Baldwin, Theophilus Lessey, Thomas Jones, James Evans, William Stevens, Thomas Roberts, William Thoresby, George Highfield, John Barritt, John Tregortha, John Atkins, Jonathan Edmondson, Joseph Sutcliffe, Duncan Kay, Abraham Moseley, John de Queteville, John Gaulter, Thomas Wood, William Heath, Samuel Gates, John Stamp, George Phillips, John Holmes, John Woodrow, John Sandoe, Richard Reece, Michael Marshall, Joseph Cross, Robert Harrison, Joseph Entwisle, Francis Truscott, David Barrowclough, John Diinnen, Thomas Verner, Samuel Bates, Thomas Owens, David Gordon, Francis Frazier, John Gillis, Samuel Moorhead, John Grace, Andrew Jefferys, John Black, William Johnson, John Darragh, Francis Armstrong, William M'Cornock, jun., Thomas Hewett, John Malcomson, Thomas Kerr, John West, Hugh Pugh.

N.B. All those who have travelled four years are to be present at the next Conference.

Q. 3. Who are ADMITTED ON TRIAL?

A. Richard Phillips, Thomas Rogerson, Thomas Wymont, John Wilshaw, George Lowe, Thomas Allen, Henry Taylor, John Hickling, Charles Tunnycliffe, John Furness, Thomas Kelk, Thomas Dobson, Richard Burdsall, Richard Seed, Jasper Winscom, John Stephens, James Lyons, James M'Mullen, Alexander Moore, Matthew Stewart, Thomas Elliott, Frederick Hamilton, Andrew Hamilton, Robert Smith, Nebuchadnezzar Lee, John Stephenson, William Hamilton, Daniel Graham, John Riles, Mark Willis.

Q. 4. Who have DIED this year?

A. 1. JEREMIAH ROBERTSHAW, who was a good soldier of Jesus Christ, fairly worn out in his Master's service. He was a pattern of patience for many years, labouring under sharp and almost continual pain; of meekness and gentleness to all men, and of simplicity and godly sincerity.

2. JOSHUA KEIGHLEY, who was a young man deeply devoted to God, and greatly beloved by all that knew him. He was

"About the marriage-state to prove,
But death had swifter wings than love."

3. EDWARD BURBECK, who from a child was eminent for uprightness, industry, and the fear of God. He was qualified for eminent service in his Lord's vineyard, but was taken just in the dawn of his usefulness.

4. JOHN ROBERTS, who for many years was clearly convinced that God had called him to preach the Gospel. But he delayed from time to time, till at length conscience prevailed over all other considerations. It was almost too late; for, after labouring a few months, he fell into a lingering illness. For some weeks he was in utter darkness; then God scattered the clouds, and gave him to die in peace.

5. MR. CHARLES WESLEY, who, after spending fourscore years with much sorrow and pain, quietly retired into Abraham's bosom. He had no disease; but, after a gradual decay of some months,

"The weary wheels of life stood still at last."

His least praise was his talent for poetry: although Dr. Watts did not scruple to say, that "that single poem, *Wrestling Jacob*, was worth all the verses he himself had written."

6. JOHN MAYLY, worn out in the service of his Master. He suffered much in his last illness, and died triumphant in the Lord.

7. JOHN BURNET, a very pious, devoted, useful young man: he continued through a long illness in a very triumphant state of mind, and departed this life in extraordinary triumph.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. Who have DESISTED FROM TRAVELLING?

A. John Beaumont, Thomas Smith, Robert Lindsay, James Jordan, Robert Armstrong.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

- | | |
|------------------------------------|---|
| 1 London, | John Wesley, Thomas Coke, James Creighton, Peard Dickinson, Henry Moore, Samuel Bradburn; Thomas Rankin, John Atlay, Alexander Suter, Supernumeraries.—Joseph Bradford travels with Mr. Wesley. |
| 2 Sussex, | Timothy Crowther, J. Holmes, Thomas Jones. |
| 3 Kent, | John Pritchard, William Butterfield, Charles Kyte, James M. Byron; Barnabas Thomas, Supernumerary. |
| 4 Colchester, | Joseph Harper, Thomas Broadbent, Thomas Rogerson. |
| 5 Norwich, | John Poole, Richard Reece, Thomas Kelk. |
| 6 Yarmouth, | Thomas Tattershall, J. Woodrow. |
| 7 Lynn, | John Reynolds, W. Green, John Cricket. |
| 8 Bedford, | Robert Empringham, Thomas Ellis. |
| 9 Northampton, | William Horner, Thomas Wymont. |
| 10 Oxfordshire, | Joseph Pescod, Charles Bland, Abraham Moseley; John Murlin, Supernumerary. |
| 11 Gloucestershire, | Robert Hopkins, Michael Marshall. |
| 12 Worcestershire, | Christopher Watkins, Thomas Wood. |
| 13 Sarum, | William Thom, W. Holmes, Richard Cornish, J. Winscom, Thomas Allen. |
| 14 Isle of Jersey, | Robert Carr Brackenbury, Adam Clarke. |
| 15 Isles of Guernsey and Alderney, | John Bredin, John de Queteville. |
| 16 Bradford, | John Easton, Joseph Algar, William Hoskins, |

- William Hunter, jun.; John Furz, Supernumerary.
- 17 *Bristol*, John Broadbent, T. Tennant, Thomas Warwick; John Valton, Supernumerary.
- 18 *Taunton*, Jonathan Cousins, William Heath.
- 19 *Tiverton*, William Ashman, J. M'Kersey.
- 20 *Bideford*, Richard Drew, John Sandoe.
- 21 *Plymouth*, *Lawrence Kane, G. Wadsworth, Thomas Cooper.
- 22 *St. Austle*, John Mason, Theophilus Lessey, William Fish.
- 23 *Redruth*, Benjamin Rhodes, Samuel Bardsley, Richard Phillips.
- 24 *St. Ives*, George Shadford, J. Gore, Joseph Sutcliffe, S. Gates.
- 25 *Pembroke*, William Palmer, C. Bond, Francis Truscott.
- 26 *Glamorganshire*, William Stevens, George Button.
- 27 *Brecon*, George Baldwin, William Church.
- 28 *Birmingham*, Andrew Blair, Jeremiah Brettell, John Moon.
- 29 *Wolverhampton*, Melville Horne, Supernumerary; John Leech, John Brettell.
- 30 *Burslem*, Richard Rodda, T. Shaw, Thomas Dobson.
- 31 *Macclesfield*, John Allen, John Tregortha, George Highfield.
- 32 *Stockport*, Thomas Rutherford, William Dufton.
- 33 *Manchester*, Thomas Taylor, George Snowden, James Hall.
- 34 *Bolton*, Parson Greenwood, Christopher Hopper.
- 35 *Chester*, Robert Roberts, George Lowe; Thomas Brisco, Supernumerary.
- 36 *Wirrall*, John Hickling.
- 37 *Liverpool*, Daniel Jackson, Henry Taylor.
- 38 *Blackburn*, George Story, William Bramwell.
- 39 *Colne*, Charles Atmore, J. Ridall.
- 40 *Leicester*, James Watson, Simon Day, Richard Seed; John Watson, Supernumerary.
- 41 *Nottingham*, Joseph Taylor, T. Hanby, Joseph Jerom.
- 42 *Derby*, George Gibbon, T. Corbet, Robert Costerdine.
- 43 *Sheffield*, Edward Jackson, A. Inglis, John Beanland.
- 44 *Grimsby*, Thomas Longley, George Phillips.
- 45 *Horncastle*, Thomas Carlill, Robert Scot, Benjamin Leggatt.
- 46 *Gainsborough*, Lancelot Harrison, George Mowat, James Evans.
- 47 *Epworth*, Robert Swan, James Christie, John Atkins.
- 48 *Leeds*, John Pawson, John Peacock, William Collins.
- 49 *Wakefield*, Alexander Mather, Jonathan Parkin.
- 50 *Huddersfield*, Francis Wrigley, William Boothby.

- 51 *Birstal*, William Thompson, Joseph Entwisle, William Thoresby.
- 52 *Bradford*, John Booth, Samuel Hodgson; Thomas Johnson, Supernumerary.
- 53 *Halifax*, John Goodwin, John Shaw.
- 54 *Keighley*, James Wood, Thomas Bartholomew, William Blagborne; Robert Hayward, Supernumerary.
- 55 *Whitehaven*, Thomas Wride, John Wilshaw.
- 56 *Isle of Man*, George Holder, John Smith, John Wittam.
- 57 *York*, Jonathan Hern, John Gaulter, Richard Burdsall.
- 58 *Pocklington*, Jasper Robinson, William Percival, Thomas Dunn.
- 59 *Hull*, Joseph Benson, Jonathan Edmondson.
- 60 *Scarboroughh*, Thomas Dixon, Isaac Brown, Alexander Kilham.
- 61 *Whitby*, James Thom, J. Townsend.
- 62 *Thirsk*, John King, Duncan Kay, John Crosby.
- 63 *Yarm*, William Simpson, Charles Tunnycliffe.
- 64 *The Dales*, William Saunders, Thomas Gill, Mark Willis.
- 65 *Sunderland*, William Hunter, Duncan Wright, John Ogilvie.
- 66 *Newcastle*, Peter Mill, Joseph Thompson, John Stamp.
- 67 *Berwick*, James Bogie, Zachariah Yewdall, John Furness.
- 68 *Dalkeith*, Jonathan Crowther.
- 69 *Edinburgh*, Joseph Cownley, John Barber.
- 70 *Ayr and Dumfries*, Joseph Cole, Robert Dall.
- 71 *Dundee*, Richard Watkinson, Samuel Botts; Joseph Saunderson, Supernumerary.
- 72 *Aberdeen*, Robert Johnson, J. Cross.
- 73 *Inverness*, Duncan M'Allum, John Barritt, Robert Harrison.
- 74 *Dublin*, Charles Boon, W. Myles
- 75 *Wexford*, Hugh Moore, Thomas Verner.
- 76 *Waterford*, Richard Condry, Francis Frazier.
- 77 *Cork*, James Rogers, Thomas Roberts.
- 78 *Bandon*, John Kerr, Robert Bridge.
- 79 *Limerick*, Jonathan Brown, Andrew Jefferys.
- 80 *Birr*, Thomas Davis, Gustavus Armstrong.
- 81 *Castlebar*, James M'Donald, Thomas Kerr.
- 82 *Athlone*, John Dinnen, William Wilson.
- 83 *Longford*, Thomas Barber, John Malcomson.
- 84 *Sligo*, David Gordon, T. Hewett.
- 85 *Ballyconnell*, George Brown, John Miller, Francis Armstrong; John Price, Supernumerary.
- 86 *Clones*, Joseph Armstrong, Samuel Moorhead, Alexander Moore.

- 87 *Brookborough*, William M'Cornock, jun., William Hamilton.
 88 *Enniskillen*, John Black, Daniel Graham.
 89 *Ballyshannon*, James Rennick, Andrew Hamilton.
 90 *Killybegs*, John Stephenson, Thomas Elliott.
 91 *Lisleen*, Matthew Stewart, Nebuchadnezzar Lee.
 92 *Omagh*, Samuel Bates, James M'Mullen.
 93 *Charlemont*, John Crook, David Barrowclough.
 94 *Londonderry*, William West, John West.
 95 *Coleraine*, Matthias Joyce, William Johnson, John Stephens; John Howe, Supernumerary.
 96 *Belfast*, Samuel Mitchell, John Darragh.
 97 *Lisburn*, Thomas Hetherington, John Gillis, Frederick Hamilton; Hugh Pugh, Supernumerary.
 98 *Newry*, Walter Griffith, John Grace.
 99 *Tanderagee*, Nehemiah Price, James Lyons, Robert Smith.

AMERICA.

THE BRITISH DOMINIONS IN AMERICA.

- | | | |
|--|---|--------------|
| 100 <i>Newfoundland</i> , John M'Geary. | } | ELDERS. |
| 101 <i>Nova Scotia</i> , William Jessop, William Black, John Mann, James Mann. | | J. Wray. |
| 102 <i>Antigua</i> , | } | W. Warrener. |
| | | J. Harper. |
| 103 <i>St. Vincent's</i> , | } | J. Baxter. |
| | | J. Clarke. |
| 104 <i>St. Christopher's</i> , | } | |
| UNDER THE GOVERNMENT OF HOLLAND. | | W. Hammet. |
| 105 <i>St. Eustatius</i> , | | |

THE UNITED STATES OF AMERICA.

SUPERINTENDENTS. Thomas Coke, Francis Asbury.

N.B. The last Conference in America for the present year has not yet been held; so that we are not able to insert the exact stations of the Preachers in the United States.

Q. 8. How many wives are to be provided for?

A. Ninety-one.

Q. 9. How many of these are to be provided for by the Circuits?

A. Seventy-eight: as follows; viz.,—

London, S. Moore, Bradburn,	Oxfordshire, £6.
Crowther, Empringham.	Gloucestershire, S. Hopkins, £6.
Sussex, £3.	Worcestershire, S. Hopkins, £6.
Norwich, £3.	Sarum and Portsmouth, S. (Wm.) Thom.
Yarmouth, £3.	
Lynn, £3.	

Bradford, S. Easton, and £6.	Grimsby, S. Longley.
Bristol, S. Broadbent, Warwick, Algar, (J.) Shaw.	Horncastle, £6.
Tiverton and Taunton, S. Cousins.	Gainsborough, S. Watson.
Plymouth, S. Kane, and £6.	Epworth, S. Swan.
St. Austle, S. Church.	Leeds, S. Collins, Peacock, (T.) Shaw.
Redruth, S. Rhodes, and £6.	Wakefield, S. Mather, Ogilvie.
St. Ives, S. Horner.	Birstal, S. Butterfield.
Birmingham, S. Blair, Brettell, Story.	Huddersfield, S. Boothby.
Burslem, S. Rodda, and £6.	Bradford, S. Booth.
Macclesfield, S. Pritchard, and £6.	Halifax, S. Goodwin.
Stockport, S. Rutherford, and £6.	Keighley, S. Wood, and £3.
Manchester, S. (Tho.) Taylor, Snowden, Roberts.	York, S. Hern, and £3.
Chester, S. Hall, and £6.	Pocklington, S. Percival.
Liverpool, S. (D.) Jackson, Brisco, (H.) Taylor.	Hull, S. Mowat.
Bolton, S. Greenwood.	Scarborough, S. (Is.) Brown, and £3.
Colne, S. Atmore, Bramwell.	Yarm, S. Simpson, and £6.
Leicester, S. Scot.	Whitby, S. (Jas.) Thom.
Nottingham, S. (Jos.) Taylor, Atkins.	The Dales, S. Gill, and £3.
Derby, S. Gibbon.	Sunderland, S. Hunter, Dunn, and £6.
Sheffield, S. Inglis, Hopper, Moon.	Newcastle, S. Mill, and £6.
	Edinburgh, S. Watkinson.
	Ireland, S. Boon, Myles, West, Dinnen, (G.) Brown, Stewart, Rennick, Joyce.

Q. 10. How are the other twelve to be provided for?

A. By the Preachers' Fund.—N.B. The money for all those wives whose names are not inserted in the Minutes, will be lodged in the hands of Mr. Atlay.

Q. 11. What numbers are in the Societies?

A. As follows:—

London	-	-	2800	Bradford	-	-	1365
Sussex	-	-	251	Bristol	-	-	2040
Kent	-	-	530	Taunton	-	-	246
Colchester	-	-	280	Tiverton	-	-	444
Norwich	-	-	460	Plymouth	-	-	745
Lynn	-	-	290	St. Austle	-	-	818
Bedford	-	-	250	Redruth	-	-	1776
Northampton	-	-	358	St. Ives	-	-	1231
Oxfordshire	-	-	620	Pembroke	-	-	183
Gloucestershire	-	-	381	Glamorgan	-	-	215
Worcestershire	-	-	339	Brecon	-	-	150
Sarum	-	-	464	Birmingham	-	-	1300
Isle of Wight	-	-	87	Burslem	-	-	1250

Macclesfield	-	972	Bandon	-	280
Manchester	-	1950	Limerick	-	244
Stockport	-	846	Castlebar	-	344
Chester	-	600	Athlone	-	396
Wolverhampton	-	493	Longford	-	331
Liverpool	-	792	Sligo	-	330
Bolton	-	1100	Ballyconnell	-	750
Colne	-	993	Clones	-	1268
Blackburn	-	878	Brookborough	-	648
Leicester	-	606	Enniskillen	-	655
Nottingham	-	810	Ballyshannon	-	500
Derby	-	640	Killybegs	-	300
Sheffield	-	1620	Lisleen	-	327
Grimsby	-	557	Omagh	-	310
Horncastle	-	600	Charlemont	-	838
Gainsborough	-	660	Londonderry	-	221
Epworth	-	650	Coleraine	-	491
Leeds	-	2058	Belfast	-	373
Wakefield	-	670	Lisburn	-	611
Birstal	-	903	Newry	-	946
Dewsbury	-	768			
Huddersfield	-	910	In all		66,375
Halifax	-	1100			
Bradford	-	1040			
Keighley	-	1317			
Whitehaven	-	221			
Isle of Man	-	2262			
York	-	990			
Pocklington	-	690			
Hull	-	647			
Scarborough	-	644			
Whitby	-	525			
Thirsk	-	647			
Yarm	-	506			
The Dales	-	982			
Sunderland	-	1160			
Newcastle	-	1100			
Berwick	-	111			
Edinburgh and Dalkeith		330			
Ayr and Dumfries	-	45			
Dundee	-	129			
Aberdeen	-	249			
Inverness	-	165			
Jersey	-	248			
Guernsey and Alderney		105			
Dublin	-	1150			
Waterford	-	350			
Cork	-	550			

AMERICA.

THE BRITISH DOMINIONS.

Newfoundland	-	200
Nova Scotia, Whites	-	302
Blacks	-	200
Antigua, Whites and	}	60
Mulattoes		
Blacks	-	2670
St. Christopher's, Whites		25
Coloured	}	375
People		
St. Vincent's, Whites	-	12
Blacks	-	149

In all 3,993

UNDER THE GOVERNMENT OF
HOLLAND.

St. Eustatius, Whites	-	2
Blacks	-	140
In all		142

IN THE UNITED STATES.

Georgia.

Burke	-	82
Richmond, Whites	-	345
Blacks	-	22
Washington, Whites	-	707
Blacks	-	71

South Carolina.

Charleston, Whites	-	50
Blacks	-	65
Edisto, Whites	-	340
Blacks	-	25
Cainho, Whites	-	36
Blacks	-	24
Santee, Whites	-	225
Blacks	-	20
Pee Dee, Whites	-	885
Blacks	-	50
Broad River, Whites	-	460
Blacks	-	29
Seleuda, Whites	-	230
Blacks	-	11

North Carolina.

Salisbury,* Whites	-	391
Blacks	-	24
Yadkin, Whites	-	517
Blacks	-	20
Holstein, Whites	-	449
Blacks	-	1
Guildford, Whites	-	409
Blacks	-	15
New Hope, Whites	-	291
Blacks	-	30
Tar River, Whites	-	680
Blacks	-	50
Roan Oak, Whites	-	419
Blacks	-	129

Caswell, Whites	-	207
Blacks	-	6
Bertie, Whites	-	386
Blacks	-	50
Camden and Banks,		
Whites	-	370
Blacks	-	34
New River, Whites	-	495
Blacks	-	80
Bladen	-	30

Virginia.

Halifax, Whites	-	403
Blacks	-	23
Mecklenburg, Whites	-	828
Blacks	-	76
Portsmouth, Whites	-	391
Blacks	-	57
Brunswick, Whites	-	407
Blacks	-	59
Sussex, Whites	-	496
Blacks	-	93
Amelia, Whites	-	573
Blacks	-	51
Williamsburg, Whites	-	217
Blacks	-	5
Orange, Whites	-	337
Blacks	-	34
Amherst, Whites	-	100
Blacks	-	7
Bedford	-	252
Buckingham, Whites	-	87
Blacks	-	10
Kentucky	-	90
Alleghany	-	736
Berkley, Whites	-	203
Blacks	-	26
Redstone	-	756
Fairfax	-	270
Lancaster, Whites	-	400
Blacks	-	155
Northampton, Whites	-	178
Blacks	-	22
Greenbrier	-	100

* The remaining numbers are taken from the return of last year, the Conference at Baltimore for the present year having not yet been held; but we have sufficient reason to believe that many thousands have been added to the Societies in Virginia and the States that lie north of it.

<i>Maryland.</i>			<i>Pennsylvania.</i>		
Frederick, Whites	-	445	Philadelphia	-	513
Blacks	-	55	Little York	}	136
Calvert, Whites	-	443	Juniatta		
Blacks	-	550	<i>New Jersey.</i>		
Baltimore, Whites	-	756	West Jersey, Whites	-	557
Blacks	-	196	Blacks	-	8
Kent, Whites	-	607	Trenton	-	372
Blacks	-	604	East Jersey	-	465
Talbot, Whites	-	1077	Elizabeth Town	-	240
Blacks	-	524	<i>New York.</i>		
Dorset, Whites	-	594	New York, Whites	-	235
Blacks	-	135	Blacks	-	40
Somerset, Whites	-	223	Long Island, Whites	-	160
Blacks	-	56	Blacks	-	7
Annamessex, Whites	-	343			
Blacks	-	43			
Caroline, Whites	-	616	In all		27,333
Blacks	-	268			
<i>Delaware.</i>			Total in Europe		66,375
			Total in America		31,468
Dover, Whites	-	654	Total in Europe and		97,843
Blacks	-	209	America	-	

Q. 12. What is the Kingswood Collection?

A. £781. 16s. 7d.

Q. 13. What children are admitted this year?

A. Joseph Rogers, Edward Price, Lancelot Harrison.

Q. 14. What children are sent to Raynham School?

A. Joseph Harper.

Q. 15. What can we allow the daughters of the Preachers out of the Kingswood Collection?

A. Frances Longley, £6 the first year; Jane Allen, £6 the first year; Catherine Thompson, £6 the first year.—N.B. John Brown is allowed £6 the second year.

Q. 16. What is contributed to the Preachers' Fund?

A. £420. 12s. 0d.

Q. 17. What is allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Thomas	30	0	0	William Church	-	12	0 0
Westell				Ann Morgan	-	24	0 0
William Whitaker	20	0	0	Lucia Bourke	-	15	0 0
Thomas Hanson	-	12	0 0	Mary Penington	-	12	0 0
Robert Hayward	-	12	0 0	Sarah Shorter	-	10	0 0
John Furz	-	12	0 0	Catherine Garnet	-	12	0 0
John Price	-	12	0 0	Elizabeth Dillon	-	10	0 0
John Watson	-	12	0 0	Tabitha Norris	-	12	0 0

	£.	s.	d.		£.	s.	d.
Margaret Payne -	12	0	0	S. Robertshaw -	12	0	0
Sarah Barry -	24	0	0	S. Rowell -	10	0	0
Sarah Naylor -	10	0	0	Thomas Johnson -	6	0	0
Elizabeth Oldham -	15	0	0	Twelve Wives -	144	0	0
Sarah Hosmer -	10	0	0				
Sarah Mitchell -	20	0	0				
Elizabeth Jaco -	12	0	0	In all	£492	0	0

Q. 18. What is contributed for the Yearly Expenses?

A. £1,203. 7s. 1d.

Q. 19. How was it expended?

	£.	s.	d.		£.	s.	d.
A. Last year's } Deficiencies }	56	5	10	For the Defici- } encies of the } Preachers, &c., }	68	0	6
This year's Con- } tingencies }	100	0	0	in Wales }			
For the Defici- } encies of the } Preachers and }	214	8	7	For the Defici- } encies of the } Preachers and }	469	4	0
their families } in Ireland }				in England }			
For the Defici- } encies of the } Preachers and }	151	9	0	Law -	37	4	2
their families } in Scotland }				Houses -	106	15	0
				In all	£1,203	7	1

Q. 20. What houses are to be built this year?

A. Brompton, St. Stephen's, Penryn, Penzance, Birmingham, Oldham, Tunstall, Madeley-Bank, Liverpool, Owston, Whitby, Kelso, Dumfries, Dalkeith, Dundee, Wexford, Ross, Bandon, Ballinrobe, Rich-Hill, Brookborough, and Dublin-house to be enlarged.

Q. 21. What further directions may be given concerning the Prayers of the Church of England?

A. The Assistants shall have a discretionary power to read the Prayer-Book in the preaching-houses on Sunday mornings, where they think it expedient, if the generality of the Society acquiesce with it; on condition that Divine service never be performed in the Church-hours on the Sundays when the sacrament is administered in the parish-church where the preaching-house is situated, and the people be strenuously exhorted to attend the sacrament in the parish-church on those Sundays.

Q. 22. Are any directions to be given concerning the weekly and quarterly collections in the Circuits?

A. Let every Assistant be particularly careful to enforce the weekly collection of a penny from each member of our Society in the class-meetings, and the quarterly collection of a shilling from each member that can afford to pay it at the quarterly visitation.

Q. 23. Many of our Preachers have been obliged to go from the house of one friend to another for all their meals, to the great loss of their time, and to the injury of the work of God. What can be done to prevent this evil in future?

A. Let every Circuit provide a sufficient allowance for the Preachers, that they may in general eat their meals at their own lodgings.

Q. 24. What can be further done to secure our preaching-houses to the Connexion?

A. Let no house be built on any consideration, till the ground be first settled on the Conference plan.

Q. 25. What is the Conference plan?

A. Though it has been printed in many editions of the Large Minutes, yet, at the desire of the Conference, it is inserted here.

“This Indenture, made _____, between Benjamin Heap, of _____, in the County of _____, on the one part, and Thomas Philips, latter, &c., on the other part, WITNESSETH, That in consideration of five shillings, lawful money of Great Britain, by the said T. P., &c., to the said B. H. truly paid, before the sealing and delivering hereof, (the receipt whereof the said B. H. doth hereby acknowledge,) and for divers other considerations him thereunto moving, the said B. H. hath granted, bargained, and sold, and by these presents doth bargain and sell, unto the said T. P., &c., their heirs and assigns for ever, all that lately erected house or tenement, with the yard thereunto adjoining, situate _____ in _____ aforesaid, now in the tenure or occupation of _____, together with all the ways, drains, and privileges, to the said premises appertaining, and all the profits thereof, with all the right, title, and interest, in law and equity: TO HAVE AND TO HOLD, the said house, yard, and other premises, to the said T. P., &c., their heirs and assigns for ever. NEVERTHELESS, upon special trust and confidence, and to the intent that they, and the survivors of them, and the Trustees for the time being, do and shall permit John Wesley, of the City-Road, London, Clerk, and such other persons as he shall from time to time appoint, and at all times, during his natural life, and no other persons, to have and enjoy the free use and benefit of the said premises; that the said John Wesley, and such other persons as he appoints, may therein preach and expound God’s holy word. And after his decease, upon farther trust and confidence, and to the intent that the said T. P., &c., or the major part of them, or the survivors of them, and the major part of the Trustees of the said premises for the time being, shall, from time to time, and at all times for ever, permit such persons as shall be appointed at the yearly Conference of the people called Methodists, as established by a Deed-Poll of the said John Wesley, under his hand and seal, bearing date the

28th day of February, in the year 1784, and enrolled in His Majesty's High Court of Chancery, and no others, to have and to enjoy the said premises, for the purposes aforesaid: provided always, that the said persons preach no other doctrine than is contained in Mr. Wesley's Notes upon the New Testament, and four volumes of Sermons: and upon farther trust and confidence, that as often as any of these Trustees, or the Trustees for the time being, shall die, or cease to be a member of the Society commonly called Methodists, the rest of the said Trustees, or of the Trustees for the time being, as soon as conveniently may be, shall and may choose another Trustee or Trustees, in order to keep up the number of Trustees for ever. In witness whereof the said B. H. hath hereunto set his hand and seal, the day and year above written."

In this form the proprietors of the house are to make it over to five, seven, or nine Trustees.

But observe, 1. Every Deed must be enrolled within six months after its execution; the persons in whose names the premises have been bought, acknowledging their execution of the Deed before a Master in Chancery, and the Master in Chancery inserting on the margin of the Deed the following words, or words to this purport:—"A. B. of the parish of , in the county of , (and C. D., &c., if the premises have been purchased in the names of two or more,) did appear before me, this day of , in the year of , and did acknowledge that he did sign, seal, and deliver this Indenture, as his own act and deed; and prays that the same may be enrolled in His Majesty's High Court of Chancery.

E. F., Master Extraordinary in Chancery."

N.B. Almost every eminent attorney in the country is a Master Extraordinary in Chancery. If the Deed be then sent to Mr. Clulow, No. 10, Chancery-Lane, London, it will be carefully enrolled, and returned to the country according to directions; the Society to which the preaching-house belongs paying the expenses of the enrolment, &c.

2. If the preaching-house is in debt, a clause may be inserted, empowering the Trustees to mortgage the premises.

Q. 26. Is it necessary to make any alteration in the economy of Kingswood School?

A. Let the number of the Preachers' sons be raised to forty, and the number of boarders be reduced to ten, as soon as possible.

Q. 27. The general collections for preaching-houses are become a great grievance, both to the Preachers and people. What method can be taken to remedy this evil?

A. Let no collections be made for preaching-houses after this

year, except in the Circuits in which they shall respectively be built.

Q. 28. Who are the Missionaries appointed this year for the West Indies?

A. William M'Cornock, sen., Benjamin Pearce, Matthew Lumb, Robert Gamble, Thomas Owens.

Q. 29. When and where is our next Conference to be held?

A. In Leeds, on the last Tuesday in July, 1789.

To our Societies in England and Ireland.

FIFTY years ago, and for several years following, all our Preachers were single men, when, in process of time, a few of them married. Those with whom they laboured maintained both them and their wives, there being then no settled allowance either for the one or the other. But, above thirty years ago, it was found most convenient to fix a stated allowance for both, and this was found by the Circuits where they were stationed; till one year some of the Circuits complained of poverty. Dr. Coke and I supplied what was wanting. The next year, the number of wives increasing, three or four of them were supplied out of the Contingent Fund. This was a bad precedent; for more and more wives were thrown upon this Fund, till it was likely to be swallowed up thereby. We could think of no way to prevent this, but to consider the state of our Societies in England and Ireland, and to beg the members of each Circuit to give us that assistance which they can easily do without hurting their families.

Within these fifty years, the substance of the Methodists is increased in proportion to their numbers. Therefore, if you are not straitened in your own bowels, this will be no grievance, but you will cheerfully give food and raiment to those who give up all their time, and strength, and labour to your service.

London, August 2, 1788.

JOHN WESLEY.

LEEDS, Tuesday, July 28, 1789.

Q. 1. WHAT Preachers are ADMITTED this year?

A. In *Great Britain*: Timothy Crowther, Jonathan Crowther, James Ridall, Charles Bland, John Smith, Alexander Kilham, William Hunter, jun., William Blagborne, John Reynolds, James M. Byron, George Highfield, John Barritt, John Atkins, William Bramwell, and John Gaulter.—In *Ireland*: Thomas Verner, and John Dinnen.—In *Jersey*: John de Queteville.

Q. 2. WHO REMAIN ON TRIAL?

A. In *Great Britain*: John M'Kersey, Richard Cornish, William Fish, James Gore, John Townsend, George Baldwin,

Theophilus Lessey, Thomas Jones, James Evans, William Stevens, Thomas Roberts, William Thoresby, John Tregortha, Jonathan Edmondson, Joseph Sutcliffe, Duncan Kay, Abraham Moseley, Thomas Wood, William Heath, Samuel Gates, John Stamp, John Woodrow, John Sandoe, Richard Reece, Michael Marshall, Joseph Cross, Robert Harrison, Joseph Entwisle, Francis Truscott, Richard Drew, Thomas Gill, Thomas Rogerson, Thomas Wymont, John Wilshaw, George Lowe, Henry Taylor, John Hickling, Charles Tunnycliffe, John Furness, Thomas Kelk, Thomas Dobson, Richard Seed, and Jasper Winscom. —In *Ireland*: John Stephens, James Lyons, James M'Mullen, Alexander Moore, John Riles, Mark Willis, Samuel Bates, David Gordon, Thomas Roberts, John Gillis, Samuel Moorhead, John Grace, Andrew Jefferys, John Black, William Johnson, John Darragh, Francis Armstrong, William M'Cornock, jun., Thomas Hewett, John Malcomson, Thomas Kerr, John West, James Lyons, Alexander Moore, Matthew Stewart, Thomas Elliott, Andrew Hamilton, Robert Smith, Nebuchadnezzar Lee, William Hamilton, John Stephenson, Daniel Graham, Michael Murphy, William Wilson, and David Barrowclough.

Q. 3. Who are ADMITTED ON TRIAL?

A. In *Great Britain*: William Jenkins, William Cox, William Saunderson, Henry Saunders, Robert Lomas, John Ramshaw, Miles Martindale, Thomas Hutton, William Smith, John Kershaw, John Nelson, John Denton, Robert Crowther, Robert Smith, and Jonathan Thompson. —In *Ireland*: William Brandon, George Donovan, Samuel Wood, Thomas Ridgeway, James M'Quigg, Thomas Patterson, Andrew Hamilton, jun., James Irwin, Thomas Worrell, and Robert M'Cay.

Q. 4. Who have DIED this year?

A. In *Great Britain*: Thomas Corbet, a plain, honest, pious, useful man. He endured much in his last illness, manifested great fortitude, and died in the full triumph of faith.

In *Ireland*: Hugh Pugh, a zealous, pious young man, who suffered much in his illness, but died happy in God. —Francis Frazier, a good young man, and a good preacher. —And John Stephens, who, being little more than a child in years, was a man both in knowledge and piety, and went hence in the full triumph of faith.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. Who have DESISTED FROM TRAVELLING?

A. In *Great Britain*: William Hoskins, George Phillips, and John Holmes. —In *Ireland*: John Howe.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

1 *London*, John Wesley, James Creighton, Peard Dickinson, Henry Moore, John Broadbent;

- Thomas Rankin, Supernumerary; George Whitfield, Book-Steward.—Joseph Bradford travels with Mr. Wesley.
- 2 *Sussex*, Timothy Crowther, John Woodrow, William Cox.
- 3 *Kent*, John Pritchard, Thomas Jones, Charles Kyte, Thomas Wymont.
- 4 *Colchester*, Joseph Harper, Jonathan Crowther, Robert Miller.
- 5 *Norwich*, Thomas Tattershall, Thomas Broadbent, Thomas Rogerson, William Green, Thomas Hutton.
- 6 *Lynn*, John Reynolds, John Hickling, Thomas Kelk.
- 7 *Bedford*, William Jenkins, John Ramshaw.
- 8 *Northampton*, George Gibbon, James M. Byron.
- 9 *Oxfordshire*, William Horner, John Cricket, Richard Reece; John Murlin, Supernumerary.
- 10 *Gloucestershire*, George Baldwin, Simon Day.
- 11 *Worcestershire*, John Leech, Lawrence Kane.
- 12 *Salisbury*, William Thom, Theophilus Lessey, Michael Marshall.
- 13 *Isle of Wight*, Jasper Winscom, Henry Saunders.
- 14 *Isles of Jersey, Guernsey, and Alderney*, Robert Carr Brackenbury, John de Queteville, John Bredin, William Stevens, William Dieuaide.
- 15 *Bradford*, Joseph Sutcliffe, Robert Empringham; John Furz, Supernumerary.
- 16 *Bristol*, Adam Clarke, George Wadsworth, Samuel Hodgson; John Valton, James Gore, Supernumeraries.
- 17 *Shepton-Mallet*, John Easton, Joseph Algar.
- 18 *Taunton*, Jonathan Cousins, Christopher Watkins.
- 19 *Tiverton*, Richard Drew, John Poole.
- 20 *Bideford*, Samuel Bardsley, M. Fenwick.
- 21 *Plymouth*, Thomas Warwick, Jasper Robinson, Charles Bland.
- 22 *St. Austle*, John Mason, William Ashman, Benjamin Leggatt.
- 23 *Redruth*, Benjamin Rhodes, William Holmes, John M'Geary.
- 24 *St. Ives*, Alexander Suter, Joseph Pescod, Thomas Dobson, John Sandoe.
- 25 *Pembroke*, William Palmer, James Hall, William Heath.
- 26 *Glamorganshire*, George Button, William Fish.
- 27 *Brecon*, Joseph Jerom, William Church, John M'Kersey.
- 28 *Birmingham*, Joseph Benson, George Snowden, William Thoresby, John Smith.

- 29 *Wolverhampton*, Melville Horne, Supernumerary; Thomas Cooper, Jeremiah Brettell.
- 30 *Burslem*, Robert Roberts, John Brettell, Abraham Moseley, John Beaumont.
- 31 *Macclesfield*, John Allen, Samuel Gates, Robert Lomas.
- 32 *Stockport*, Daniel Jackson, Thomas Tennant.
- 33 *Manchester*, Richard Rodda, Christopher Hopper, Samuel Bradburn, William Hunter, jun.
- 34 *Bolton*, Thomas Hanby, John Wilshaw.
- 35 *Chester*, Parson Greenwood, Francis Truscott, John Denton; Thomas Brisco, Supernumerary.
- 36 *Liverpool*, William Myles, Henry Taylor, John Tregortha.
- 37 *Blackburn*, George Story, George Lowe.
- 38 *Colne*, William Collins, William Bramwell.
- 39 *Leicester*, William Butterfield, Miles Martindale, James Christie; John Watson, Supernumerary.
- 40 *Nottingham*, Joseph Taylor, Thomas Vasey, John Moon.
- 41 *Derby*, James Watson, Robert Costerdine, Richard Seed, John Atkins.
- 42 *Sheffield*, Andrew Inglis, Lancelot Harrison, Thomas Bartholomew.
- 43 *Grimsby*, William Saunders, Robert Scot, John Riles.
- 44 *Horncastle*, Thomas Carlill, George Mowat, James Evans, John Kershaw.
- 45 *Gainsborough*, Thomas Longley, Thomas Wood, Robert Hayward.
- 46 *Epworth*, Robert Swan, William Boothby, William Saunderson.
- 47 *Leeds*, Andrew Blair, John Goodwin, Isaac Brown.
- 48 *Wakefield*, Alexander Mather, George Highfield.
- 49 *Huddersfield*, Francis Wrigley, John Peacock.
- 50 *Birstal*, John Pawson, Joseph Entwisle, James Ridall; Thomas Johnson, Supernumerary.
- 51 *Bradford*, George Shadford, John Booth.
- 52 *Halifax*, William Thompson, John Shaw.
- 53 *Keighley*, James Wood, Jorat. Parkin, John Beanland.
- 54 *Whitehaven*, John Crosby, John Barritt.
- 55 *Isle of Man*, George Holder, Jonathan Brown, Mark Willis.
- 56 *York*, Edward Jackson, Joseph Thompson, Jonathan Edmondson.
- 57 *Pocklington*, Thomas Dixon, William Percival, Alexander Kilham.
- 58 *Hull*, Thomas Taylor, William Simpson.
- 59 *Scarborough*, Duncan Kay, Jonathan Hern, Thomas Dunn.
- 60 *Whitby*, James Thom, William Blagborne.
- 61 *Thirsk*, William Dufton, Thomas Shaw, Charles Tunnycliffe.
- 62 *Yarm*, Robert Hopkins, John King.

- 63 *The Dales*, Thomas Gill, Thomas Wride, John Wittam.
 64 *Sunderland*, Duncan Wright, John Gaulter, John Stamp.
 65 *Newcastle*, Charles Atmore, John Ogilvie.
 66 *Alnwick*, William Hunter, William Stephenson, John Furness.
 67 *Edinburgh*, Joseph Cole, Robert Dall, John Townsend ; Joseph Cownley, Supernumerary.
 68 *Glasgow*, Richard Watkinson, James Bogie, Zachariah Yewdall.
 69 *Dundee*, Robert Johnson, Peter Mill.
 70 *Aberdeen*, Duncan M'Allum, Robert Harrison.
 71 *Inverness*, John Barber, Samuel Botts, Joseph Cross, Jonathan Thompson.
 Thomas M'Geary, Head Master of Kingswood School.
 72 *Dublin*, Thomas Rutherford, Charles Boon.
 73 *Wicklow*, John Gillis.
 74 *Wexford*, Thomas Kerr, Robert Smith.
 75 *Waterford*, Robert Bridge, John West.
 76 *Cork*, John Kerr, Thomas Roberts.
 77 *Bandon*, James Rogers, Gustavus Armstrong.
 78 *Limerick*, Richard Condry, Andrew Jefferys, J. M'Quigg.
 79 *Birr*, William West, John Darragh.
 80 *Castlebar*, Hugh Moore, Thomas Verner.
 81 *Athlone*, John Dinnen, Thomas Davis.
 82 *Longford*, Thomas Barber, John Miller.
 83 *Sligo*, John Black, Michael Murphy.
 84 *Ballyconnell*, George Brown, Alexander Moore, John Stephenson ; John Price, Supernumerary.
 85 *Cavan*, Joseph Armstrong, James Irwin.
 86 *Clones*, Matthew Stewart, William Wilson, Thomas Ridgeway.
 87 *Brookborough*, William M'Cornock, James Lyons, Andrew Hamilton, sen.
 88 *Enniskillen*, Thomas Hetherington, Robert M'Cay.
 89 *Ballyshannon*, Samuel Moorhead, William Hamilton, Francis Armstrong.
 90 *Lisleen*, James Rennick, Thomas Elliott, Andrew Hamilton, jun.
 91 *Omagh*, Samuel Bates, Nebuchadnezzar Lee.
 92 *Charlemont*, John Crook, James M'Mullen.
 93 *Londonderry*, John Grace, Thomas Worrell.
 94 *Coleraine*, David Gordon, Thomas Patterson, Samuel Wood.
 95 *Belfast*, Samuel Mitchell, Nehemiah Price, William Brandon.
 96 *Lisburn*, Matthias Joyce, William Johnson.
 97 *Downpatrick*, John Malcomson, Daniel Graham.
 98 *Tanderagee*, David Barrowclough, Thomas Hewett, George Donovan.

99 *Newry*, Walter Griffith, James M'Donald.

Q. 8. How many wives are to be provided for?

A. Ninety-eight.

Q. 9. How many of these are to be provided for by the Circuits?

A. Seventy-eight: as follows; viz.,—

London, S. Moore, Broadbent, Crowther, Ramshaw.	Leicester, S. Butterfield, and to S. Moon, £6.
Kent, S. Pritchard.	Nottingham, S. (Jos.) Taylor, and to S. Moon, £6.
Norwich, S. Green.	Derby, S. Watson.
Lynn, £6.	Sheffield, S. Inglis, Costerdine, Boothby.
Oxfordshire, £6.	Grimsby, S. Scot.
Gloucestershire, S. Day, £6.	Horncastle, £6.
Worcestershire, S. Day, £6.	Gainsborough, S. Longley.
Sarum, S. Thom.	Epworth, S. Swan.
Bradford, S. Empringham.	Leeds, S. Blair, Goodwin, Brown.
Bristol, S. Clarke, Hodgson, Easton, Poole.	Wakefield, S. Mather, Dunn.
Shepton-Mallet, £6.	Huddersfield, S. Parkin.
Tiverton and Taunton, S. Cousins.	Birstal, S. Peacock.
Plymouth, S. Warwick, Ste- vens.	Bradford, S. Booth.
St. Austle, S. Church.	Halifax, S. (John) Shaw.
Redruth, S. Rhodes, and £6.	Keighley, S. Wood.
St. Ives, S. Kane.	Isle of Man, S. Holder.
Birmingham, S. Snowden, Simpson.	York, S. (Jos.) Thompson, and £3.
Wolverhampton, S. Brettell.	Pocklington, S. Percival.
Burslem, S. Roberts, Beau- mont.	Hull, S. (Thomas) Taylor.
Macclesfield, S. T. Shaw, and £6.	Scarborough, S. Hern.
Stockport, S. D. Jackson, and £6.	Whitby, S. (James) Thom.
Manchester, S. Rodda, Hopper, Bradburn.	Yarm, S. Hopkins.
Bolton, S. Story.	The Dales, S. Gill, and £6.
Chester, S. Greenwood, and £6.	Sunderland, S. Hunter, Gaul- ter, and to S. Ogilvie, £6.
Liverpool, S. Myles, H. Taylor, Beanland.	Newcastle, S. Atmore, and to S. Ogilvie, £6.
Blackburn, S. Bramwell, £6.	Edinburgh, S. Watkinson, £6.
Colne, S. Collins, and to S. Bramwell, £6.	Glasgow, S. Watkinson, £6.
	Ireland, S. Rutherford, Boon, West, Dinnen, (G.) Brown, Stewart, Rennick, M'Donald, Griffith, and £8.

Q. 10. How are the other twenty wives to be provided for?

A. Fifteen, viz., S. Mill, M'Allum, Harper, Horner, Gibbon, Lessey, Mowat, R. Johnson, Dall, Condry, Crook, Price,

Hetherington, Joyce, and J. Armstrong, out of the Preachers' Fund; and the remaining five, viz., S. Kyte, Stephenson, Atkins, Crosby, and T. Shaw, by the money collected in various Circuits for the wives, which money will be lodged in the hands of Mr. Whitfield, London.

Q. 11. What numbers are in the Societies?

A. As follows:—

London	-	2680	Colne	-	960
Sussex	-	268	Leicester	-	622
Kent	-	611	Nottingham	-	840
Colchester	-	290	Derby	-	742
Norwich	}	730	Sheffield	-	1670
Yarmouth			Grimsby	-	609
Lynn	-	350	Horncastle	-	640
Bedford	-	237	Gainsborough	-	720
Northampton	-	370	Epworth	-	670
Oxfordshire	-	650	Leeds	-	2140
Gloucestershire	-	381	Wakefield	-	689
Worcestershire	-	235	Huddersfield	-	866
Sarum	-	636	Birstal	-	1403
Isle of Jersey	-	294	Bradford	-	1075
Isles of Guernsey, &c.	-	105	Halifax	-	1100
Bradford	-	1290	Keighley	-	1330
Bristol	-	2203	Whitehaven	-	240
Taunton	-	275	Isle of Man	-	2569
Tiverton	-	420	York	-	886
Bideford	-	83	Pocklington	-	800
Plymouth	-	805	Hull	-	684
St. Austle	-	785	Scarborough	-	660
Redruth	-	1800	Whitby	-	611
St. Ives	-	1379	Thirsk	-	660
Pembroke	-	163	Yarm	-	522
Glamorganshire	-	273	The Dales	-	1060
Brecon	-	202	Sunderland	-	1240
Birmingham	-	1260	Newcastle	-	1000
Wolverhampton	-	548	Berwick	}	142
Burslem	-	1280	Dalkeith		
Macclesfield	-	1060	Edinburgh	-	348
Stockport	-	827	Ayr and Dumfries	-	80
Manchester	-	2050	Dundee	-	137
Bolton	-	1080	Aberdeen	-	261
Chester	}	599	Inverness	-	220
Wirrall					
Liverpool	-	900	In all		56,195
Blackburn	-	880			

Q. 12. What is the Kingswood Collection?

A. £822. 5s. 5d.

Q. 13. What children are admitted this year?

A. Martin Rodda, Benjamin Peacock, James Wood, James Kane, Joseph Harper, Peter Morgan.

Q. 14. What can we allow the sons and daughters of the Preachers out of the Kingswood Collection?

A. Joseph Goodwin, £6; John Brown, £6; Thomas Rutherford, £6; John Thom, £6; Francis Longley, £6 the second year. Jane Allen, £6 the second year; Catherine Thompson, £6 the second year; Sarah Roberts, £6 the first year; Elizabeth Dall, £6 the first year; Mary Ann Brisco, £6 the first year.

Q. 15. What is contributed towards the Preachers' Fund?

A. £455. 2s. 9d.

Q. 16. What is allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Thomas Westell -	30	0	0	Elizabeth Dillon -	12	0	0
William Whitaker	20	0	0	Sarah Barry -	24	0	0
Matthew Lowes -	5	0	0	Sarah Naylor -	10	0	0
Thomas Hanson -	12	0	0	Sarah Hosmer -	10	0	0
John Furz -	12	0	0	Sarah Mitchell -	20	0	0
John Watson -	12	0	0	Elizabeth Jaco -	12	0	0
Ann Morgan -	24	0	0	John Price -	12	0	0
S. Robertshaw -	12	0	0	S. Corbet -	24	0	0
Lucia Bourke -	15	0	0	Thomas Johnson -	6	0	0
Mary Penington -	12	0	0	Fifteen Wives -	180	0	0
Sarah Shorter -	12	0	0				
Catherine Garnet -	12	0	0				
				In all	£488	0	0

Q. 17. What is contributed for the Yearly Expenses?

A. £1,125. 15s. 10d.

Q. 18. How was it expended?

	£.	s.	d.		£.	s.	d.	
A. Last year's Deficiencies	263	16	4	For the Deficiencies of the	297	8	4	
This year's Contingencies	100	0	0	Preachers and their families in England				
For the Deficiencies of the Preachers and their families in Ireland	118	1	8	Law -	-	171	15	6
For the Deficiencies of the Preachers and their families in Scotland	106	0	0	Houses, (several of the sums granted under this article, have been long due)	122	0	0	
For the Deficiencies of the Preachers, &c., in Wales	46	14	0					
				In all	£1,225 15 10			

Q. 19. What directions are to be given concerning the building of preaching-houses?

A. We do not permit any preaching-house to be built this year, except one at Dewsbury, and those which have already been begun or set on foot.

Q. 20. Are there any directions to be given to the Preachers?

A. 1. Let the Rules of the Society be read in every Society once a quarter.

2. No person shall be admitted into the love-feasts without a Society-ticket, or a note from the Assistant.

3. Every watch-night shall continue till midnight.

4. The money collected at the love-feasts shall be most conscientiously given to the poor.

5. It is advised that no Preacher go out to supper, or be from home after nine at night.

Q. 21. We are frequently reproached with the dress of our Preachers' children: how ought they to dress?

A. Exactly according to the rules of the Bands.

Q. 22. Are there any directions to be given concerning the books?

A. No books are to be published without Mr. Wesley's sanction; and those which are approved of by him shall be printed in his press in London, and sold by his book-keeper.

Q. 23. Are there any directions to be given concerning Scotland?

A. Only one Preacher is to come in future to the Conference from Scotland, except those who are to be admitted into full connexion.

Q. 24. What directions are to be given concerning the building of a new preaching-house at Dewsbury?

A. Let every Assistant make a private and public collection in his Circuit, for the purpose, as soon as possible.

Q. 25. When and where is our next Conference to be held?

A. In Bristol, on the last Tuesday in July, 1790.

Leeds, July 29, 1789.

WHEREAS it has been affirmed, that many of our itinerant Preachers disapprove of settling the preaching-houses upon the Methodist plan: we whose names are underwritten do hereby certify, that we entirely approve of the settling all our preaching-houses on the said plan.

John Wesley, Thomas Coke, Alexander Mather, John Pawson, Joseph Bradford, William Thompson, John Easton, George Story, Thomas Rankin, Christopher Hopper, Thomas Wride, John Mason, John Valton, Richard Rodda, D. Wright, Francis Wrigley, Thomas Johnson, Peter Mill, John Pritchard, Thomas Rutherford, Daniel Jackson, Joseph Taylor, H. Moore, Charles Atmore, John Peacock, John Gaulter, Robert Dall;

Joseph Cole, William Myles, Andrew Inglis, George Highfield, Jonathan Edmondson, William Thom, John Crosby, James Thom, Charles Bland, William Saunders, Thomas Carlill, William Boothby, Parson Greenwood, John Booth, Samuel Bradburn, John Atkins, William Thoresby, Thomas M'Geary, Robert Swan, James Watson, John King, John Goodwin, Lawrence Kane, George Snowden, John Broadbent, Robert Roberts, Zachariah Yewdall, Robert Hopkins, George Gibbon, Thomas Cooper, Jonathan Cousins, William Simpson, John Shaw, Joseph Benson, Thomas Taylor, Andrew Blair, William Collins, James Wood, Thomas Dixon, Henry Taylor, Thomas Vasey, William Dufton, Thomas Brisco, William Blagborne, John Beaumont, Isaac Brown, William Horner, George Holder, Alexander Kilham, Lancelot Harrison, Thomas Longley, Thomas Shaw, Samuel Bardsley, William Palmer, John Reynolds, Thomas Tattershall, John Smith, Thomas Gill, John Stamp, John Leech, Thomas Bartholomew, Joseph Entwisle, William Stevenson, Richard Drew, James Ridall, Jonathan Crowther, William Bramwell, Jonathan Parkin, Christopher Watkins, John Allen, Joseph Harper, James M. Byron, Edward Jackson, William Hunter, Timothy Crowther, William Stevens, Duncan Kay, Thomas Dunn, William Hunter, Robert Costerdine, Joseph Pescod, John Barritt, Jasper Robinson, Thomas Dobson, George Baldwin, Samuel Hodgson, W. Percival, Simon Day.

SUBSCRIBED TOWARDS A NEW PREACHING-HOUSE
AT DEWSBURY.

	£.	s.	d.		£.	s.	d.
John Wesley -	50	0	0	Christopher Watkins	1	1	0
Thomas Coke -	50	0	0	William Thom -	0	5	0
Thomas Rankin -	5	5	0	William Holmes -	0	10	6
Wm. Thompson -	3	3	0	John Easton -	0	10	6
Henry Moore -	1	1	0	Wm. Hunter, jun.	0	10	6
Joseph Bradford -	1	1	0	John Broadbent -	1	1	0
George Whitfield -	1	1	0	Thomas M'Geary -	1	1	0
John Robinson, } Burslem }	5	5	0	Thomas Tennant -	1	1	0
Timothy Crowther	0	10	6	Thomas Warwick -	0	10	6
Thomas Taylor -	1	1	0	John Valton -	10	10	0
Joseph Harper -	0	5	0	Jonathan Cousins -	0	10	6
Thomas Tattershall	0	10	6	Richard Drew -	0	10	6
John Reynolds -	0	10	6	Lawrence Kane -	1	1	0
R. Empringham -	0	5	0	John Mason -	0	10	6
William Horner -	0	10	6	Thomas Cooper -	1	1	0
Joseph Pescod -	0	10	6	Samuel Bardsley -	0	10	6
Charles Bland -	0	10	6	William Fish -	0	10	6
Robert Hopkins -	1	1	0	George Shadford -	1	1	0
				William Palmer -	0	10	6

	£.	s.	d.		£.	s.	d.
William Stevens -	0	5	0	John Goodwin -	0	10	6
Andrew Blair -	0	10	6	John Shaw -	1	1	0
John Leech -	1	1	0	James Wood -	0	10	6
Richard Rodda -	1	1	0	T. Bartholomew -	0	10	6
Thomas Shaw -	0	10	6	W. Blagborne -	2	2	0
Thomas Dobson -	0	10	6	Thomas Wride -	1	1	0
John Allen -	1	1	0	George Holder -	0	10	6
George Highfield -	1	1	0	John Smith -	0	10	6
Thomas Rutherford	0	5	0	John Gaulter -	0	5	0
William Dufton -	0	10	6	W. Stephenson -	0	10	6
George Snowden -	0	10	6	Jasper Robinson -	0	10	6
Parson Greenwood	0	5	0	William Percival -	0	5	0
Robert Roberts -	0	10	6	Thomas Dunn -	0	5	0
Thomas Brisco -	0	10	6	Jon. Edmondson -	0	5	0
Daniel Jackson -	0	10	6	Thomas Dixon -	0	10	6
Henry Taylor -	0	10	6	Isaac Brown -	0	5	0
George Story -	0	10	6	Alexander Kilham	1	1	0
Thomas Vasey -	1	1	0	James Thom -	1	1	0
Charles Atmore -	1	1	0	John King -	0	10	6
James Ridall -	0	5	0	Duncan Kay -	0	5	0
James Watson -	0	10	6	John Crosby -	1	1	0
Joseph Taylor -	1	1	0	William Simpson -	0	5	0
Thomas Hanby -	0	10	6	William Saunders -	0	5	0
George Gibbon -	1	1	0	Thomas Gill -	0	5	0
Robert Costerdine	0	10	6	William Hunter -	1	1	0
Edward Jackson -	1	1	0	Duncan Wright -	1	1	0
Andrew Inglis -	0	5	0	Peter Mill -	0	10	6
Thomas Longley -	0	5	0	John Stamp -	1	1	0
Thomas Carlill -	1	1	0	Zachariah Yewdall	1	1	0
Lancelot Harrison	1	1	0	Jonathan Crowther	0	10	6
Robert Swan -	0	5	0	John Barber -	0	10	6
James Christie -	0	10	6	Joseph Cole -	1	1	0
John Atkins -	0	10	6	Robert Dall -	0	5	0
John Pawson -	5	5	0	John Barritt -	1	1	0
John Peacock -	0	10	6	William Myles -	1	1	0
William Collins -	0	10	6	James M. Byron -	0	10	6
Alexander Mather	1	1	0	John Beaumont -	0	5	0
Jonathan Parkin -	0	10	6	Marmaduke Pawson	1	1	0
Francis Wrigley -	1	1	0	Simon Day -	0	5	0
William Bramwell	0	10	6	George Baldwin -	0	10	6
William Boothby -	1	1	0	Samuel Bradburn -	1	1	0
Joseph Entwisle -	0	10	6	John Pritchard -	1	1	0
William Thoresby -	0	10	6				
John Booth -	0	10	6				
Thomas Johnson -	1	1	0				
					£208	8	0

BRISTOL, Tuesday, July 27, 1790.

Q. 1. WHAT Preachers are ADMITTED this year?

A. George Baldwin, William Heath, Duncan Kay, Abraham Moseley, Joseph Sutcliffe, William Thoresby, James Evans, Thomas Roberts, John M'Kersey, William Fish, Thomas Jones, Thomas Gill, Theophilus Lessey, John Townsend, Samuel Bates, David Gordon, John Gillis, Samuel Moorhead, and John Grace.

Q. 2. Who REMAIN ON TRIAL?

A. Thomas Broadbent, William Stevens, Jonathan Edmondson, Thomas Wood, Samuel Gates, John Stamp, John Woodrow, John Sandoe, Richard Reece, Michael Marshall, Joseph Entwisle, Francis Truscott, Richard Drew, Thomas Rogerson, Thomas Wymont, John Wilshaw, George Lowe, Henry Taylor, John Hickling, Charles Tunnycliffe, John Furness, Thomas Kelk, Thomas Dobson, Jasper Winscom, William Jenkins, William Cox, William Saunderson, Henry Saunders, Robert Lomas, John Ramshaw, Miles Martindale, Thomas Hutton, John Kershaw, John Nelson, John Denton, Robert Crowther, Robert Smith, John Grant, John Beaumont, Robert Miller, William Stephenson, Mark Willis, John Riles, James Anderson, William Johnson, John Darragh, Francis Armstrong, William M'Cornock, Thomas Hewett, John Malcomson, Thomas Kerr, James Lyons, James M'Mullen, Alexander Moore, Matthew Stewart, Thomas Elliott, Andrew Hamilton, Robert Smith, and William Hamilton.

Q. 3. Who are ADMITTED ON TRIAL?

A. Owen Davies, Edward Gibbons, George Sargent, John Braithwaite, Thomas Simmonite, Joseph Burgess, William Hainsworth, Richard Elliott, George Sykes, James Lawton, Thomas Trethewey, John S. Pipe, Samuel Taylor, William Shelmerdine, John Dean, John Boyle, Thomas Harrison, John Doncaster, Booth Newton, John Saunderson, John Simpson, Thomas Greaves, and John Grant.

Q. 4. Who has DIED this year?

A. James Gore. He was a young man of good understanding, great sweetness of temper, and eminent piety: and his end was glorious. He poured out his blood and his soul together.*

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. Who have DESISTED FROM TRAVELLING?

A. Robert Scot, William Church.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

* He died vomiting blood.

- 1 *London*, John Wesley, Thomas Coke, James Creighton, Peard Dickinson, James Rogers, John Broadbent, Duncan Wright; Thomas Rankin, Supernumerary; George Whitfield, Book-Steward.—Joseph Bradford travels with Mr. Wesley.
- 2 *Sussex*, Charles Kyte, Thomas Rogerson, Robert Miller.
- 3 *Chatham*, John Pritchard, Thomas Greaves.
- 4 *Canterbury*, Charles Boon, William Cox, John S. Pipe.
- 5 *Colchester*, William Ashman, Robert Crowther; Mark Willis, Supernumerary.
- 6 *Norwich*, John Reynolds, John Hickling, Thomas Jones, James Lawton.
- 7 *Diss*, Thomas Carlill, William Shelmerdine.
- 8 *Lynn*, Thomas Tattershall, Joseph Harper, Thomas Simmonite.
- 9 *Bury*, Thomas Broadbent, Joseph Jerom.
- 10 *Bedford*, William Jenkins, Owen Davies, Edward Gibbons.
- 11 *Northampton*, John Leech, James M. Byron, William Saunders.
- 12 *Oxfordshire*, William Horner, Joseph Sutcliffe, Jasper Winscom; John Murlin, Supernumerary.
- 13 *Gloucestershire*, John Mason, Simon Day.
- 14 *Worcestershire*, William Palmer, Lawrence Kane.
- 15 *Sarum*, William Holmes, Joseph Algar.
- 16 *Portsmouth*, John Easton, William Stevens, Henry Saunders.
- 17 *Isle of Jersey*, John Bredin, John de Queteville.
- 18 *Isle of Guernsey, &c.*, William Dieuaide, Thomas Kelk.
- 19 *Bradford*, George Snowden, William Thoresby, Michael Marshall; John Furz, Supernumerary.
- 20 *Bristol*, Henry Moore, Alexander Suter, Thomas Roberts; John Valton, Supernumerary.
Thomas M'Geary, Head-Master of Kingswood School.
- 21 *Shepton-Mallet*, Jonathan Cousins, George Wadsworth, Thomas Wymont.
- 22 *Taunton*, Christopher Watkins, Theophilus Lessey.
- 23 *Tiverton*, Richard Drew, Joseph Pescod.
- 24 *Bideford*, Samuel Bardsley, Thomas Wride.
- 25 *Plymouth*, Thomas Warwick, John Smith, Abraham Moseley.
- 26 *St. Austle*, Benjamin Rhodes, Charles Bland, John Boyle.
- 27 *Redruth*, Timothy Crowther, Jonathan Crowther, Thomas Dobson.

- 28 *St. Ives*, Richard Watkinson, Robert Empringham,
Benjamin Leggatt, Thomas Trethewey.
- 29 *Pembroke*, John M'Kersey, James Hall.
- 30 *Glamorgan*, George Button, William Heath, John Dean,
- 31 *Brecon*, William Fish, John Cricket.
- 32 *Birmingham*, Joseph Benson, George Gibbon, George
Baldwin, Francis Truscott.
- 33 *Wolverhampton*, Jeremiah Brettell, Robert Lomas; Melville
Horne, Supernumerary.
- 34 *Burslem*, Robert Roberts, Thomas Cooper, Samuel
Gates, Charles Tunnycliffe.
- 35 *Macclesfield*, Andrew Inglis, George Shadford, William
Dufton.
- 36 *Stockport*, Daniel Jackson, Thomas Hutton.
- 37 *Manchester*, Richard Rodda, Samuel Bradburn, Thomas
Tennant, Charles Bond.
- 38 *Bolton*, Thomas Hanby, James Ridall.
- 39 *Chester*, Parson Greenwood, Richard Seed, John
Wilshaw.
- 40 *Liverpool*, William Myles, John Beaumont, John Denton,
Joseph Burgess.
- 41 *Blackburn*, James Thom, John Nelson.
- 42 *Colne*, Thomas Longley, William Bramwell, William
Hainsworth.
- 43 *Leicester*, William Butterfield, Robert Costerdine,
Thomas Dunn.
- 44 *Nottingham*, John Moon, Miles Martindale, Richard
Elliott.
- 45 *Derby*, Joseph Taylor, William Hunter, jun., John
Sandoe, George Sykes.
- 46 *Sheffield*, Francis Wrigley, Lancelot Harrison, Henry
Taylor.
- 47 *Grimsby*, Jasper Robinson, John Peacock, James Evans.
- 48 *Horncastle*, John King, George Mowat, John Riles,
George Sargent.
- 49 *Gainsborough*, William Collins, Thomas Wood, William
Saunderson; Robert Carr Brackenbury,
Supernumerary.
- 50 *Epworth*, Isaac Brown, Thomas Shaw, John Ramshaw.
- 51 *Leeds*, James Wood, John Goodwin, Samuel
Hodgson.
- 52 *Wakefield*, Alexander Mather, Supernumerary; George
Highfield, Richard Reece.
- 53 *Huddersfield*, George Story, Robert Smith.
- 54 *Birstal*, John Pawson, William Percival, Samuel
Taylor; Thomas Johnson, Supernumerary.
- 55 *Bradford*, John Allen, Jonathan Edmondson.
- 56 *Halifax*, William Thompson, Joseph Entwisle.

- 57 *Keighley*, John Booth, John Grant.
 58 *Otley*, Jonathan Parkin, John Atkins.
 59 *Whitehaven*, John Crosby, John Kershaw.
 60 *Isle of Man*, Jonathan Brown, John Barritt, William Franklin.
 61 *York*, Edward Jackson, Robert Hayward, Thomas Bartholomew.
 62 *Pocklington*, William Thom, Thomas Gill, Duncan Kay.
 63 *Hull*, Thomas Taylor, John Shaw.
 64 *Scarborough*, Robert Swan, John Beanland, John Simpson.
 65 *Whitby*, Thomas Dixon, Alexander Kilham.
 66 *Thirsk*, James Watson, George Lowe, William Stephenson.
 67 *Yarm*, Robert Hopkins, Booth Newton.
 68 *The Dales*, George Holder, Jonathan Hern, John Wittam; William Blagborne, Supernumerary.
 69 *Sunderland*, John Gaulter, Joseph Thompson, John Furness.
 70 *Newcastle*, Charles Atmore, John Brettell; Joseph Cownley, Supernumerary.
 71 *Alnwick*, John Stamp, John Ogilvie.
 72 *Edinburgh*, Joseph Cole, Thomas Vasey, Zachariah Yewdall.
 73 *Glasgow*, William Hunter, James Bogie, John Braithwaite.
 74 *Campbelton*, Robert Harrison.
 75 *Dumfries*, Samuel Botts.
 76 *Kelso*, Robert Dall.
 77 *Dundee*, Robert Johnson, Peter Mill, John Doncaster.
 78 *Aberdeen*, Duncan M'Allum, John Townsend.
 79 *Inverness*, John Barber, Thomas Harrison, James Anderson, John Saunderson.
 80 *Dublin*, Adam Clarke, Thomas Rutherford.
 81 *Wicklow*, Thomas Kerr, John Hurley.
 82 *Carlow*, Thomas Barber, John Gillis.
 83 *Waterford*, Walter Griffith, James Lyons, jun.
 84 *Cork*, Andrew Blair, John Kerr.
 85 *Bandon*, William West, John Woodrow, Andrew Hamilton, jun.
 86 *Limerick*, Matthias Joyce, James M'Quigg.
 87 *Kerry*, Charles Graham.
 88 *Birr*, David Gordon, James Hurley.
 89 *Castlebar*, John Darragh, Thomas Patterson.
 90 *Athlone*, Richard Condry, James Irwin.
 91 *Longford*, Thomas Davis, John Miller.
 92 *Sligo*, James Rennick, Daniel Graham.

124	<i>Cherokee,</i>	John Andrew,	Philip Matthews.	} Reuben Ellis, presiding Elder.
125	<i>Seleuda,</i>	John Crawford.		
126	<i>Broad River,</i>	Mich. Burdge,	William M'Dowell.	
127	<i>Bush River,</i>	William Gassaway.		
128	<i>Santee,</i>	Mark Moore,	John Russell.	
129	<i>Edisto,</i>	Isaac Smith,	Lemuel Andrews.	} Ira Ellis, Elder.
130	<i>Charleston,</i>			
131	<i>Great Pee-Dee,</i>	Aquila Suggs,	Hardy Herbert.	
132	<i>Little Pee-Dee,</i>	Thomas Humphries,	Lemuel Moore.	
133	<i>Anson,</i>	John Ellis,	Jonathan Jackson.	
134	<i>Bladen,</i>			} Edward Morris, presiding Elder.
135	<i>New Hope,</i>	Thomas Anderson,	Doily Baird.	
136	<i>East New River,</i>	Jeremiah Maston,	Daniel Locket.	
137	<i>Tar River,</i>	Charles Hardy,	Micajah Tracy, Miles Smith.	
138	<i>Pamlico,</i>	James Park.		
139	<i>Roan Oak,</i>	Henry Merritt,	Edward West, Jonathan Bird.	} John Tunnell, presiding Elder.
140	<i>Caswell,</i>	Thomas Ware,	Henry Leadbeater.	
141	<i>Guildford,</i>	Isaac Lowe,	Benjamin Carter.	
142	<i>Salisbury,</i>	Sihon Smith,	Julius Conner, Josiah Askew.	
143	<i>Yadkin,</i>	Daniel Asbury,	John M'Gee.	
144	<i>Holstein,</i>	John Baldwin,	Mark Whitaker.	} James O'Kelly, presiding Elder.
145	<i>West New River,</i>	Jeremiah Abel,	Joseph Doddridge.	
146	<i>Green Brier,</i>	James Riffin,	Jesse Richardson.	
147	<i>Bottetourt,</i>	Henry Ogburn.		
148	<i>Halifax,</i>	David Haggard,	William Moss, William Heath.	
149	<i>Mecklenburg,</i>	John Paup.		} James O'Kelly, presiding Elder.
150	<i>Bedford,</i>	Richard Pope.		
151	<i>Cumberland,</i>	John Barker,	William M'Kendree.	
152	<i>Amelia,</i>	John Easter,	Elder; John Fore.	

153	<i>Brunswick,</i>	Jer. Minter, M. Green.	James O'Kelly, presiding Elder.
154	<i>Sussex,</i>	Stephen Johnson, Stephen Davies, John Lindsey.	
155	<i>Grenville,</i>	James Mechem.	
156	<i>Bertie,</i>	H. Birchett, J. Nicholson.	
157	<i>Camden,</i>	Rice Haggard, Daniel Southall.	
158	<i>Portsmouth,</i>	Archer Davis, Lewis Dawson.	Philip Bruce, presiding Elder.
159	<i>Williamsburg,</i>	John Robertson, William Spencer.	
160	<i>Hanover,</i>	Thomas Weatherford, Christopher Mooring.	
161	<i>Orange,</i>	Thomas Hardy, Salathiel Weeks, Benjamin Barns.	
162	<i>Rockingham,</i>	Samuel Breeze.	
163	<i>Alleghany,</i>	Ja. Thomas, J. Hutt.	Nelson Reed, presiding Elder.
164	<i>Berkley,</i>	T. Fleming, B. Brown.	
165	<i>Fairfax,</i>	Thomas Bowen, John Chalmers, Benjamin Snelling.	
166	<i>Lancaster,</i>	Garret Thompson, Isaac Lunsford.	
167	<i>Gloucester,</i>	Lewis Chastain, Valentine Cook, Thomas Scot. Philip Cox, Elder and Book-Steward.	
168	<i>Calvert,</i>	L. Martin, R. Green.	Richard What- coat, presiding Elder.
169	<i>Annapolis,</i>	Ezekiel Cooper.	
170	<i>Baltimore,</i>	John Haggerty, Elder.	
171	<i>Fell's Point,</i>	Thomas Foster, Elder.	
172	<i>Montgomery,</i>	James Wilson, John Childs.	
173	<i>Frederick,</i>	John Hill.	
174	<i>Bath,</i>	Geo. Haggerty, Josh. Wells.	
175	<i>Huntingdon,</i>	Michael Leard, Thomas Workman.	
176	<i>Little York,</i>	Jon. Forrest, Elder.	
177	<i>Hartford,</i>	J. Allen, J. Rowen.	
178	<i>Baltimore Circuit,</i>	Bent. Riffin.	
179	<i>Cecil,</i>	Geo. Moore, Ben. Roberts.	
180	<i>Kent,</i>	Matthew Greentree, Walter Fountain.	
181	<i>Talbot,</i>	J. Smith, J. Milbourn.	
182	<i>Dorset,</i>	J. Jarrell, A. Banning.	
183	<i>Annamessex,</i>	William Ward.	
184	<i>Somerset,</i>	Eliph. Reed, Griffin Cal- laghan.	

185	<i>Northampton</i> , Christ. Spry, Jeremiah Causden.	Joseph Everitt, Elder.
186	<i>Carolina</i> , R. Sparks, J. Benson.	
187	<i>Milford</i> , Thomas Jackson, William Ratcliff.	
188	<i>Dover Circuit</i> , W. Thomas, L. Ross.	
189	<i>Dover and Duck-Creek</i> , J. Brush.	Henry Willis, presiding Elder.
190	<i>Wilmington</i> , William Jessop.	
191	<i>Chester</i> , William Dogharty, James Campbell.	
192	<i>Philadelphia</i> , J. Dickins, Elder and Book-Steward.	
193	<i>Bristol</i> , Robert Cann.	Lemuel Green, presiding Elder.
194	<i>Clarksburg</i> , Jacob Lurton, Lastly Matthews.	
195	<i>Redstone</i> , J. Simmonds, N. Sebrell.	
196	<i>Pittsburgh</i> , Charles Connoway, Pemberton Smith.	
197	<i>Ohio</i> , R. Pearson, Tho. Carrol.	James Oliver Cromwell, pre- siding Elder.
198	<i>Salem</i> , Sim. Pyle, J. Johnson, Sylvester Hutchinson.	
199	<i>Trenton</i> , Joseph Cromwell, Elder; Richard Swain.	
200	<i>Burlington</i> , John M'Claskey, William Jackson.	
201	<i>Flanders</i> , Aaron Hutchinson, Daniel Combes.	Thomas Morrel, Elder.
202	<i>Elizabeth Town</i> , John Merrick, John Cooper.	
203	<i>Newburg</i> , Nathaniel Mills, Andrew Harpending.	
204	<i>New York</i> , Robert Cloud, Elder; John Merrick, W. Phebus, each for four months.	
205	<i>Long Island</i> , William Phebus, John Lee.	Freeborn Garret- son, presiding Elder.
206	<i>New Rochelle</i> , Peter Moriarty, Lemuel Smith.	
207	<i>Dutchess</i> , Samuel Talbot, Benjamin Abbott.	
208	<i>Columbia</i> , J. Bloodgood, Samuel Wigton.	
209	<i>Cambridge</i> , Darius Dunham.	
210	<i>Lake Champlain</i> , David Kendall, Wm. Losee.	
211	<i>Coeman's Patent</i> , J. Crawford.	
212	<i>Standford</i> , Jesse Lee, Andrew Van Nostrand.	

- 213 *Schenectady*, Lemuel Smith, Cornelius } Freeborn Garrett-
Cook. } son, pres. Elder.
- 214 *Lexington*, James Haw, Elder; Wilson }
Lee, Steph. Brooks. }
- 215 *Dansville*, Barn. M'Kendree, Peter } Francis Poy-
Massey. } thress, presid-
ing Elder.
- 216 *Cumberland*, Tho. Williamson, Joshua }
Hartley. }

Q. 8. How many wives are to be provided for?

A. Ninety-eight.

Q. 9. How many of these are to be provided for by the Circuits?

A. Eighty-two: as follows; viz.,—

- | | |
|---|--|
| London, S. Broadbent, Kyte, | Blackburn, S. (Jam.) Thom. |
| Davis, Boon. | Colne, S. Longley, and £6. |
| Sussex, £3. | Leicester, S. Butterfield, £6. |
| Chatham, } S. Pritchard. | Nottingham, S. Moon, and £6. |
| Canterbury, } | Derby, S. Taylor. |
| Norwich, S. Reynolds. | Sheffield, S. (Hen.) Taylor, |
| Lynn, S. Tattershall. | Ramshaw, Costerdine. |
| Oxfordshire, £6. | Grimsby, S. Peacock. |
| Gloucestershire, } S. Day. | Horncastle, £6. |
| Worcestershire, } | Gainsborough, S. Collins. |
| Portsmouth, S. Easton. | Epworth, S. Brown. |
| Bradford, S. Snowden. | Leeds, S. Wood, Goodwin, |
| Bristol, S. Moore, Kane, | Hodgson. |
| Stevens, Poole. | Wakefield, S. Dunn, Tunny-
cliffe. |
| Shepton-Mallet, S. Cousins. | Huddersfield, S. Story. |
| Taunton, } S. Empringham. | Birstal, S. Percival. |
| Tiverton, } | Bradford, S. Bramwell. |
| Plymouth, S. Warwick, | Halifax, S. Mowat. |
| Horner. | Keighley, } S. Booth. |
| St. Austle, S. Rhodes. | Otley, } |
| Redruth, S. (Tim.) Crowther, | Isle of Man, S. (Jon.) Brown. |
| and £6. | York, S. Gill. |
| St. Ives, S. Watkinson. | Pocklington, S. (Wm.) Thom. |
| Birmingham, S. Benson, | Hull, S. (Thos.) Taylor. |
| Gibbon. | Scarborough, S. Swan. |
| Wolverhampton, S. Brettell. | Whitby, S. Beanland. |
| Burslem, S. Roberts. | Yarm, S. Hopkins. |
| Macclesfield, S. Inglis, and £6. | The Dales, S. Holder, and £6. |
| Stockport, S. Jackson. | Sunderland, S. Gaulter, Thomp-
son, Hunter. |
| Manchester, S. Rodda, Brad-
burn, Shelmerdine. | Newcastle, S. Atmore, (John)
Brettell. |
| Bolton, S. Ridall. | Edinburgh, } S. Bogie. |
| Chester, S. Greenwood. | Glasgow, } |
| Liverpool, S. Beaumont, Har-
per, Lessey. | |

Ireland, S. Clarke, Blair, | Condry, Rennick, Stewart;
Rutherford, Griffith, West, | and Stephenson, £6.
Joyce, Graham, Dinnen, |

N.B.—S. Parkin, Martindale, Atkins, and Ogilvie, are to receive their salaries from the money that is to be collected in the Circuits above-mentioned; which money is to be lodged in the hands of Mr. Whitfield.

Q. 10. How are the other twelve wives—viz., S. Dall, Johnson, Mill, M'Allum, (Jas.) Watson, Price, Armstrong, Brown, Smith, Hetherington, Crook, and M'Donald—to be provided for?

A. Out of the Preachers' Fund.

N.B. The money will be lodged in Mr. Whitfield's hands.

Q. 11. What numbers are in the Societies?

A. As follows:—

London	-	-	2740	Bolton	-	-	1152
Sussex	-	-	249	Chester	-	-	604
Kent	-	-	570	Liverpool	-	-	1020
Colchester	-	-	300	Blackburn	-	-	930
Norwich	-	-	900	Colne	-	-	976
Lynn	-	-	385	Leicester	-	-	775
Bedford	-	-	376	Nottingham	-	-	910
Northampton	-	-	406	Derby	-	-	736
Oxfordshire	-	-	636	Sheffield	-	-	1690
Gloucestershire	-	-	354	Grimsby	-	-	584
Worcestershire	-	-	339	Horncastle	-	-	643
Sarum	-	-	556	Gainsborough	-	-	585
Isle of Wight	-	-	150	Epworth	-	-	697
Isles of Jersey, Guernsey, and Alderney	}		498	Leeds	-	-	2157
Bradford			730	Wakefield	-	-	706
Shepton-Mallet	-	-	880	Huddersfield	-	-	846
Bristol	-	-	1841	Birstal	-	-	1266
Taunton	-	-	226	Bradford	-	-	1085
Tiverton	-	-	380	Halifax	-	-	1111
Bideford	-	-	140	Keighley	-	-	1480
Plymouth	-	-	804	Whitehaven	-	-	302
St. Austle	-	-	762	Isle of Man	-	-	2580
Redruth	-	-	1840	York	-	-	880
St. Ives	-	-	1391	Pocklington	-	-	830
Pembroke	-	-	159	Hull	-	-	665
Glamorganshire	-	-	240	Scarborough	-	-	652
Brecon	-	-	167	Whitby	-	-	582
Birmingham	-	-	1400	Thirsk	-	-	674
Wolverhampton	-	-	559	Yarm	-	-	525
Burslem	-	-	1400	The Dales	-	-	980
Macclesfield	-	-	1090	Sunderland	-	-	1300
Stockport	-	-	830	Newcastle	-	-	700
Manchester	-	-	2060	Alnwick	-	-	290
				Edinburgh	-	-	204

Glasgow	-	300
Dundee	-	132
Aberdeen	-	260
Inverness	-	190
Dublin	-	1040
Wicklow	-	117
Wexford	-	260
Waterford	-	186
Cork	-	660
Bandon	-	250
Limerick	-	330
Birr	-	240
Castlebar	-	155
Athlone	-	560
Longford	-	450
Sligo	-	371
Ballyconnell	-	875
Cavan	-	580
Clones	-	800
Brookborough	-	800
Enniskillen	-	530
Ballyshannon	-	838
Lisleen	-	520
Omagh	-	290
Charlemont	-	1023
Londonderry	-	300
Coleraine	-	440
Belfast	-	560
Lisburn	-	380
Downpatrick	-	340
Tanderagee	-	856
Newry	-	355
Total		71,463

AMERICA.

THE BRITISH DOMINIONS.

Nova Scotia and New-	
foundland, Whites	- 600
Blacks	- 200
Antigua, Whites and	
Mulattoes	- 70
Blacks	- 2180
Barbadoes, Whites	- 10
Blacks	- 47
St. Vincent's, Whites	- 13
Blacks	- 350
Nevis, Coloured people	- 200

St.Christopher's, Whites	
and Mulattoes	- 280
Blacks	500
Tortola, Coloured people	900
Total	5,350

THE UNITED STATES.

Georgia.

Washington, Whites	- 900
Blacks	- 148
Richmond, Whites	- 545
Blacks	- 30
Burke, Whites	- 297
Blacks	- 4
Augusta, Whites	- 87

South Carolina.

Cherokee, Whites	- 78
Blacks	- 10
Seleuda, Whites	- 231
Blacks	- 11
Broad River, Whites	- 411
Blacks	- 18
Edisto, Whites	- 340
Blacks	- 25
Charleston, Whites	- 52
Blacks	- 69
Cainhoy, Whites	- 27
Blacks	- 12
Santee, Whites	- 420
Blacks	- 63
Anson, Whites	- 561
Blacks	- 23
Great Pee-Dee, Whites	369
Blacks	39
Little Pee-Dee, Whites	598
Blacks	20
<i>North Carolina.</i>	
Tar River, Whites	- 878
Blacks	- 131
Bladen, Whites	- 34
East New River, Whites	730
Blacks	420
Roan Oak, Whites	- 758
Blacks	- 321
Caswell, Whites	- 351
Blacks	- 43

New Hope, Whites	-	527	Fairfax, Whites	-	474
Blacks	-	31	Blacks	-	76
Guildford, Whites	-	410	Berkley, Whites	-	325
Blacks	-	22	Blacks	-	36
Salisbury, Whites	-	480	Alleghany, Whites	-	499
Blacks	-	27	Blacks	-	21
Yadkin, Whites	-	345	Rockingham, Whites	-	79
Blacks	-	7	Blacks	-	
Bertie, Whites	-	510	Northampton, Whites	-	360
Blacks	-	20	Blacks	-	84
Camden, Whites	-	424	Lexington, Whites	-	402
Blacks	-	85	Blacks	-	21
Cumberland, Whites	-	225	Dansville, Whites	-	410
			Blacks	-	30
<i>Virginia.</i>			<i>Maryland.</i>		
Holstein, Whites	-	411	Bath, Whites	-	400
Blacks	-	9	Blacks	-	34
West New River, Whites	-	299	Frederick, Whites	-	322
Blacks	-	6	Blacks	-	56
Greenbrier, Whites	-	222	Montgomery, Whites	-	648
Blacks	-	5	Blacks	-	103
Bottetourt, Whites	-	40	Annapolis, Whites	-	128
Halifax, Whites	-	470	Blacks	-	141
Blacks	-	54	Calvert, Whites	-	943
Portsmouth, Whites	-	480	Blacks	-	909
Blacks	-	473	Baltimore, Whites	-	719
Sussex, Whites	-	1300	Blacks	-	218
Blacks	-	508	Hertford, Whites	-	451
Brunswick, Whites	-	1182	Blacks	-	110
Blacks	-	318	Cecil, Whites	-	257
Amelia, Whites	-	754	Blacks	-	252
Blacks	-	154	Kent, Whites	-	616
Mecklenburg, Whites	-	692	Blacks	-	637
Blacks	-	98	Talbot, Whites	-	1006
Cumberland, Whites	-	394	Blacks	-	608
Blacks	-	10	Dorset, Whites	-	685
Bedford, Whites	-	221	Blacks	-	347
Blacks	-	20	Annamessex, Whites	-	135
Orange, Whites	-	616	Blacks	-	10
Blacks	-	71	Somerset, Whites	-	400
Hanover, Whites	-	497	Blacks	-	48
Blacks	-	183	Caroline, Whites	-	705
Williamsburg, Whites	-	274	Blacks	-	229
Blacks	-	50			
Gloucester, Whites	-	657	<i>Delaware and Pens.</i>		
Blacks	-	62	Dover, Whites	-	509
Lancaster, Whites	-	630	Blacks	-	227
Blacks	-	244			

Chester, Whites	-	228	<i>New York.</i>	
Blacks	-	18	New York, Whites	- 290
Wilmington, Whites	-	43	Blacks	- 70
Blacks	-	19	Long Island, Whites	- 215
Bristol, Whites	-	51	Blacks	- 9
Blacks	-	2	New Rochelle, Whites	- 725
Little York, Whites	-	151	Blacks	- 6
Philadelphia, Whites	-	256	Dutchess, Whites	- 200
Blacks	-	17	Blacks	- 3
Huntingdon, Whites	-	185	Columbia, Whites	- 60
Blacks	-	4	Blacks	- 1
Redstone, Whites	-	290	Cambridge, Whites	- 154
			Coeman's Patent, Whites	10
			Newburg, Whites	- 257
			Blacks	- 4
<i>New Jersey.</i>			Total	43,260
Salem, Whites	-	680		
Blacks	-	24	Total in America	48,610
Trenton, Whites	-	527	Total in Europe	71,463
Blacks	-	5		
Indians	-	3	Total in Europe and	
Elizabeth Town, Whites	216		America	120,073
Blacks	13			
Flanders, Whites	-	281		
Blacks	-	2		

Q. 12. What is the Kingswood Collection?

A. £907. 8s. 11d.

Q. 13. What children are admitted this year?

A. Joseph Goodwin, Joseph Hanby, Thomas Leech, Edmond Barry, Joseph Empringham, and William Dieuaide.

Q. 14. What can we allow the sons and daughters of the Preachers out of the Kingswood Collection?

A. John Brown (once for all), £12; William Thompson, £6; Thomas Rutherford (the second year), £6; John Thom, £6 (second year); Maria Bradburn (the first year), £6; Mary Goodwin, £6 (the first year); Sarah Roberts, £6 (the second year); Elizabeth Dall, £6 (the second year); Mary Ann Brisco, £6 (the second year); Mary Joyce, £6 (the first year); Joseph Benson, £6 (the first year); Sarah Longley, £6 (the first year); Ann Allen, £6 (the first year).

Q. 15. What is contributed towards the Preachers' Fund?

A. £695. 8s. 7d.

Q. 16. What is allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Thomas Westell }	35	0	0	Ann Morgan	- 24	0	0
William Whitaker	- 20	0	0	S. Robertshaw	- 12	0	0
Matthew Lowes	- 5	5	0	Lucia Bourke	- 12	0	0
Thomas Hanson	- 12	0	0	Mary Penington	- 12	0	0
John Furz	- 12	0	0	Sarah Shorter	- 12	0	0
				Catherine Garnet	- 12	0	0

	£.	s.	d.		£.	s.	d.		
Elizabeth Dillon	-	12	0	0	Christopher Hopper	20	0	0	
Sarah Barry	-	24	0	0	John Poole	-	35	0	0
Sarah Naylor	-	10	0	0	James Christie	-	12	0	0
S. Hosmer -	-	10	0	0	William Boothby	-	24	0	0
Sarah Mitchell	-	20	0	0	Ditto -	-	20	0	0
Elizabeth Jaco	-	12	0	0	Thomas Brisco	-	30	0	0
John Price -	-	12	0	0	Twelve Wives	-	144	0	0
S. Corbet -	-	12	0	0					
Thomas Johnson	-	6	6	0	In all	£583	11	0	
Samuel Bates	-	12	0	0					

Q. 17. What is contributed for the Yearly Expenses?

A. £1,225. 15s. 10d.

Q. 18. How was it expended?

	£.	s.	d.		£.	s.	d.
A. Last year's	52	13	11	Scotland -	-	200	0 0
Deficiencies }				Wales, Isles of }	78	0 0	
Present year's	100	0	0	Guernsey, &c. }			
Contingencies }				In all England	-	473	4 11
Law -	-	72	3 0				
Ireland -	-	248	18 0			£1,224	19 10

Q. 19. Are any directions to be given concerning collections?

A. No collections shall be made in future for the building or repairing of preaching-houses, except in the Circuits where they are respectively built or repaired.

Q. 20. Are any directions to be given concerning the Conference?

A. No Preachers shall in future attend the Conference, whose Circuits, in which they respectively labour, will not provide for their travelling-expenses; the Preachers who labour in Scotland and Wales excepted.

Q. 21. At what times shall the Quarterly Fasts be held?

A. On the first Friday in August, November, February, and May.

The Committee for the management of our affairs in the West Indies:—

Thomas Coke, Alexander Mather, Thomas Rankin, James Rogers, Henry Moore, Adam Clarke, John Baxter, William Warrenner, Matthew Lumb.

The Building-Committee for Great Britain:—

Alexander Mather, John Pawson, Thomas Rankin, William Thompson, William Jenkins, and the London Assistant.

For Ireland:—

Andrew Blair, Adam Clarke, Thomas Rutherford, Thomas Mitchell.

Rules to be observed by the Building-Committee:—

1. All preaching-houses are to be settled on the Methodist plan.
2. All preaching-houses are to be built in future on the same plan as the London or Bath chapel.

an ornament and honour to our Society in Scotland. His great zeal for God, and the salvation of souls, united with the fervour and imprudence of youth, led him to excessive labour in the work of his great Master, which proved the cause of his death.

Further Directions concerning the Building-Committee.

1. Everything relative to the building or repairing of preaching-houses is to be referred to them.

2. No house shall be undertaken without the consent of the majority of them: and not a stone laid, till the house is settled after the Methodist form, verbatim.—N.B. No lawyer is to alter one line, neither need any be employed.

3. No building is to be undertaken, till an estimate of the expense is made, and two-thirds of the money raised or subscribed.

4. Every preaching-house equal to or less than the Bath house, is to be built in the same form without and within.

5. Every house larger than the Bath house is to be built on the plan of the new chapel in London, both within and without.

N.B. 1. No Preacher shall preach three times the same day to the same congregation.

2. No Preacher shall preach oftener than twice on a week-day, or oftener than three times on the Lord's day.

3. No Preacher shall in future leave the Conference before the conclusion of it, without consent publicly obtained in the Conference.

MANCHESTER, Tuesday, July 26, 1791.

A COPY OF A LETTER FROM THE REV. JOHN WESLEY TO THE
CONFERENCE.

Chester, April 7, 1785.

TO THE METHODIST CONFERENCE.

MY DEAR BRETHREN,

SOME of our Travelling Preachers have expressed a fear that, after my decease, you would exclude them either from preaching in connexion with you, or from some other privileges which they now enjoy. I know no other way to prevent any such inconvenience, than to leave these my last words with you.

I beseech you, by the mercies of God, that you never avail yourselves of the Deed of Declaration, to assume any superiority over your brethren; but let all things go on, among those Itinerants who choose to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit.

In particular, I beseech you, if you ever loved me, and if you

now love God and your brethren, to have no respect of persons in stationing the Preachers, in choosing children for Kingswood School, in disposing of the Yearly Contribution and the Preachers' Fund, or any other public money. But do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end.

JOHN WESLEY.

N.B. The Conference have unanimously resolved, that all the Preachers who are in full connexion with them shall enjoy every privilege that the members of the Conference enjoy, agreeably to the above-written letter of our venerable deceased Father in the Gospel.

It may be expected, that the Conference make some observations on the death of Mr. Wesley; but they find themselves utterly inadequate to express their ideas and feelings on this awful and affecting event.

Their souls do truly mourn for their great loss; and they trust they shall give the most substantial proofs of their veneration for the memory of their most esteemed Father and Friend, by endeavouring, with great humility and diffidence, to follow and imitate him in doctrine, discipline, and life.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Thomas Broadbent, William Stevens, Jonathan Edmondson, Thomas Wood, Samuel Gates, John Stamp, John Woodrow, John Sandoe, Richard Reece, Joseph Entwisle, Francis Truscott, John Beaumont, Thomas Dunn, Thomas Kerr, John Darragh, William M'Cornock, William Johnson, John Malcomson, David Barrowclough, Francis Armstrong, and Thomas Hewett.

N.B. The Irish Preachers in this Minute are admitted to all the privileges of Travelling Preachers in full connexion, but must be received in form at the next Irish Conference.

Q. 2. WHO REMAIN ON TRIAL?

A. Thomas Rogerson, John Wilshaw, George Lowe, Henry Taylor, John Hickling, Charles Tunnycliffe, John Furness, Thomas Kelk, Thomas Dobson, Jasper Winscom, William Jenkins, William Cox, William Saunderson, Henry Saunders, Robert Lomas, John Ramshaw, Miles Martindale, Thomas Hutton, John Kershaw, John Nelson, John Denton, Robert Crowthor, Robert Smith, John Grant, Robert Miller, William Stephenson, Mark Willis, John Riles, James Anderson, James Lyons, James M'Mullen, Alexander Moore, Matthew Stewart, Thomas Elliott, Andrew Hamilton, sen., Robert Smith, William Hamilton, Daniel Graham, Michael Murphy, William Wilson, George Donovan, Samuel Wood, Thomas Ridgeway, James M'Quigg, Thomas Patterson, Andrew Hamilton, jun., James

Irwin, John Stephenson, John Cross, Charles Graham, John Hurley, Samuel Steele, William Smith, William Ferguson, Owen Davies, Edward Gibbons, George Sargent, John Braithwaite, Thomas Simmonite, Joseph Burgess, William Hainsworth, Richard Elliott, George Sykes, James Lawton, Thomas Trethewey, John S. Pipe, Samuel Taylor, William Shelmerdine, John Dean, John Boyle, Thomas Harrison, John Doncaster, Booth Newton, Robert Swan, John Saunderson, John Simpson, Thomas Greaves, Robert Harrison, Thomas Brown, John Graham, Archibald Murdoch, William Aver, William Denton, Isaac Lilly, Thomas Black, William Franklin, James Bell, Blakely Dowling, and Joseph Cross.

Q. 3. Who are ADMITTED ON TRIAL?

A. Thomas Robinson, Henry Mahy, William Mahy, James Jay, and Michael Emmett.

Q. 4. Who have DIED this year?

A. DUNCAN WRIGHT, an old, faithful labourer in the vineyard of the Lord. Gravity and steadiness were two eminent parts of his character. After a useful life spent in the service of his Divine Master, he gave indubitable proofs, in his last illness, that he was going to rest from his labours in Abraham's bosom.

And ROBERT GAMBLE, who died in the island of St. Vincent's, in the West Indies. He laboured for some years as a Travelling Preacher in England; but spent the last three years of his life in the conversion of the poor, despised Negroes. Last February he was seized with a putrid fever, and after a sickness of sixteen days entered into glory in the triumph of faith.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. Who have DESISTED from travelling?

A. Thomas Wymont and Thomas Ryan: Jonathan Hern, Thomas Verner, and William Brandon.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

- | | |
|----------------------|--|
| 1 <i>London,</i> | Thomas Coke, James Creighton, Peard Dickinson, James Rogers, Joseph Bradford, Richard Rodda; Thomas Rankin, Supernumerary; George Whitfield, Book-Steward. |
| 2 <i>Sussex,</i> | Charles Kyte, John Poole, Robert Crowther. |
| 3 <i>Rochester,</i> | Thomas Warwick, John S. Pipe. |
| 4 <i>Canterbury,</i> | Charles Boon, Thomas Rogerson, William Cox. |
| 5 <i>Colchester,</i> | William Ashman, Joseph Jerom, William Aver. |
| 6 <i>Norwich,</i> | John Reynolds, Thomas Simmonite, John Wilshaw, Isaac Lilly. |
| 7 <i>Diss,</i> | William Shelmerdine, James Lawton. |
| 8 <i>Bury,</i> | John Hickling, Mark Willis. |

- 9 *Lynn*, William Jenkins, Owen Davies.
 10 *Wells*, Thomas Broadbent, Jasper Winscom.
 11 *Bedford*, Thomas Tattershall, John Wittam, Edward Gibbons, William Denton.
 12 *Northampton*, John Leech, Joseph Harper.
 13 *Oxfordshire*, George Baldwin, William Stevens, Thomas Jones; John Murlin, Supernumerary.
 14 *Gloucestershire*, John Mason, Lawrence Kane.
 15 *Worcestershire*, Jeremiah Brettell, Francis Truscott.
 16 *Salum*, Joseph Algar, Thomas Fearnley.
 17 *Portsmouth*, John Easton, Michael Marshall, Thomas Dobson.
 18 *Isle of Jersey*, Joseph Sutcliffe, William Dieuaide.
 19 *Isle of Guernsey*, Henry Saunders, John de Queteville.
 20 *Isle of Alderney*, Henry Mahy.
 21 *France*, William Mahy.
 22 *Bath*, John Broadbent, James Hall, George Button; John Furz, Supernumerary.
 23 *Bristol*, Henry Moore, Thomas Rutherford, Thomas Tennant, Thomas Roberts; John Valton, Supernumerary; Thomas M'Geary, Head-Master of Kingswood School.
 24 *Shepton-Mallet*, Jonathan Cousins, William Saunders, William Holmes.
 25 *Taunton*, Charles Bland, James Jay; Christopher Watkins, Supernumerary.
 26 *Tiverton*, Theophilus Lessey, George Wadsworth.
 27 *Bideford*, Robert Empringham.
 28 *Plymouth*, William Horner, William Thoresby, Thomas Kelk.
 29 *St. Austle*, Benjamin Rhodes, Samuel Bardsley, Thomas Trethewey.
 30 *Redruth*, Timothy Crowther, Abraham Moseley, John Boyle.
 31 *Penzance*, Richard Watkinson, Jonathan Crowther, John Smith, James M. Byron.
 32 *Pembroke*, Thomas Hutton, William Fish, Benjamin Leggatt.
 33 *Glamorgan*, William Hainsworth, John Cricket, Robert Miller.
 34 *Brecon*, John Dean, William Heath.
 35 *Birmingham*, Samuel Bradburn, George Gibbon, Thomas Bartholomew, Samuel Taylor.
 36 *Coventry*, Charles Bond, who is to change quarterly with the single Preachers of the Birmingham Circuit.

To change
every two
months.

- 37 *Wolverhampton*, Alexander Suter, Simon Day; Melville
Horne, Supernumerary.
- 38 *Burslem*, Andrew Inglis, Thomas Cooper, Richard Seed,
John Nelson.
- 39 *Macclesfield*, John Goodwin, John Denton, John Furness;
George Shadford, Supernumerary.
- 40 *Stockport*, William Myles, Samuel Gates.
- 41 *Manchester*, Joseph Benson, Adam Clarke.
- 42 *Oldham*, Thomas Hanby, Robert Costerdine.
- 43 *Bolton*, Robert Roberts, Robert Lomas.
- 44 *Chester*, Parson Greenwood, James Thom, George
Lowe.
- 45 *Liverpool*, Thomas Taylor, Joseph Burgess.
- 46 *Warrington*, George Snowden, William Palmer.
- 47 *Blackburn*, Henry Taylor, James Evans.
- 48 *Colne*, Thomas Longley, Charles Tunnycliffe, William
Saunderson.
- 49 *Leicester*, John Moon, Miles Martindale, John Sandoe,
William Hunter, jun.
- 50 *Nottingham*, Thomas Carlill, William Butterfield, John
Beaumont, Thomas Wood.
- 51 *Derby*, Joseph Taylor, Joseph Pescod, Thomas Dunn,
Thomas Greaves.
- 52 *Sheffield*, Francis Wrigley, Daniel Jackson, George
Highfield.
- 53 *Grimsby*, Jasper Robinson, George Mowat, George
Sargent.
- 54 *Horncastle*, John King, John Ramshaw, John Riles,
Jonathan Edmondson; Robert Carr
Brackenbury, Supernumerary.
- 55 *Gainsborough*, William Collins, John Peacock, John
Simpson.
- 56 *Epworth*, Isaac Brown, Thomas Shaw, John Atkins.
- 57 *Leeds*, James Wood, Lancelot Harrison, William
Percival.
- 58 *Wakefield*, William Thompson, Richard Reece.
- 59 *Huddersfield*, George Story, Richard Elliott.
- 60 *Birstal*, Edward Jackson, John Kershaw; }
Thomas Johnson, Supernu- }
merary. } The
61 *Dewsbury*, William Bramwell, George Sykes; } single
Jonathan Parkin, Supernu- } Preachers
merary. } to change
every
quarter.
- 62 *Bradford*, John Allen, John Grant.
- 63 *Halifax*, John Pawson, Joseph Entwisle.
- 64 *Keighley*, John Booth, James Ridall.
- 65 *Otley*, William Dufton, William Simpson.
- 66 *Whitehaven*, John Crosby, Jonathan Brown.

- 67 *Isle of Man*, John Ogilvie, John Barritt, William Franklin.
 68 *York*, Samuel Hodgson, John Beanland, William Blagborne.
 69 *Pocklington*, William Thom, Robert Hayward.
 70 *Hull*, Alexander Mather, John Shaw.
 71 *Bridlington*, John Braithwaite, Booth Newton.
 72 *Scarborough*, George Holder, James Watson, Thomas Robinson.
 73 *Whitby*, Robert Hopkins, Duncan Kay.
 74 *Thirsk*, Thomas Dixon, Thomas Gill, Robert Smith.
 75 *Yarm*, William Hunter, sen., John Stamp.
 76 *Barnard Castle*, John Brettell, William Stephenson.
 77 *Hexham*, Peter Mill, John M'Kersey.
 78 *Sunderland*, John Pritchard, Zachariah Yewdall, Joseph Thompson.
 79 *Newcastle*, John Gaulter, Alexander Kilham; Joseph Cownley, Supernumerary.
 80 *Alnwick*, Charles Atmore, Michael Emmett.

SCOTLAND.

- 81 *Edinburgh*, Joseph Cole, Samuel Botts, John Saunderson.
 82 *Glasgow*, Robert Johnson, Joseph Cross, Robert Harrison.
 83 *Dumfries*, John Barber.
 84 *Kelso*, Robert Swan.
 85 *Dundee*, James Bogie, Robert Dall, Thomas Harrison; Joseph Saunderson, Supernumerary.
 86 *Aberdeen*, Thomas Vasey, John Townsend.
 87 *Inverness*, Duncan M'Allum, James Anderson, John Doncaster.

IRELAND.

- 88 *Dublin*, Andrew Blair, Walter Griffith; Matthias Joyce, Supernumerary.
 89 *Wicklow*, Samuel Wood, James Lyons.
 90 *Carlow*, Thomas Davis, John Miller.
 91 *Waterford*, John Darragh, Thomas Ridgeway.
 92 *Cork*, David Barrowclough, John Woodrow.
 93 *Bandon*, William M'Cornock, William West, James M'Quigg.
 94 *Limerick*, David Gordon, Andrew Hamilton, jun., Charles Graham.
 95 *Birr*, Thomas Kerr, Thomas Patterson, James Hurley.
 96 *Castlebar*, Samuel Moorhead, William Wilson.
 97 *Athlone*, Richard Condy, William Johnson.
 98 *Longford*, James M'Mullen, William Black.
 99 *Sligo*, Francis Armstrong, Blakely Dowling.

- 100 *Ballyconnell*, Matthew Stewart, Daniel Graham, Joseph Hennin.
 101 *Cavan*, John Malcomson, Michael Murphy, Thomas Brown.
 102 *Clones*, Robert Smith, Andrew Hamilton, sen., William Hamilton.
 103 *Brookborough*, James Rennick, Thomas Elliott, William Ferguson.
 104 *Enniskillen*, Joseph Armstrong, George Donovan.
 105 *Ballyshannon*, Thomas Hewett, John Hurley, John Cross.
 106 *Lisleen*, Archibald Murdoch, John Graham.
 107 *Omagh*, Alexander Moore, John Fury.
 108 *Charlemont*, John Dinnen, Gustavus Armstrong; Samuel Bates, Supernumerary.
 109 *Londonderry*, John Kerr, Samuel Mitchell.
 110 *Coleraine*, William Smith, John Gillis, John Stephenson.
 111 *Belfast*, James M'Donald, James Irwin.
 112 *Lisburn*, John Grace, James Bell.
 113 *Downpatrick*, Thomas Barber, Thomas Hetherington.
 114 *Tanderagee*, George Brown, William Armstrong, John M'Farland.
 115 *Newry*, John Crook, Samuel Steele.

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AMERICA.

THE BRITISH DOMINIONS.

NOVA SCOTIA AND NEW BRUNSWICK.

<i>Halifax</i> ,	William Jessop, John Mann, Elders.	} William Black, Presiding Elder.
<i>Liverpool</i> ,	Thomas Whitehead.	
<i>Shelburne</i> ,	William Early.	
<i>Newport</i> ,	John Cooper.	
<i>Cumberland</i> ,	Benjamin Fizler.	
<i>River St. John</i> ,	John Regan.	
<i>Annapolis</i> ,	James Boyd.	

NEWFOUNDLAND.

Carbonear, John M'Geary.

THE WEST INDIES.

Antigua, John Baxter, Benjamin Pearce.
Barbadoes, Matthew Lumb.
St. Vincent's, James Wray, James Lyons.
Grenada, Thomas Owens.
Nevis, John M'Vean.
St. Christopher's, William Warrener, and a Preacher from the continent of America; George Skerritt, Supernumerary.

Tortola, John Harper, and a Preacher from the continent.

Jamaica, William Brazier, Thomas Worrell.

N.B. As we have not received the Minutes of the Conferences of the United States for the present year, on account of the sudden departure of Dr. Coke from America in consequence of Mr. Wesley's death, we are not able to insert the Stations of the Preachers of those States in their usual places.

Q. 8. What regulations are necessary for the preservation of our whole economy, as the Rev. Mr. Wesley left it?

A. Let the three kingdoms be divided into Districts: England into nineteen Districts; Scotland into two; and Ireland into six. As follows:—

1. London, Sussex, Colchester, Rochester, Canterbury, Bedford, Oxford. 2. Norwich, Diss, Lynn, Bury, Wells. 3. Nottingham, Derby, Leicester, Northampton. 4. Sarum, Portsmouth. 5. Jersey, Guernsey, Alderney. 6. Redruth, St. Austle, Penzance. 7. Plymouth, Bideford, Tiverton. 8. Bristol, Taunton, Shepton-Mallet, Bath, Gloucester. 9. Pembroke, Glamorgan, Brecon. 10. Birmingham, Worcester, Wolverhampton. 11. Manchester, Stockport, Oldham, Bolton, Liverpool, Blackburn. 12. Chester, Macclesfield, Burslem. 13. Halifax, Colne, Keighley, Bradford, Huddersfield. 14. Leeds, Sheffield, Wakefield, Birstal, Dewsbury, Otley. 15. York, Hull, Pocklington, Bridlington, Scarborough. 16. Grimsby, Horncastle, Epworth, Gainsborough. 17. Whitby, Yarm, Thirsk, Barnard-Castle. 18. Whitehaven, Isle of Man. 19. Newcastle, Sunderland, Hexham, Alnwick.

20. *Edinburgh*, Glasgow, Dumfries, Kelso. 21. Aberdeen, Dundee, Inverness.

22. *Dublin*, Wicklow, Carlow, Longford. 23. Cork, Bandon, Limerick, Waterford. 24. Athlone, Birr, Castlebar, Sligo. 25. Clones, Cavan, Ballyconnell, Enniskillen, Brookborough. 26. Londonderry, Coleraine, Lisleen, Ballyshannon, Omagh. 27. Charlemont, Tanderagee, Newry, Downpatrick, Lisburn, Belfast.

Q. 9. What directions are necessary concerning the management of the Districts?

A. The Assistant of a Circuit shall have authority to summon the Preachers of his District who are in full connexion, on any critical case, which, according to the best of his judgment, merits such an interference. And the said Preachers, or as many of them as can attend, shall assemble at the place and time appointed by the Assistant aforesaid, and shall form a Committee for the purpose of determining concerning the business on which they are called. They shall choose a Chairman for the occasion; and their decision shall be final till the meeting of the next Conference, when the Chairman of the Committee shall

lay the Minutes of their proceedings before the Conference. Provided, nevertheless, that nothing shall be done by any Committee contrary to the resolutions of the Conference.

Q. 10. How many wives are to be provided for?

A. One hundred and nine.

Q. 11. How many of these are to be provided for by the Circuits?

A. Eighty-three: as follows; viz.,—

London, S. Rodda, Boon,	Leicester, S. Moon.
Poole, Kyte.	Nottingham, S. Butterfield,
Sussex, £3.	and £6.
Rochester and Canterbury, S.	Derby, S. (Jos.) Taylor.
Warwick.	Sheffield, S. Jackson, Pescod,
Norwich, S. Reynolds.	Dunn.
Lynn, S. Davies.	Grimsby, S. Mowat.
Northampton, S. Harper.	Horncastle, £6.
Oxfordshire, £6.	Gainsborough, S. Collins.
Portsmouth, S. Easton.	Epworth, S. (Is.) Brown.
Isle of Jersey, £3.	Leeds, S. Wood, Percival,
Bath, S. Broadbent.	Ramshaw.
Bristol, S. Moore, Rutherford,	Wakefield, S. (W.) Thompson,
Kane.	(James) Thom.
Shepton-Mallet, S. Cousins.	Huddersfield, S. Story.
Taunton and Tiverton, S. Lessey.	Birstal, S. Beanland.
Plymouth, S. Horner, Bland.	Bradford, S. Bramwell.
St. Austle, S. Rhodes.	Halifax, S. Beaumont.
Redruth, S. (Tim.) Crowther,	Keighley, S. Booth.
and £6.	Isle of Man, S. Ogilvie.
Penzance, S. Watkinson.	York, S. Hodgson.
Birmingham, S. Bradburn,	Pocklington, S. (W.) Thom.
Gibbon.	Hull, S. Shaw, Peacock.
Wolverhampton, S. Day.	Scarborough, S. Holder.
Burslem, S. Inglis.	Whitby, S. Hopkins.
Macclesfield, S. Goodwin, and	Yarm, S. Hunter.
£6.	Hexham, S. Mill.
Stockport, S. Myles, Empring-	Sunderland, S. Pritchard, (Jos.)
ham.	Thompson.
Manchester, S. Clarke, Ash-	Newcastle, S. Gaulter, Atmore.
man, Tattershall.	Edinburgh, } S. Botts.
Oldham, S. Costerdine.	Glasgow, }
Bolton, S. Roberts.	Ireland, S. Blair, Griffith,
Chester, S. Greenwood.	Hetherington, West, Gra-
Liverpool, S. (Tho.) Taylor.	ham, Condry, Rennick, Stew-
Warrington, S. Snowden.	art, Armstrong, Dinnen,
Blackburn, S. (Hen.) Taylor.	Smith, M'Donald.
Colne, S. Longley, and £6.	

Q. 12. How are the other twenty-six wives—viz., S. Martin-dale, Atkinson, £6; Simpson, Ridall, Dufton, £6; Crosby,

(Jon.) Brown, Franklin, £6; Watson, Gill, (John) Brettell, (Jer.) Brettell, (Wm.) Stephenson, Tunnycliffe, Stevens, Cross, Swan, Bogie, Dall, Townsend, M'Allum, Grace, (Geo.) Brown, Crook, Woodrow, and (John) Stephenson, £3. 16s.—to be provided for?

A. Partly by the smaller subscriptions raised in the Circuits, and partly by the Contingent Fund.

N.B. The money for the twenty-six wives above-mentioned will be lodged in the hands of Mr. Whitfield.

Q. 13. What are the subscriptions of the Circuits in Ireland towards the support of the wives?

A. As follows:—

	£.	s.	d.		£.	s.	d.
Dublin -	30	0	0	Brookborough -	4	0	0
Wicklow -	0	10	6	Enniskillen -	3	10	0
Carlow -	2	10	0	Ballyshannon -	1	10	0
Waterford -	3	13	6	Lisleen -	1	10	0
Cork -	16	0	0	Omagh -	1	10	0
Bandon -	1	10	0	Charlemont -	5	10	0
Limerick -	5	10	0	Londonderry -	3	0	0
Birr -	4	0	0	Coleraine -	5	10	0
Castlebar -	2	0	0	Belfast -	6	10	0
Athlone -	7	0	0	Lisburn -	8	0	0
Longford -	8	0	0	Downpatrick -	1	10	0
Sligo -	1	10	0	Tanderagee -	5	0	0
Ballyconnell -	2	10	0	Newry -	2	10	0
Clones -	6	0	0				
Cavan -	6	0	0				
					£146	4	0

Q. 14. What numbers are in the Society?

A. As follows:—

London -	2950	Bradford -	952
Sussex -	260	Bristol -	1562
Chatham -	280	Shepton-Mallet -	950
Canterbury -	295	Taunton -	234
Colchester -	145	Tiverton -	406
Norwich -	580	Bideford -	150
Diss -	310	Plymouth -	816
Lynn -	370	St. Austle -	950
Bury -	160	Redruth -	1705
Bedford -	500	St. Ives -	1537
Northampton -	470	Pembroke -	168
Oxfordshire -	700	Glamorgan -	250
Gloucestershire -	316	Brecon -	116
Worcestershire -	238	Birmingham -	1600
Sarum -	238	Wolverhampton -	612
Portsmouth -	430	Burslem -	1434
Isle of Jersey -	316	Macclesfield -	1140
Isle of Guernsey -	222	Stockport -	655

Manchester	-	2090	Bandon	-	240
Bolton	-	1160	Limerick	-	350
Chester	-	614	Kerry	-	100
Liverpool	-	1050	Birr	-	280
Blackburn	-	955	Castlebar	-	184
Colne	-	1020	Athlone	-	499
Leicester	-	768	Longford	-	440
Nottingham	-	1000	Sligo	-	320
Derby	-	785	Ballyconnell	-	764
Sheffield	-	1690	Clones	-	670
Grimsby	-	583	Cavan	-	1006
Horncastle	-	638	Brookborough	-	760
Gainsborough	-	700	Enniskillen	-	400
Epworth	-	710	Ballyshannon	-	745
Leeds	-	2080	Lisleen	-	357
Wakefield	-	730	Omagh	-	430
Huddersfield	-	780	Charlemont	-	1112
Birstal	-	1230	Londonderry	-	268
Bradford	-	1095	Coleraine	-	412
Halifax	-	1115	Belfast	-	450
Keighley	-	900	Lisburn	-	500
Otley	-	560	Downpatrick	-	412
Whitehaven	-	282	Tanderagee	-	858
Isle of Man	-	2500	Newry	-	458
York	-	874			
Hull	-	664	Total		72,476
Pocklington	-	834			
Scarborough	-	621			
Whitby	-	545			
Thirsk	-	629			
Yarm	-	554			
The Dales	-	986			
Sunderland	-	1250			
Newcastle	-	780			
Alnwick	-	300			
Edinburgh	-	205			
Glasgow	-	218			
Campbelton	-	16			
Dumfries	-	44			
Kelso	-	31			
Dundee	-	157			
Aberdeen	-	286			
Inverness	-	222			
Dublin	-	970			
Wicklow	-	200			
Carlow	-	293			
Waterford	-	230			
Cork	-	450			

AMERICA.

THE BRITISH DOMINIONS.

Nova Scotia, Whites	-	530
Blacks	-	200
Newfoundland, Whites		150
Antigua, Whites	-	36
Mulattoes	-	105
Blacks	-	2113
Barbadoes, Whites	-	30
Coloured People		30
St. Vincent's, Whites	-	13
Coloured People		450
Nevis, Whites	-	6
Coloured People		394
St. Christopher's, Whites		
and Mulattoes	-	280
Blacks		1120

Tortola, Whites	-	18	THE UNITED STATES	57,621
Coloured People*		900		
Jamaica, Whites and			Total in America	64,146
Mulattoes	-	40	Total in Europe	72,476
Blacks	-	110		
Total		6,525	Total in Europe and America	136,622

* The return at the last Conference in the West Indies was 1800: but the work has been of such short continuance, and the increase so rapid, that only half the number is set down.

Q. 15. What is the Kingswood Collection?

A. £1,035. 11s. 9d.

Q. 16. What children are admitted this year?

A. James M'Burney, eleven years old; William Rutherford, nine years old; John Wilshaw, nine years old; Samuel Wood, eight years old; Andrew Inglis, near eight years old; and Richard Summers for one year.

Q. 17. What can we allow for the education of the Preachers' children that cannot be admitted into Kingswood School?

A. £108.

Q. 18. What is contributed towards the Preachers' Fund?

A. £730. 10s. 8d.

Q. 19. What is allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Thomas Westell	35	0	0	S. Corbet -	12	0	0
William Whitaker	20	0	0	Thomas Johnson -	6	6	0
Matthew Lowes	10	10	0	Samuel Bates -	12	0	0
Thomas Hanson	12	0	0	Christopher Hopper	24	0	0
John Furz	12	0	0	James Christie -	12	0	0
Ann Morgan	24	0	0	William Boothby -	24	0	0
S. Robertshaw	12	0	0	Thomas Brisco -	24	0	0
Lucia Bourke	15	0	0	John Watson	12	0	0
Mary Penington	12	0	0	Thomas Wride, } for the past year }	22	10	0
Elizabeth Dillon	12	0	0	Do., for this year -	20	0	0
Sarah Naylor	10	0	0	Thomas Olivers -	24	0	0
Sarah Barry	24	0	0	George Shadford -	12	0	0
S. Hosmer	10	0	0	S. Wright -	8	8	0
Sarah Mitchell	20	0	0	John Bredin	12	0	0
Elizabeth Jaco	12	0	0				
John Price	30	0	0	In all	£495	14	0

Q. 20. What is contributed for the Yearly Expenses?

A. £1,338. 8s. 1d.

Q. 21. How was it expended?

	£.	s.	d.		£.	s.	d.
A. Deficiencies of last year's Contingencies	35	7	6	Law -	87	8	1
				Deficiencies of the salaries of the Preachers	372	18	3

	£.	s.	d.		£.	s.	d.
Deficiencies of the salaries of the wives of the Preachers	223	5	6	Travelling expenses this extraordinary year	167	8	0
Deficiencies in the allowance made for the children	206	0	0	Various Contingencies for the three kingdoms	97	12	9
Sick families	44	5	0				
Rent for houses, &c.	104	3	0		£1,338	8	1

Q. 22. Who is appointed to hold the Conference in Dublin, on the first Friday of next July?

A. Thomas Coke.

Q. 23. Are any directions necessary concerning the preceding Minute?

A. No letters of complaint, or on Circuit-business, shall be written to England on account of this appointment. The Committees of the Districts shall determine all appeals whatsoever during the intervals of the Conference; and therefore all applications on Society business during the said intervals, which cannot be determined by the Assistants of the Circuits, shall be made to the Committees only.

Q. 24. Whereas we have been disappointed by married Preachers coming out to travel in expectation of being themselves able to maintain their wives independently of the Connexion, who very soon became entirely dependent; how shall this be prevented in future?

A. 1. Let no Preacher be received on this plan, unless he can bring in writing such an account of his income, signed by the Assistant, as shall satisfy the Conference.

2. If any person shall propose to keep a Preacher's wife or children, he shall give a bond to the Conference for the sum he is to allow.

Q. 25. Is it necessary to enter into any engagements in respect to our future plan of economy?

A. We engage to follow strictly the plan which Mr. Wesley left us at his death.

Q. 26. Are any directions necessary concerning the stationing of the Preachers?

A. No Preacher shall be stationed for any Circuit above two years successively, unless God has been pleased to use him as the instrument of a remarkable revival.

Q. 27. Are any directions necessary concerning the disbursement of the Yearly Collection?

A. It shall be disbursed in the following manner, as far as the money will extend; viz.,—

1st. The demands of the Connexion in Scotland, as far as they are approved by the Conference, shall be disbursed.

2d. The demands of Ireland.

3d. Those of Wales.

4th. Those of France.

5th. Those of the poor Circuits in England.

Lastly. The demands of all the remaining Circuits, according to the judgment of the Conference.

Q. 28. A great expense is incurred by letters to the Preachers. What directions are necessary on this subject?

A. 1. Let the Preachers return all circular letters to the persons respectively from whom they are sent.

2. Let the postage of all letters sent to the Conference on public business be paid by the Stewards of the Societies from which they are sent. But the postage of the private letters sent to the Preachers during the sitting of the Conference shall be paid by the Conference.

Q. 29. When and where shall the next Conference be held?

A. In London, on the last Tuesday in July, 1792.

A List of the Preachers that were received on trial at this Conference, but were not immediately wanted:—

1. Richard Pattison, of the Oxford Circuit.
2. John Ashall, of the Manchester Circuit.
3. Francis Thoresby, of the Stockport Circuit.
4. John Kingston, of the London Circuit.
5. George Deverell, of the Shepton-Mallet Circuit.
6. Roger Crane, of the Blackburn Circuit.
7. Stephen Wilson, of the Sunderland Circuit.
8. Paul Wilson, of the Manchester Circuit.
9. James Buckley, of the Manchester Circuit.
10. Robert Harper, of the Keighley Circuit.
11. John Foster, of the Dales Circuit.
12. Alexander Cummins, of the Liverpool Circuit.
13. John Ward, of the Sheffield Circuit.
14. Henry Anderson, of the Pocklington Circuit.

Q. 30. Are any directions necessary concerning the management of the Preachers' Fund?

A. No money that has been or shall be subscribed to that Fund shall be applied on any account to the discharge of Contingencies, or to any other purposes whatsoever, except those which the rules of the Fund direct.

Q. 31. Are any directions necessary concerning the disbursement of the Yearly Collection?

A. Let the District Committees settle the temporal accounts of their respective Districts annually, either on the Saturday before the Conference, or at such time as is most convenient.

Q. 32. What directions are necessary concerning the forming of Committees to draw up plans for stationing of the Preachers in Great Britain and Ireland?

A. 1. The Committee of every District in England and Scotland shall elect one of their body, to form a Committee to draw up a plan for the stationing of the Preachers in Great Britain; which Committee shall meet at the place where the Conference is held, three days in the week preceding the Conference, in order to draw up the above-mentioned plan.

2. The Committee of every District in Ireland shall send one of their body to meet the Delegate, two days before the Irish Conference, for the same purpose.

Q. 33. Have we not made too great advances towards conformity to the world?

A. We fear we have.

Q. 34. How shall we prevent this?

A. 1. Those school-masters and school-mistresses who receive dancing-masters into their schools, and those parents who employ dancing-masters for their children, shall be no longer members of our Society.

2. Let every Assistant read the "Thoughts on Dress" once a year in all his Societies.

Q. 35. What directions are necessary concerning Kingswood School?

A. 1. The following persons shall be appointed as a Committee to superintend the School for the ensuing year; viz., Henry Moore, Thomas M'Geary, John Valton, and Thomas Roberts and John Ewer, of Bristol.

2. The Preachers' children that cannot be admitted into the School, and are allowed £12 per annum for their education, shall not receive the usual salary of £4, either from the Circuit or from the Yearly Collection.

3. The assistants of the School, and the servants of the house, shall be under the control of the master, and accountable to him for their conduct.

Q. 36. What Preachers were received on trial in Ireland?

A. Thomas Black, William Armstrong, John M'Farland, James Bell, John Fury, Blakely Dowling, and Joseph Hennin.

N.B. Andrew Jefferys is in reserve.

Q. 37. Whom does the Conference appoint as their Delegate for the West Indies, &c.?

A. Thomas Coke.

Q. 38. Who are the Committee for examining accounts, letters, and Missionaries that are to be sent to the Islands?

A. The President, Alexander Mather, John Pawson, Thomas Taylor, Henry Moore, Samuel Bradburn, James Rogers, Richard Rodda, and Joseph Bradford.

Signed,

WILLIAM THOMPSON, *President,*
THOMAS COKE, *Secretary.*

LONDON, Tuesday, July 31, 1792.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Benjamin Leggatt, Thomas Rogerson, John Wilshaw, Henry Taylor, William Dieuaide, John Hickling, John Furness, Thomas Kelk, Thomas Dobson, William Jenkins, Robert Miller, William Stephenson, Michael Marshall, Mark Willis, John Riles.

Ireland.—James M'Mullen, Alexander Moore, Matthew Stewart, Thomas Elliott, Andrew Hamilton, sen., Robert Smith, William Hamilton, Daniel Graham, Michael Murphy, and William Wilson.

Q. 2. Who REMAIN ON TRIAL?

A. Robert Harrison, George Lowe, Charles Tunnycliffe, William Saunderson, John Kershaw:

These have travelled four years.

William Cox, Henry Saunders, Robert Lomas, John Ramshaw, Miles Martindale, John Nelson, John Denton, Robert Smith, John Grant, James Anderson, Owen Davies, Thomas Simmonite, James Lawton, William Shelmerdine, Thomas Harrison, John Saunderson:

These have travelled three years.

Robert Crowther, Edward Gibbons, George Sargent, John Braithwaite, Joseph Burgess, William Hainsworth, Richard Elliott, George Sykes, Thomas Trethewey, John S. Pipe, Samuel Taylor, John Dean, John Boyle, John Doncaster, Booth Newton, John Simpson, Thomas Greaves, William Aver, William Denton, Isaac Lilly, William Franklin:

These have travelled two years.

Stephen Wilson, Thomas Robinson, William Mahy, Henry Mahy, James Jay, Michael Emmett, Richard Pattison, Francis Thoresby, John Kingston, George Deverell, James Buckley, John Foster, Alexander Cummins, Henry Anderson:

These have travelled one year.

Ireland.—James Irwin, Thomas Ridgeway, Andrew Hamilton, jun., Thomas Patterson, Samuel Wood, George Donovan, James M'Quigg, James Hurley, John Hurley, William Ferguson, Thomas Brown, John Graham, Charles Graham, Archibald Murdoch, William Smith, John Stephenson, John Cross, Samuel Steele, Thomas Black, Joseph Hennin, James Bell, William Armstrong, John M'Farland, and Blakely Dowling.

Q. 3. Who are ADMITTED ON TRIAL?

A. Richard Gower, George Dermott, Joseph Kyte, Joseph Bowes, Francis Balliau, Joseph Robbins, Cleland Kirkpatrick,

John Stephens, Robert Smith, Thomas Hutton, William Martin, John Ward, Isaac Muff, Richard Hardacre, James Bridgnell, William Fenwick, Richard Treffry, Robert Harper, Stephen Eversfield, James Buckley, William Brown.

Ireland.—Matthew Tobias, Samuel Alcorn, Robert Banks, Matthias Dice, Thomas M'Clellan, James Stuart, Robert Dougherty, and James Jordan.

Q. 4. Who have DIED this year?

A. 1. JOHN RICHARDSON, A.B., who, like his great Master, was a man of sorrows and acquainted with grief. The uniformity of his life, the Christian simplicity of his manners, the meekness of his spirit, and the unction which attended his ministry for twenty-nine years in the city of London, will be ever remembered by many hundreds with gratitude to the God of all grace. After labouring under a severe asthma for twenty-six years, he died, in the fifty-eighth year of his age. The last words he uttered, just before he expired, were, "God is always with me."

2. ROBERT EMPRINGHAM, a faithful old labourer in the vineyard of his Lord.

3. THOMAS WORRELL, a most promising young man. For some time he laboured in Ireland, his native country, with success. Afterwards, he devoted himself to the work of God among the Heathens: and, after a short but successful ministry in the island of Jamaica, he died *the death of a saint*, of a Christian entering into glory in the full assurance of hope.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. Who has DESISTED FROM TRAVELLING?

A. James Lyons.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

- | | |
|----------------------|--|
| 1 <i>London,</i> | Thomas Coke, James Creighton, Peard Dickinson, William Thompson, James Rogers, Richard Rodda, George Story, William Blagborne, William Palmer, Thomas Bartholomew; Thomas Olivers, Thomas Rankin, Thomas Tennant, Supernumeraries; George Whitfield, Book-Steward. |
| 2 <i>Sussex,</i> | William Shelmerdine, Thomas Simmonite, Mark Willis. |
| 3 <i>Rochester,</i> | Thomas Warwick, William Aver. |
| 4 <i>Canterbury,</i> | John Reynolds, Thomas Dobson, Charles Tunnycliffe. |
| 5 <i>Colchester,</i> | William Jenkins, James Lawton, William Heath. |
| 6 <i>Norwich,</i> | William Ashman, Charles Bond. |
| 7 <i>Yarmouth,</i> | Charles Boon, John Wilshaw. |

- | | | | |
|----|--------------------------|---|------------------------|
| 8 | <i>Diss,</i> | Charles Kyte, John Wittam. | |
| 9 | <i>Bury,</i> | John Hickling, Thomas Rogerson. | |
| 10 | <i>Lynn,</i> | William Saunders, Thomas Broadbent. | |
| 11 | <i>Walsingham,</i> | William Denton, Henry Anderson. | |
| 12 | <i>Bedford,</i> | Thomas Tattershall, Thomas Jones, Isaac Lilly,
Francis Thoresby, George Dermott. | |
| 13 | <i>Northampton,</i> | John Crosby, George Deverell, Thomas
Fearnley. | |
| 14 | <i>Oxfordshire,</i> | George Baldwin, William Stevens, Edward
Gibbons; John Murlin, Supernumerary. | |
| 15 | <i>Gloucestershire,</i> | Jonathan Cousins, John Sandoe. | |
| 16 | <i>Worcestershire,</i> | Jeremiah Brettell, Joseph Robbins. | |
| 17 | <i>Sarum,</i> | Joseph Algar, Richard Gower; Robert Carr
Brackenbury, Supernumerary. | |
| 18 | <i>Portsmouth,</i> | John Easton, George Button, Thomas
Trethewey. | |
| 19 | <i>Isle of Jersey,</i> | Michael Marshall, Henry Saunders, }
Henry Mahy. } | These are
to change |
| 20 | <i>Isle of Guernsey,</i> | John de Queteville, William } | every two |
| 21 | <i>Isle of Alderney,</i> | Dieuaide, Francis Balliau. } | months. |
| 22 | <i>France,</i> | William Mahy. | |
| 23 | <i>Bath,</i> | Henry Moore, Lawrence Kane, Joseph
Sutcliffe; John Furz, Supernumerary. | |
| 24 | <i>Bristol,</i> | Samuel Bradburn, Thomas Rutherford, Owen
Davies, Samuel Taylor; John Broadbent,
John Valton, Supernumeraries; Thomas
M'Geary, Head-Master of Kingswood-School. | |
| 25 | <i>Shepton-Mallet,</i> | Joseph Harper, John Cricket, William
Holmes. | |
| 26 | <i>Taunton,</i> | Charles Bland, John Foster, Cleland
Kirkpatrick; Christopher Watkins, Super-
numerary. | |
| 27 | <i>Collumpton,</i> | Theophilus Lessey, John M'Geary. | |
| 28 | <i>Plymouth,</i> | Benjamin Rhodes, Francis Truscott, William
Cox. | |
| 29 | <i>St. Austle,</i> | Timothy Crowther, William Thoresby, James
M. Byron, Robert Smith, jun. | |
| 30 | <i>Redruth,</i> | William Horner, John Smith, Thomas Kelk,
John Stephens; John Poole, Super-
numerary. | |
| 31 | <i>Penzance,</i> | John Leech, Abraham Moseley, John Boyle,
James Jay. | |
| 32 | <i>Pembroke,</i> | Benjamin Leggatt, Thomas Roberts, Joseph
Bowes. | |
| 33 | <i>Glamorgan,</i> | William Hunter, jun., Joseph Kyte, Richard
Treffry. | |
| 34 | <i>Brecon,</i> | John Dean, Stephen Wilson. | |
| 35 | <i>Birmingham,</i> | Joseph Cole, Simon Day, Joseph Burgess. | |

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- 36 *Wolverhampton*, Alexander Suter, Robert Costerdine.
- 37 *Shrewsbury*, Miles Martindale, William Saunderson.
- 38 *Burslem*, Andrew Inglis, Samuel Bardsley, George Snowden, John Denton, James Bridgnell.
- 39 *Macclesfield*, John Goodwin, George Lowe, Robert Crowther; George Shadford, Supernumerary.
- 40 *Stockport*, William Myles, Robert Miller.
- 41 *Manchester*, Joseph Benson, Adam Clarke; James Hall, Supernumerary.
- 42 *Oldham*, Thomas Hanby, Jonathan Parkin.
- 43 *Bolton*, Robert Roberts, Richard Reece, Michael Emmett; Christopher Hopper, Supernumerary.
- 44 *Chester*, Francis Wrigley, Richard Condy, James Thom.
- 45 *Liverpool*, Thomas Taylor, Joseph Bradford.
- 46 *Northwich*, Daniel Jackson, John Ward; Robert Hayward, Supernumerary.
- 47 *Blackburn*, John Booth, William Hainsworth, Isaac Muff.
- 48 *Colne*, Lancelot Harrison, John Beanland, James Evans.
- 49 *Lancaster*, William Smith.
- 50 *Leicester*, Thomas Longley, John Barber, James Buckley.
- 51 *Castle-Donington*, John Moon, William Brown.
- 52 *Nottingham*, William Thom, John Beaumont, Thomas Greaves, John Furness.
- 53 *Derby*, Joseph Pescod, Thomas Hutton.
- 54 *Ashby-de-la-Zouch*, Joseph Taylor, Richard Hardacre.
- 55 *Sheffield*, John Mason, George Highfield, Thomas Cooper.
- 56 *Grimsby*, John King, George Mowat, George Sargent.
- 57 *Horncastle*, Isaac Brown, Thomas Gill, John Simpson, Robert Harper.
- 58 *Gainsborough*, Thomas Carlill, John Peacock, John Ramshaw.
- 59 *Epworth*, Jasper Robinson, William Collins, Thomas Robinson.
- 60 *Leeds*, John Allen, William Percival, Joseph Entwisle.
- 61 *Wakefield*, James Wood, Jonathan Edmondson.
- 62 *Huddersfield*, George Gibbon, Richard Elliott.
- 63 *Birstal*, Edward Jackson, Robert Smith; Thomas Johnson, Supernumerary.
- 64 *Dewsbury*, William Bramwell, John Nelson.
- 65 *Bradford*, Parson Greenwood, John Grant.
- 66 *Halifax*, John Pawson, Robert Lomas.
- 67 *Keighley*, James Watson, Duncan Kay.
- 68 *Otley*, Zachariah Yewdall, William Simpson.
- 69 *Whitehaven*, Jonathan Brown, John Barritt.

- 70 *Isle of Man*, John Ogilvie, William Fenwick, William Martin.
 71 *York*, Samuel Hodgson, Joseph Thompson, Thomas Harrison.
 72 *Pocklington*, John Shaw, Booth Newton.
 73 *Hull*, Alexander Mather, Robert Hopkins.
 74 *Bridlington*, John Braithwaite, William Stephenson.
 75 *Scarborough*, George Holder, William Butterfield, George Sykes.
 76 *Whitby*, John Stamp, John Kershaw.
 77 *Thirsk*, Thomas Dixon, James Ridall, Samuel Gates.
 78 *Stockton*, William Hunter, sen., Thomas Vasey.
 79 *Barnard Castle*, John M'Kersey, Thomas Dunn.
 80 *Hexham*, Peter Mill, William Franklin.
 81 *Sunderland*, John Pritchard, John Brettell, John Atkins.
 82 *Newcastle*, John Gaulter, Samuel Botts ; Joseph Cownley, Supernumerary.
 83 *Alnwick*, Charles Atmore, John S. Pipe.

SCOTLAND.

- 84 *Edinburgh*, Duncan M'Allum, Robert Johnson, John Riles.
 85 *Glasgow*, Henry Taylor.
 86 *Ayr*, Robert Harrison.
 87 *Dumfries*, John Townsend.
 88 *Berwick*, Robert Swan.
 89 *Kelso*, Thomas Wood. } These are to change.
 90 *Dundee*, James Bogie, Robert Dall, Joseph Cross ; Joseph Saunderson, Supernumerary.
 91 *Aberdeen*, Alexander Kilham, James Anderson ; John Watson, Supernumerary.
 92 *Inverness*, John Saunderson, John Doncaster, Alexander Cummins, Stephen Eversfield.

IRELAND.

- 93 *Dublin*, Andrew Blair, James M'Donald.
 94 *Wicklow*, David Gordon, George Donovan.
 95 *Carlow*, William M'Cornock, John Stephenson.
 96 *Waterford*, John Darragh, Andrew Hamilton, jun.
 97 *Cork*, Walter Griffith, Jonathan Crowther.
 98 *Bandon*, Thomas Patterson, William Johnson, Thomas Ridgeway.
 99 *Limerick*, William West, Thomas Kerr, William Hamilton, John Gillis.
 100 *Birr*, Matthias Joyce, William Wilson.
 101 *Aughrim*, Francis Armstrong, John Hurley.
 102 *Castlebar*, John Woodrow, James Hurley.
 103 *Athlone*, Thomas Davis, John Miller.

- 104 *Longford*, Samuel Mitchell, James M'Quigg; John Bredin, Supernumerary.
 105 *Sligo*, Samuel Moorhead, Blakely Dowling.
 106 *Ballyconnell*, Joseph Armstrong, Thomas Black, James Stuart.
 107 *Cavan*, John Malcomson, William Armstrong, William Ferguson.
 108 *Clones*, Robert Smith, Joseph Hennin, Andrew Hamilton, sen.; Thomas Hewett, Supernumerary.
 109 *Brookborough*, James Rennick, James Irwin, Robert Banks.
 110 *Enniskillen*, Matthew Stewart, Charles Graham.
 111 *Ballyshannon*, Alexander Moore, Samuel Alcorn, James Jordan; Thomas Elliott, Supernumerary.
 112 *Rathmelton*, Samuel Steele, James Bell.
 113 *Newtown Stewart*, Archibald Murdoch, John Graham.
 114 *Charlemont*, David Barrowclough, John M'Farland, Matthias Dice; Samuel Bates, Supernumerary.
 115 *Londonderry*, John Dinnen, Gustavus Armstrong.
 116 *Coleraine*, William Smith, Michael Murphy, Thomas Brown.
 117 *Belfast*, John Grace, Samuel Wood.
 118 *Lisburn*, John Kerr, Robert Dougherty.
 119 *Downpatrick*, Thomas Barber, James M'Mullen.
 120 *Tanderagee*, George Brown, John Cross, Thomas M'Clellan.
 121 *Newry*, John Crook, Matthew Tobias.

AMERICA.

THE BRITISH DOMINIONS.

NOVA SCOTIA AND NEW BRUNSWICK.

<i>Halifax</i> ,	William Jessop, John Mann,	} William Black, presiding Elder.
	Elders.	
<i>Liverpool</i> ,	Thomas Whitehead.	
<i>Shelburne</i> ,	William Early.	
<i>Newport</i> ,	John Cooper.	
<i>Cumberland</i> ,	Benjamin Fizler.	
<i>River St. John</i> ,	John Regan.	
<i>Annapolis</i> ,	James Boyd.	

THE WEST INDIES.

- Antigua*, John Baxter, Benjamin Pearce.
Barbadoes, Matthew Lumb, John Kingston.
St. Vincent's, James Wray.
Nevis, John M'Vean.
St. Christopher's, William Warrener, Richard Pattison.

Tortola, John Harper, Thomas Owens.
Jamaica, William Fish, William Brazier, Daniel Graham.

Q. 8. How many wives are to be provided for?

A. One hundred and eighteen.

Q. 9. How many of these are to be provided for by the Circuits?

A. Eighty-two: as follows; viz.,—

London, S. (Wm.) Thompson,	Leicester,	} S. Longley.
Rodda, Ashman, Reynolds.	Castle-Donington	
Sussex, £6.	Nottingham, S. Thom.	
Rochester,	Derby,	} S. (Jos.)
Canterbury,	Ashby,	
Norwich, £4.	Sheffield, S. Pescod,	Beau-
Yarmouth, £8.	mont, Moon.	
Diss, £3.	Grimsby, S. Mowat.	
Lynn,	Horncastle, S. (Is.) Brown.	
Walsingham,	Gainsborough, S. Peacock.	
Bedford, S. Tattershall.	Epworth, S. Collins.	
Northampton,	Leeds, S. Greenwood, Percival,	Beanland.
Oxfordshire,		
Portsmouth, S. Button.	Wakefield, S. Wood.	
Bath, S. Moore.	Huddersfield, S. Gibbon.	
Bristol, S. Bradburn, Ruther-	Birstal, S. Bramwell.	
ford, Davies.	Bradford, S. Entwisle.	
Shepton-Mallet, S. Harper.	Halifax, S. Gill.	
Taunton,	Keighley, S. Story.	
Tiverton,	Isle of Man, S. Ogilvie.	
Plymouth, S. Rhodes, Bland.	York, S. Hodgson.	
St. Austle, S. Crowther.	Pocklington,	} S. Shaw.
Redruth, S. Horner, and £6.	Bridlington,	
Penzance, S. Moseley, and £6.	Hull, S. Hopkins.	
Birmingham, S. Day, Simpson.	Scarbdrough, S. Holder.	
Shrewsbury, S. Martindale.	Whitby, S. Butterfield.	
Burslem, S. Inglis.	Thirsk, £6.	
Macclesfield, S. Goodwin,	Stockton, S. Hunter.	
Snowden.	Hexham, £6.	
Stockport, S. Myles, Costerdine.	Sunderland, S. Pritchard,	(John) Brettell.
Manchester, S. Clarke, Broad-		
bent, (Jer.) Brettell.	Newcastle, S. Gaulter, Botts.	
Oldham, S. Bradford.	Edinburgh, £6.	
Bolton, S. Roberts.	Ireland, S. Blair, M'Donald,	
Chester, S. Condy.	Griffith, West, (Thomas)	
Liverpool, S. (T.) Taylor.	Kerr, Joyce, Johnson, Wood-	
Northwich, S. Ward.	row, Armstrong, Rennick,	
Blackburn, S. Booth, and £6.	Stewart, Graham, Grace.	
Colne, S. Harrison, and £6.		

Q. 10. How are the other thirty-six wives to be provided for?
 viz.,—S. (Jon.) Brown, (James) Thom, Ramshaw, Kane, Ste-

vens, Tunnycliffe, Kyte, Bogie, Dall, Cross, (Jos.) Watson, (Jos.) Thompson, (William) Stephenson, Watson, Dixon, Ridall, Dunn, Mill, Franklin, Atkins, £6; Cousins, Atmore, Shelmerdine, M'Allum, £6; Johnson, (Hen.) Taylor, Townsend, Swan, Dieuaide, Dinnen, Smith, (George) Brown, Crook, (John) Kerr, Barrowclough, Stephenson, £6.

A. Partly by the smaller subscriptions raised in the Circuits, and partly by the Contingent Fund.

N.B. The money for the wives above-mentioned, resident in England and Scotland, will be deposited in the hands of Mr. Whitfield; and that for the wives resident in Ireland, in the hands of Mr. Blair.

Q. 11. What numbers are in the Society?

A. As follows:—

London	-	-	3250	Coventry	-	-	64
Sussex-	-	-	285	Wolverhampton	-	-	600
Rochester	-	-	310	Burslem	-	-	1470
Canterbury	-	-	300	Macclesfield	-	-	1214
Colchester	-	-	165	Stockport	-	-	950
Norwich	-	-	617	Manchester	-	-	1460
Diss	-	-	330	Oldham	-	-	793
Bury	-	-	180	Bolton	-	-	1220
Lynn	-	-	245	Chester	-	-	600
Wells	-	-	190	Liverpool	-	-	660
Bedford	-	-	550	Warrington	-	-	475
Northampton	-	-	407	Blackburn	-	-	1040
Oxfordshire	-	-	740	Colne	-	-	1010
Gloucestershire	-	-	324	Leicester	-	-	709
Worcestershire	-	-	363	Nottingham	-	-	1140
Sarum	-	-	282	Derby	-	-	830
Portsmouth	-	-	480	Sheffield	-	-	1700
Isle of Jersey	-	-	334	Grimsby	-	-	575
Isle of Guernsey	}	-	240	Horncastle	-	-	640
Isle of Alderney				Gainsborough	-	-	710
Bath	-	-	900	Epworth	-	-	693
Bristol	-	-	1600	Leeds	-	-	2100
Shepton-Mallet	-	-	974	Wakefield	-	-	744
Taunton	-	-	285	Huddersfield	-	-	760
Tiverton	}	-	519	Birstal	-	-	720
Bideford				Dewsbury	-	-	510
Plymouth	-	-	880	Bradford	-	-	1170
St. Austle	-	-	1030	Halifax	-	-	1124
Redruth	-	-	1660	Keighley	-	-	990
Penzance	-	-	1540	Otley	-	-	549
Pembroke	-	-	207	Whitehaven	-	-	288
Glamorgan	-	-	245	Isle of Man	-	-	2400
Brecon	-	-	133	York	-	-	879
Birmingham	-	-	1589	Pocklington	-	-	463

Hull -	-	663
Bridlington -	-	350
Scarborough -	-	607
Whitby -	-	514
Thirsk -	-	641
Yarm -	-	580
Barnard Castle -	-	383
Hexham -	-	620
Sunderland -	-	1154
Newcastle -	-	800
Alnwick -	-	350
Edinburgh -	-	209
Glasgow -	-	209
Dumfries -	-	49
Kelso -	-	29
Dundee -	-	170
Aberdeen -	-	295
Inverness -	-	323
Dublin -	-	950
Wicklow -	-	199
Carlow -	-	230
Waterford -	-	261
Cork -	-	390
Bandon -	-	230
Limerick -	-	463
Birr -	-	350
Castlebar -	-	217
Athlone -	-	503
Longford -	-	367
Sligo -	-	370
Ballyconnell -	-	800
Cavan -	-	875
Clones -	-	980
Brookborough -	-	790
Enniskillen -	-	450
Ballyshannon -	-	646
Lisleen -	-	392
Omagh -	-	419
Charlemont -	-	1214
Londonderry -	-	318
Coleraine -	-	661
Belfast -	-	419
Lisburn -	-	480
Downpatrick -	-	497
Tanderagee -	-	970
Newry -	-	517

In all 75,278

AMERICA.

THE BRITISH DOMINIONS.

Nova Scotia, and New Brunswick	} 800
Newfoundland	- 270
Antigua, Mulattoes	- 105
Blacks	- 2329
Whites	- 36
St. Christopher's, } Mulattoes	- 114
Whites	- 28
Blacks	- 1424
Tortola, Coloured People	1200
Nevis, Coloured People	394
Grenada	- 20
St. Vincent's, Whites	- 13
Coloured People	450
Barbadoes	- 51
Jamaica, Whites and } Mulattoes	40
Blacks	- 130

DOMINION OF THE STATE
OF HOLLAND.

St. Eustatius	- 220
In all	7,624

THE UNITED STATES.

South Carolina.

Charleston, Whites	- 66
Blacks	- 119
Kingston, Whites	- 116
Blacks	- 84
Little Pee-Dee, Whites	765
Blacks	55
Great Pee-Dee, Whites	317
Blacks	49
Santee, Whites	- 354
Blacks	- 126
Edisto, Whites	- 550
Blacks	- 121
Catauba, Whites	- 220
Blacks	- 29
Cherokee, Whites	- 372
Blacks	- 10

Bush River, Whites	-	200	E. New River, Whites	-	1160
Blacks	-	15	Blacks	-	466
Broad River, Whites	-	450	Contentney, Whites	-	293
Blacks	-	95	Blacks	-	48
Union, Whites	-	120	<i>Virginia.</i>		
Seleuda, Whites	-	300	Sussex, Whites	-	606
Blacks	-	5	Blacks	-	208
<i>Georgia.</i>			Portsmouth, Whites	-	819
Washington, Whites	-	621	Blacks	-	574
Blacks	-	114	Surrey, Whites	-	770
Richmond, Whites	-	501	Blacks	-	705
Blacks	-	72	Bedford, Whites	-	383
Burke, Whites	-	572	Blacks	-	89
Blacks	-	43	Amherst, Whites	-	335
Savannah, Whites	-	323	Blacks	-	130
Blacks	-	4	Orange, Whites	-	530
<i>North Carolina.</i>			Blacks	-	54
W. New River, Whites	-	320	Hanover, Whites	-	640
Blacks	-	16	Blacks	-	121
Russel, Whites	-	79	Essex, Whites	-	248
Blacks	-	5	Blacks	-	20
Holstein, Whites	-	140	Williamsburg, Whites	-	473
Blacks	-	6	Blacks	-	194
Green, Whites	-	340	Gloucester, Whites	-	620
Blacks	-	3	Blacks	-	62
Yadkin, Whites	-	401	Lancaster, Whites	-	586
Blacks	-	25	Blacks	-	210
Salisbury, Whites	-	519	Stafford, Whites	-	258
Blacks	-	24	Blacks	-	19
Anson, Whites	-	150	Fairfax, Whites	-	657
Blacks	-	56	Blacks	-	141
Lincoln, Whites	-	429	Berkley, Whites	-	1024
Blacks	-	12	Blacks	-	192
Roan Oak, Whites	-	536	Alleghany, Whites	-	351
Blacks	-	352	Blacks	-	23
Pamlico, Whites	-	374	Rockingham, Whites	-	335
Blacks	-	50	Blacks	-	46
Guildford, Whites	-	420	Clarksburg, Whites	-	300
Blacks	-	36	Blacks	-	4
Caswell, Whites	-	508	Ohio, Whites	-	350
Blacks	-	31	<i>Maryland.</i>		
New Hope, Whites	-	510	Northampton, Whites	-	563
Blacks	-	108	Blacks	-	203
Bladen, Whites	-	232	Redstone, Whites	-	360
Blacks	-	57	Blacks	-	7
Tar River, Whites	-	655	Pittsburgh, Whites	-	100
Blacks	-	162	Randolph, Whites	-	30

Calvert, Whites	-	760	Greensville, Blacks	-	383
Blacks	-	1329	Salem, Whites	-	464
Severn, Whites	-	734	Bethel, Whites	-	403
Blacks	-	414	Blacks	-	2
Montgomery, Whites	-	637	Burlington, Whites	-	374
Blacks	-	347	Blacks	-	18
Baltimore, Whites	-	944	Trenton, Whites	-	420
Blacks	-	207	Blacks	-	32
Frederick, Whites	-	480	Flanders, Whites	-	304
Blacks	-	93	Blacks	-	8
Bath, Whites	-	315	Newburg, Whites	-	412
Blacks	-	41	Blacks	-	7
Huntingdon, Whites	-	200	Elizabeth Town, Whites	-	321
Blacks	-	2	Blacks	-	12
Hartford, Whites	-	633	New York, Whites	-	524
Blacks	-	181	Blacks	-	112
Baltimore Town, Whites	-	430	New Rochelle, Whites	-	661
Blacks	-	181	Blacks	-	16
Fell's Point, Whites	-	138	<i>New York.</i>		
Blacks	-	42	Long Island, Whites	-	251
Annapolis, Whites	-	136	Blacks	-	17
Blacks	-	223	Dutchess, Whites	-	473
Dover, Whites	-	1022	Blacks	-	6
Blacks	-	396	Columbia, Whites	-	253
Bertie, Whites	-	650	Blacks	-	3
Blacks	-	120	New Britain, Whites	-	430
Camden, Whites	-	585	Cambridge, Whites	-	260
Blacks	-	229	Albany, T. & C., Whites	-	242
Banks, Whites	-	408	Blacks	-	4
Blacks	-	30	Milford, Whites	-	720
Bottetourt, Whites	-	214	Blacks	-	226
Blacks	-	15	Annamessex, Whites	-	325
Greenbrier, Whites	-	73	Blacks	-	51
Halifax, Whites	-	93	Somerset, Whites	-	546
Blacks	-	8	Blacks	-	99
Franklin, Whites	-	287	Dorchester, Whites	-	785
Blacks	-	27	Blacks	-	459
Mecklenburg, Whites	-	478	Caroline, Whites	-	970
Blacks	-	25	Blacks	-	313
Cumberland, Whites	-	385	Talbot, Whites	-	740
Blacks	-	37	Blacks	-	610
Amelia, Whites	-	651	Kent, Whites	-	720
Blacks	-	132	Blacks	-	430
Brunswick, Whites	-	627	<i>Pennsylvania.</i>		
Blacks	-	200	Cecil, Whites	-	418
<i>Jersey.</i>			Blacks	-	340
Greensville, Whites	-	720			

Wilmington, Whites	-	93	Dansville, Whites	-	520
Blacks	-	48	Blacks	-	37
Chester, Whites	-	429	Salt River, Whites	-	259
Blacks	-	15	Blacks	-	28
Philadelphia, Whites	-	254	Cumberland, Whites	-	349
Blacks	-	36	Blacks	-	23
					67

Connecticut.

Bristol, Whites	-	111
Saratoga, Whites	-	100
Otsego, Whites	-	100
Litchfield, Whites	-	180
Fairfield, Whites	-	375
Middlefields, Whites	-	62
Hertford, Whites	-	28
Stockbridge, Whites	-	30

Massachusetts.

Lynn, Whites	-	58
Wyoming, Whites	-	100
Limestone, Whites	-	137

Kentucky.

Lexington, Whites	-	543
Blacks	-	6

Whites	49,595
Blacks	13,087

Total	62,682
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AFRICA.

Sierra Leone, Coloured People	223
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Total in America	70,306
Total in Europe	75,278
Total in Africa	223

Total in Europe, America, and Africa	145,807
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Q. 12. What is the Kingswood Collection?

A. £1,229. 5s. 9d.

Q. 13. What children are admitted this year?

A. George Bradburn, nine years old; Joseph Bradford, nine years old; Charles Stewart, eleven years old; Josiah Goodwin, near eight years old; Charles Tunnycliffe, near nine years old; James Inglis, seven years old; John Pritchard, seven years old. Richard Summers is to remain another year.

Q. 14. What can we allow for the education of the Preachers' children who cannot be admitted into Kingswood School?

A. £186.

Q. 15. What is contributed towards the Preachers' Fund?

A. £714. 17s. 3d.

Q. 16. What is allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Thomas				Elizabeth Dillon	-	12	0 0
Westell	-	30	0 0	Sarah Barry	-	24	0 0
William Whitaker	20	0 0		Sarah Naylor	-	10	0 0
Matthew Lowes	-	15	0 0	Sarah Hosmer	-	10	0 0
Thomas Hanson	-	20	0 0	Sarah Mitchell	-	20	0 0
John Furz	-	12	0 0	Elizabeth Jaco	-	12	0 0
Ann Morgan	-	24	0 0	John Price	-	30	0 0
Lucia Bourke	-	15	0 0	S. Corbet	-	12	0 0
Mary Penington	-	12	0 0	Thomas Johnson	-	6	6 0

	£.	s.	d.		£.	s.	d.
Samuel Bates -	12	0	0	Richard Watkinson	16	0	0
Christopher Hopper	30	0	0	Christopher Watkins	23	0	0
John Poole -	30	0	0	George Wadsworth	13	0	0
James Christie -	8	0	0	Mary Empringham	22	0	0
William Boothby -	24	0	0	John Broadbent -	22	0	0
Thomas Brisco -	30	0	0	Thomas Tennant -	23	0	0
John Watson -	12	0	0	Thomas Elliott -	12	0	0
Thomas Wride -	20	0	0	Thomas Hewett -	12	0	0
Thomas Olivers -	24	0	0	John Hampson -	12	0	0
George Shadford -	12	0	0	Joseph Jerom -	12	0	0
Ann Wright -	12	0	0				
John Bredin -	12	0	0	In all	£677	6	0

Q. 17. What is contributed for the Yearly Expenses?

A. £1,443. 16s. 2d.

Q. 18. How was it expended?

	£.	s.	d.		£.	s.	d.
A. Deficiencies of last year's Contingencies	85	9	10	Deficiencies in the allowance made for the children	279	10	8
Law -	97	6	4	Sick families -	98	19	0
Deficiencies of the salaries of the Preachers	396	12	4	Rent for houses, &c.	209	12	0
Deficiencies of the salaries of the wives of the Preachers	293	17	6	Travelling expenses	297	10	6
				Various Contingencies for the three kingdoms	153	3	2
					£1,912	1	4

N.B. The deficiency was made up out of the profits of the books.

Q. 19. What regulations shall be made concerning the office of the President of the Conference?

A. 1. The same President is not to be re-chosen above once in eight years.

2. The President's power shall cease, as soon as the Conference breaks up.

Q. 20. What further regulations shall be made concerning the management of the Districts?

A. 1. All the Preachers of every District respectively, who shall be present at the Conference from time to time, shall meet together as soon as possible after the stations of the Preachers are finally settled, and choose a Chairman for their District out of the present or absent members of the District Committee.

2. The Chairman so chosen shall have authority to call a meeting of the Committee of his District, on any application of the Preachers or people which appears to him to require it.

But he must never individually interfere with any other Circuit but his own.

3. Whenever the Chairman has received any complaint against a Preacher, either from the Preachers or the people, he shall send an exact account of the complaint in writing to the person accused, with the name of the accuser or accusers, before he calls a meeting of the District Committee to examine into the charge.

4. If it appear on just grounds to any Assistant, that the Chairman of his District has been guilty of any crime or misdemeanour, or that he has neglected to call a meeting of the District Committee when there were sufficient reasons for calling it, such Assistant shall have authority in that case to call a meeting of the District Committee, and to fix the time and place of meeting. The Committee, thus assembled, shall have power, if they judge necessary, to try the Chairman, and, if found guilty, to suspend him from being a Travelling Preacher till the ensuing Conference, or to remove him from the office of an Assistant, or to depose him from the chair, and to elect another in his place.

Q. 21. What direction is to be given concerning the children of the Preachers?

A. No Preacher is to receive anything from the Circuits on account of his children, after they have arrived at the age of seventeen.

Q. 22. Who are the members of the Committee for the inspection of Kingswood School?

A. Samuel Bradburn, Thomas Rutherford, John Valton, Thomas M'Geary, Thomas Roberts, James Yewer.

Q. 23. What rules shall be made concerning ordinations?

A. 1. No ordination shall take place in the Methodist Connexion without the consent of the Conference first obtained.

2. If any brother shall break the above-mentioned rule, by ordaining or being ordained without the consent of the Conference previously obtained, the brother so breaking the rule does thereby exclude himself.

Q. 24. What rule shall be made concerning the administration of the Lord's Supper?

A. The Lord's Supper shall not be administered by any person among our Societies in England and Ireland, for the ensuing year, on any consideration whatsoever, except in London.

Q. 25. What directions shall be given concerning our conduct to the civil Government?

A. 1. None of us shall, either in writing or conversation, speak lightly or irreverently of the Government under which he lives.

2. We are to observe, that the oracles of God command us to

be subject to the higher powers ; and that honour to the King is there connected with the fear of God.

Q. 26. What rule shall be made concerning the service in the Church-hours ?

A. The service shall not be performed in any new place in the Church-hours in future, without the consent of the Conference first obtained.

Q. 27. Expressions have been used by some, through a false zeal for their own peculiar sentiments, which were very unjustifiable. How shall we prevent this in future ?

A. No person is to call another heretic, bigot, or by any other disrespectful name, on any account, for a difference in sentiment.

Q. 28. Who are the Chairmen of the Districts for the ensuing year ?

A. As follows :—

- 1 *London*, William Thompson.
- 2 *Norwich*, Charles Boon.
- 3 *Nottingham*, Joseph Taylor.
- 4 *Sarum*, Joseph Algar.
- 5 *Jersey*, Henry Saunders.
- 6 *Redruth*, William Horner.
- 7 *Plymouth*, Benjamin Rhodes.
- 8 *Bristol*, Henry Moore.
- 9 *Pembroke*, Thomas Roberts.
- 10 *Birmingham*, Jeremiah Brettell.
- 11 *Manchester*, Robert Roberts.
- 12 *Chester*, John Goodwin.
- 13 *Halifax*, John Pawson.
- 14 *Leeds*, John Allen.
- 15 *York*, Alexander Mather.
- 16 *Grimsby*, Thomas Carlill.
- 17 *Whitby*, William Hunter, sen.
- 18 *Whitehaven*, Jonathan Brown.
- 19 *Newcastle*, John Pritchard.
- 20 *Edinburgh*, Duncan M'Allum.
- 21 *Aberdeen*, James Bogie.

N.B. The Preachers in full connexion in Ireland are desired to meet as soon as possible in their respective Districts, and to choose their Chairmen.

Q. 29. Some Preachers have paid visits to their friends and relations at unsuitable times, to the injury of the work of God in their Circuits. How shall this be prevented in future ?

A. No Preacher is to leave his Circuit in order to visit his friends or relations, between the Midsummer and Michaelmas quarter-days.

Q. 30. What directions shall be given concerning the general Fasts ?

A. A general Fast shall be held on the first Friday after Christmas-day, after Lady-day, after Midsummer-day, and after Michaelmas-day.

Q. 31. What directions shall be given concerning the execution and enrolment of Deeds?

A. 1. The Deed must be drawn on a parchment with a ten-shilling stamp.

2. If it relate to a preaching-house out of London, it must be acknowledged by the person or persons conveying the premises to Trustees, (after the execution of it,) before a Master Extraordinary in Chancery.—N.B. Almost every eminent attorney-at-law in the country is a Master Extraordinary in Chancery.

3. It must be enrolled in Chancery within six months after the execution of it.

Q. 32. What can be done to contract the temporal business of the Conference?

A. Let the Committees of the Districts settle all the temporal business of their Districts respectively as far as possible; and let the Chairman of each District lay the accounts in writing before the Conference.

Q. 33. Who are appointed Stewards of the Fund for the superannuated Preachers, &c.?

A. Alexander Mather, William Thompson, John Pawson, Thomas Taylor.

Q. 34. Who are appointed the Committee for the Fund for the superannuated Preachers, &c.?

A. Thomas Hanby, Robert Roberts, Thomas Coke, John Allen, Richard Rodda, Samuel Bradburn, James Rogers, Joseph Bradford, Benjamin Rhodes.

Q. 35. What directions are to be given concerning books?

A. No contracts shall be made by our Book-Steward, in respect to books, with any authors or booksellers, or with any other person.

Q. 36. Who is to hold the next Conference in Dublin, on the first Friday of July next?

A. Alexander Mather. But if he finds that his health will not admit of his doing it, he shall have power to delegate another of the brethren. Or, if he go himself, he may take Mr. Bradford with him.

Q. 37. What directions are to be given concerning the raising of money in the Circuits for erecting or paying the debts of houses?

A. 1. No collection shall be made in any Circuit for the above-mentioned purpose, without the consent of the Conference.

2. No collection shall be made by any other person than a Travelling Preacher.

Q. 38. What directions shall be given concerning the attendance of the Preachers at the Conference?

A. We all agree to confirm our former rule, that no Preacher, except the Assistants, and the Preachers to be admitted, and Preachers against whom any complaint is to be lodged, shall come to the Conference, unless the Circuit in which he laboured bear his travelling expenses.

Q. 39. What Preacher is in reserve?

A. Thomas Linay, of the Lynn Circuit.

Q. 40. What shall we do more to promote the work of God?

A. We do, at this solemn hour of the night,* devote ourselves to the service of Almighty God, in a more unreserved and entire manner than ever we have hitherto done; and are all determined to spend and be spent in His blessed work. And this our solemn dedication of ourselves to God we do unanimously signify by rising from our seats in the presence of the LORD.

Q. 41. When and where shall our next Conference be held?

A. At Leeds, on the last Monday in July, 1793.

N.B. The Delegates of the Districts are to be in Leeds on the Tuesday preceding the Conference, and to begin to draw up the plan for the Stations of the Preachers on the day following.

To the Members of our Societies who desire to receive the Lord's Supper from the hands of their own Preachers.

VERY DEAR BRETHREN,

THE Conference desire us to write to you, in their name, in the most tender and affectionate manner, and to inform you of the event of their deliberations concerning the administration of the Lord's Supper.

After debating the subject time after time, we were greatly divided in sentiment. In short, we knew not what to do, that peace and union might be preserved. At last, one of the senior brethren (Mr. Pawson) proposed that we should commit the matter to God, by putting the question to the lot, considering that the oracles of God declare that "the lot causeth contentions to cease, and parteth between the mighty:"† and again, that "the lot is cast into the lap, but the whole disposing thereof is of the Lord:"‡ and considering also that we have the example of the Apostles themselves, in a matter which we thought, all things considered, of less importance.

We accordingly prepared the lots; and four of us prayed. God was surely then present, yea, His glory filled the room. Almost all the Preachers were in tears, and, as they afterwards confessed, felt an undoubted assurance that God Himself would decide. Mr. Adam Clarke was then called on to draw the lot;

* Past ten o'clock on the 15th of August, just before the close of the Conference.

† Prov. xviii. 18.

‡ Prov. xvi. 33.

which was, "You shall not administer the sacrament the ensuing year." All were satisfied. All submitted. All was peace. Every countenance seemed to testify that every heart said, "It is the Lord: let Him do what seemeth Him good." A minute was then formed according to the previous explanation of the lots, that the sacrament should not be administered in our Connexion for the ensuing year, except in London. The prohibition reaches the Clergy of the Church of England, as well as the other brethren.

We do assure you, dear brethren, we should have been perfectly resigned, if the lot had fallen on the other side. Yea, we should, as far as Christian prudence and expediency would have justified, have encouraged the administration of the Lord's Supper by the Preachers; because we had not a doubt but God was uncommonly present on the occasion, and did Himself decide.

Signed, in behalf of the Conference,

ALEXANDER MATHER, *President*,
THOMAS COKE, *Secretary*.

LEEDS, Monday, July 29, 1793.

Q. 1. WHAT Preachers are ADMITTED this year?

A. Robert Harrison, George Lowe, Charles Tunnycliffe, William Saunderson, John Kershaw, William Cox, Robert Lomas, Miles Martindale, John Nelson, John Denton, Robert Smith, John Grant, Thomas Hutton, James Anderson, Owen Davies, Thomas Simmonite, William Shelmerdine, Thomas Harrison, John Saunderson, Joseph Cross, Robert Crowther, William Hainsworth, George Sykes, John Ramshaw.

Ireland.—George Donovan, Andrew Hamilton, jun., Thomas Patterson, Thomas Ridgeway, James M'Quigg, James Irwin, Samuel Wood.

Q. 2. Who REMAIN ON TRIAL?

A. Henry Saunders, James Lawton:

These have travelled four years.

Edward Gibbons, George Sargent, John Braithwaite, Joseph Burgess, Richard Elliott, Thomas Trethewey, John S. Pipe, Samuel Taylor, John Dean, John Boyle, John Doncaster, Booth Newton, John Simpson, William Aver, William Denton, Isaac Lilly, William Franklin.

All these have travelled three years.

Stephen Wilson, William Mahy, Henry Mahy, James Jay, Michael Emmett, Richard Pattison, Francis Thoresby, John Kingston, George Deverell, James Buckley, John Foster, Alexander Cummins, Henry Anderson, Cleland Kirkpatrick:

All these have travelled two years.

Richard Gower, Joseph Kyte, Joseph Bowes, Francis Balliau, Joseph Robbins, John Stephens, Robert Smith, William Martin, John Ward, Thomas Fearnley, Richard Hardacre, James Bridgnell, William Fenwick, Richard Treffry, Stephen Eversfield, James Buckley, William Brown, Thomas Linay, John Brice, George Morley :

All these have travelled one year.

Ireland.—John Hurley, Charles Graham, William Ferguson, Thomas Brown, Archibald Murdoch, William Smith, Samuel Steele, John Cross, Blakely Dowling, James Bell :

These have travelled three years.

Joseph Hennin, William Armstrong, John M'Farland, Matthew Tobias, Samuel Alcorn :

These have travelled two years.

James Stuart, Robert Banks, Thomas M'Clellan, James Jordan, James Smith, John M'Arthur :

These have travelled one year.

Q. 3. Who are ADMITTED ON TRIAL?

A. James Ellis, John Williams, Jonathan Barker, George Marsden, Thomas Yates, James Scholefield, Edmund Shaw, Francis West, Patrick Kelly, James Penman, George Douglas, John Clarke, Robert Green, William Harrison, Leonard Ledbrook, James Lyons, James Mort, John Phillips, Charles Gloyne, William Smith, Thomas Ingham, John Hudson.

Ireland.—James M'Kee, Robert Crozier.

West Indies.—Joseph Telford.

Q. 4. Who have DIED this year?

A. 1. JAMES WRAY, a faithful labourer in the Lord's vineyard. For several years he travelled in England with success. His zealous spirit then led him across the Atlantic Ocean to Nova Scotia, where he was rendered useful in his Master's cause ; and, lastly, he closed his steady race in the island of St. Vincent, resigning his soul into the hands of his faithful Creator, with all that resignation, peace, and holy joy, which might be expected from a father in Christ.

2. JOSEPH COWNLEY, aged seventy. This venerable man began his ministry in 1744. In filling up the duties of his station, he was fervent and diligent. In doing this, he had to combat some of the most painful infirmities of human nature. His abilities as a Preacher were very uncommon ; a peculiar unction generally attended his word ; his seriousness was almost proverbial ; and he lived and died a copy of the truths he taught. He sought out the retreats of wretchedness, and was found

“ Where hopeless anguish pour'd his groan,
And lonely want retired to die.”

His end was suitable to his holy life. Death had lost his

terrors. He said, "I desire to be dissolved, and to be with Christ;" and, without a struggle or a groan, fell asleep in Jesus. In him the Society lost a faithful Pastor, and the world a burning and shining light.

3. THOMAS ROBINSON, a steady, pious man. He was cut off in the prime of life, and died uncommonly happy in God.

4. JOHN SHAW. He laboured for thirty years as a Travelling Preacher; was useful in every Circuit where he was stationed, and died with unshaken confidence in his God.

5. THOMAS TENNANT, a man of a meek and quiet spirit. He travelled for twenty-two years, and was everywhere received as an acceptable Preacher. His sufferings for many years were great, arising from a deep, nervous disorder. As he lived to God, so he died in peace.

6. RICHARD WATKINSON, an old labourer, who for several months before his death drank deep into the Spirit of God.

7. ANDREW BLAIR; a man of sound understanding, deep piety, and great zeal, steadiness, and integrity. He laboured as an Itinerant Preacher with great faithfulness and success for near fifteen years; and, after suffering much in his last illness, with great patience and meekness, died in peace.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. Who have DESISTED FROM TRAVELLING?

A. Charles Bond, Andrew Inglis, John M'Geary, John Graham.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

- | | |
|----------------------|---|
| 1 <i>London,</i> | William Thompson, Thomas Coke, James Creighton, Peard Dickinson, Thomas Rutherford, Thomas Warwick, Joseph Cole, William Blagborne, John Braithwaite; Thomas Rankin, Thomas Olivers, Supernumeraries; George Story, Corrector of the Press; George Whitfield, Book-Steward. |
| 2 <i>Godalming,</i> | Thomas Linay. |
| 3 <i>Sussex,</i> | William Shelmerdine, James Lawton, James Ellis. |
| 4 <i>Rochester,</i> | Thomas Bartholomew, Thomas Simmonite. |
| 5 <i>Canterbury,</i> | John Reynolds, William Palmer, Mark Willis.
W. Palmer and T. Simmonite are to change once a quarter. |
| 6 <i>Colchester,</i> | William Jenkins, William Heath, James Anderson, Thomas Fearnley. |
| 7 <i>Norwich,</i> | Alexander Suter, Henry Anderson. |
| 8 <i>Yarmouth,</i> | Charles Boon, Benjamin Leggatt. |
| 9 <i>Diss,</i> | Charles Kyte, Robert Green. |

- 10 *Bury*, William Saunders, John Wittam.
- 11 *Lynn*, William Ashman, Edward Gibbons.
- 12 *Walsingham*, William Denton, Isaac Lilly.
- 13 *Bedford*, John Hickling, James Scholefield.
- 14 *Higham Ferrers*, Thomas Rogerson, John Williams.
- 15 *St. Ives, (Hunts.,)* Thomas Broadbent, James Mort.
- 16 *Northampton*, Owen Davies, John Wilshaw.
- 17 *Banbury*, George Deverell, George Dermott.
- 18 *Oxfordshire*, Joseph Algar, Thomas Trethewey, Leonard Ledbrook; John Murlin, Supernumerary.
- 19 *Gloucestershire*, Jonathan Cousins, Joseph Robbins; John Valton, Supernumerary.
- 20 *Worcestershire*, Joseph Taylor, George Baldwin.
- 21 *Sarum*, John Easton, Abraham Moseley, Richard Gower; Robert Carr Brackenbury, Supernumerary.
- 22 *Portsmouth*, Charles Bland, John Cricket, Henry Saunders.
- 23 *Isle of Jersey*, Thomas Kelk, Henry Mahy.
- 24 *Isle of Guernsey*, Richard Reece, W. Dieu-
aide, John de Queteville. } These are to
change every
two months.
- 25 *Alderney*, Francis Balliau, William Mahy.
- 26 *Bath*, Henry Moore, Jonathan Barker; John Furz,
John Broadbent, Supernumeraries.
- 27 *Bradford, Wilts.*, Lawrence Kane, William Holmes.
- 28 *Bristol*, Samuel Bradburn, Richard Rodda, Richard Elliott.
- 29 *Shepton-Mallet*, Joseph Harper, Joseph Sutcliffe, John Sandoe.
- 30 *Taunton*, George Button, John Dean, Richard Treffry;
Christopher Watkins, Supernumerary.
- 31 *Collumpton*, John Leech, John Stephens.
- 32 *Plymouth*, Benjamin Rhodes, James M. Byron, John Boyle, Robert Smith, jun.
- 33 *St. Austle*, Timothy Crowther, William Aver, John Foster, John Clarke.
- 34 *Redruth*, William Horner, William Thoresby, Francis Truscott; John Poole, Supernumerary.
- 35 *Penzance*, John Smith, John Denton, James Jay, Cleland Kirkpatrick, Thomas Yates; John Watson, Supernumerary.
- 36 *Pembroke*, Thomas Roberts, Samuel Taylor, Joseph Kyte.
- 37 *Glamorganshire*, William Cox, Stephen Wilson, James Lyons.
- 38 *Brecon*, William Hunter, jun., Joseph Bowes.
- 39 *Birmingham*, James Rogers, Simon Day, Jonathan Edmondson.
- 40 *Wolverhampton*, Theophilus Lessey, William Saunderson.
- 41 *Shrewsbury*, Miles Martindale, Charles Tunnyclyffe.

- 42 *Burslem*, John Goodwin, Joseph Burgess, James Bridgnell.
- 43 *Leek*, James Thom, Robert Crowther.
- 44 *Macclesfield*, John Mason, George Highfield, George Lowe; George Shadford, Supernumerary.
- 45 *Stockport*, John Pritchard, William Simpson, George Marsden.
- 46 *Manchester*, Joseph Benson, Jeremiah Brettell.
- 47 *Oldham*, Robert Roberts, William Myles.
- 48 *Bolton*, Thomas Taylor, Robert Miller; Christopher Hopper, Supernumerary.
- 49 *Wigan*, Thomas Davis, James Watson.
- 50 *Chester*, John Booth, Richard Condry, Samuel Bardsley.
- 51 *Liverpool*, John Pawson, Adam Clarke.
- 52 *Northwich*, Daniel Jackson, Richard Seed.
- 53 *Blackburn*, George Snowden, John Atkins, John Furness, Richard Hardacre.
- 54 *Colne*, Lancelot Harrison, Charles Gloyne, John Ward.
- 55 *Leicester*, John Barber, William Brown.
- 56 *Hinckley*, Thomas Longley, Michael Marshall.
- 57 *Castle-Donington*, John Beaumont, Thomas Greaves.
- 58 *Nottingham*, William Thom, James Hall, James Buckley.
- 59 *Newark*, Thomas Dunn, Edmund Shaw.
- 60 *Derby*, Jonathan Parkin, Thomas Hutton.
- 61 *Ashby*, Joseph Pescod, George Morley.
- 62 *Sheffield*, John Moon, Thomas Cooper.
- 63 *Rotherham*, William Stevens, John Saunderson.
- 64 *Grimsby*, John King, Thomas Gill, Francis West.
- 65 *Horncastle*, Isaac Brown, Robert Smith, John Brice, William Harrison.
- 66 *Gainsborough*, Jasper Robinson, George Mowat, George Sargent.
- 67 *Epworth*, Thomas Carlill, William Collins, John Simpson.
- 68 *Leeds*, Thomas Hanby, John Allen, Joseph Entwisle.
- 69 *Wakefield*, James Wood, Samuel Gates; William Boothby, Supernumerary.
- 70 *Huddersfield*, George Gibbon, William Smith.
- 71 *Birstal*, William Bramwell, Duncan Kay; Thomas Johnson, Supernumerary.
- 72 *Dewsbury*, Edward Jackson, John Nelson.
- 73 *Bradford*, Parson Greenwood, Michael Emmett.
- 74 *Halifax*, Charles Atmore, Robert Lomas.
- 75 *Keighley*, Robert Hopkins, William Hainsworth.
- 76 *Otley*, Zachariah Yewdall, John M'Kersey.
- 77 *Whitehaven*, John Ogilvie, William Martin.

- 78 *Isle of Man*, George Holder, William Fenwick, John Phillips.
 79 *York*, Francis Wrigley, William Percival, John Brettell.
 80 *Pocklington*, Peter Mill, Booth Newton.
 81 *Hull*, Alexander Mather, Jonathan Brown, John Grant.
 82 *Bridlington*, William Stephenson, James Evans.
 83 *Scarborough*, Thomas Dixon, Thomas Tattershall, Robert Harrison.
 84 *Whitby*, John Stamp, George Sykes.
 85 *Thirsk*, Thomas Harrison, John Beanland, James Ridall.
 86 *Stockton*, William Hunter, sen., Supernumerary; John Crosby, John Kershaw.
 87 *Barnard-Castle*, William Butterfield, William Franklin; Joseph Thompson, Supernumerary.
 88 *Hexham*, John Barritt, John Ramshaw.
 89 *Sunderland*, Samuel Hodgson, Samuel Botts, John S. Pipe.
 90 *Newcastle*, Henry Taylor, John Peacock.
 91 *Alnwick*, John Gaulter, John Riles.

SCOTLAND.

- 92 *Edinburgh*, Duncan M'Allum, John Doncaster, Stephen Eversfield.
 93 *Glasgow*,
 94 *Greenock*, } Matthew Lumb, Robert Dall.
 95 *Ayr*, Robert Swan.
 96 *Dumfries*, Robert Johnson.
 97 *Berwick*,
 98 *Kelso*, } Thomas Wood.
 99 *Dundee*, James Bogie, John Townsend, Alexander Cummins, James Penman.
 100 *Aberdeen*, Alexander Kilham, Joseph Saunderson; Thomas Vasey, Supernumerary.
 101 *Inverness*, Joseph Cross, George Douglas, Patrick Kelly, Thomas Ingham.

IRELAND.

- 102 *Dublin*, Joseph Bradford, William Smith.
 103 *Wicklow*, John Woodrow, John Gillis.
 104 *Carlow*, Alexander Moore, William Johnson.
 105 *Waterford*, Jonathan Crowther, Matthias Joyce.
 106 *Cork*, Walter Griffith, Thomas Patterson.
 107 *Bandon*, John Darragh, James M'Quigg.
 108 *Mallow*, Andrew Hamilton, jun., John Hurley.
 109 *Limerick*, David Gordon, William Wilson.
 110 *Birr*, John Stephenson, Robert Barks.

- 111 *Aughrim*, Samuel Mitchell, Blakely Dowling.
 112 *Castlebar*, Robert Smith, Andrew Hamilton, sen.
 113 *Athlone*, William M'Cornock, Samuel Wood; John Bredin, Supernumerary.
 114 *Longford*, Gustavus Armstrong, George Brown.
 115 *Sligo*, Archibald Murdoch, John Miller.
 116 *Ballyconnell*, Samuel Moorhead, James Irwin, Thomas M'Clellan.
 117 *Cavan*, Francis Armstrong, Thomas Ridgeway, Robert Crozier.
 118 *Clones*, Joseph Armstrong, John Cross, James Smith.
 119 *Brookborough*, Thomas Barber, Thomas Hewett.
 120 *Enniskillen*, Charles Graham, Michael Murphy, James Bell.
 121 *Ballyshannon*, William Ferguson, James Stuart; Thomas Elliott, Supernumerary.
 122 *Newtown-Stewart*, William Hamilton, William Armstrong, James Jordan; John M'Farland, Supernumerary.
 123 *Charlemont*, David Barrowclough, Thomas Brown, Samuel Alcorn.
 124 *Londonderry*, John Dinnen, Samuel Steele.
 125 *Coleraine*, John Crook, Matthew Tobias.
 126 *Ballymena*, George Donovan, James M'Mullen.
 127 *Belfast*, John Grace, Joseph Hennin.
 128 *Lisburn*, James M'Donald, John Malcomson.
 129 *Downpatrick*, Matthew Stewart, John M'Arthur.
 130 *Tanderagee*, John Kerr, James Rennick, Robert Dougherty.
 131 *Newry*, William West, James M'Kee.

THE BRITISH DOMINIONS IN AMERICA.

NOVA SCOTIA AND NEW BRUNSWICK.

<i>Halifax,</i>	}	Isaac Lunsford.	}	William Black, Elder.
<i>Horton,</i>		James Boyd.		
These are to change every six weeks.				
<i>Liverpool,</i>		Daniel Fidler.		
<i>Newport,</i>		John Mann.		
<i>New Brunswick,</i>		James Mann, William Gran- dine, Duncan M'Coll.		
<i>Cumberland,</i>		Benjamin Wilson.		

WEST INDIES.

<i>Antigua</i> ,	John Baxter, William Warrenner.		
<i>Barbadoes</i> ,	Daniel Graham; Benjamin Pearce, Supernumerary.		
<i>Grenada</i> ,	Abraham Bishop.		
<i>St. Christopher's</i> ,	John Harper, Richard Pattison, Joseph Telford.		

Nevis, John Kingston.—N.B. The unmarried Preachers of St. Christopher's and Nevis are to change every half year.

Tortola, Thomas Owens, John M'Vean.

Jamaica, William Fish.

Missionaries, Thomas Dobson, Francis Thoresby.

Q. 8. How many wives are to be provided for?

A. One hundred and twenty-one.

Q. 9. How many of these are to be provided for by the Circuits?

A. Eighty-two: as follows; viz.,—

London, S. (Wm.) Thompson,	Colne, S. Harrison, and £6.
Rutherford, Warwick, (Tho.)	Leicester, } S. Barber.
Broadbent.	Castle-Donington, }
Sussex, £6.	Nottingham, S. (Wm.) Thom.
Rochester, } S. Reynolds.	Newark, S. Dunn.
Canterbury, }	Derby, £6.
Norwich, £4. } S. Boon.	Ashby, S. Pescod.
Yarmouth, £8. }	Sheffield, S. Moon, Stevens,
Diss, £6.	Beaumont.
Lynn, } S. Ashman.	Grimsby, S. Gill.
Walsingham, }	Horncastle, S. (Is.) Brown.
Worcestershire, £6.	Gainsborough, S. Mowat.
Sarum, £6.	Epworth, S. Collins.
Portsmouth, S. Bland.	Leeds, S. Entwisle, Butterfield,
Bath, S. Moore.	Barritt.
Bristol, S. Bradburn, Rodda,	Wakefield, S. (James) Wood.
Kane.	Huddersfield, S. Gibbon.
Shepton-Mallet, S. Harper.	Birstal, S. Bramwell.
Taunton, } S. Button.	Bradford, S. Greenwood.
Collumpton, }	Halifax, S. Atmore, and £6.
Plymouth, S. Rhodes, and £6.	Keighley, S. Hopkins.
St. Austle, S. Crowther.	Isle of Man, S. Watson.
Redruth, S. Horner, and £6.	York, S. Percival.
Penzance, S. Smith, and £6.	Pocklington, } S. Mill.
Birmingham, S. Day, Crosby.	Bridlington, }
Shrewsbury, S. Martindale.	Hull, S. (Jon.) Brown.
Burslem, S. Goodwin.	Scarborough, S. Tattershall.
Macclesfield, S. (James) Thom.	Whitby, S. Holder.
Stockport, S. Simpson, Ward.	Thirsk, £6.
Manchester, S. Brettell, Myles,	Stockton, S. Hunter.
Ogilvie.	Hexham, £6.
Oldham, S. (R.) Roberts.	Sunderland, S. Hodgson, Botts.
Bolton, S. (T.) Taylor.	Newcastle, S. (H.) Taylor,
Chester, S. Condry.	Peacock.
Liverpool, S. Clarke, Booth.	Edinburgh, £6.
Northwich, S. (Dan.) Jackson.	Ireland, S. Bradford, Smith,
Blackburn, S. Snowden, and £6.	Woodrow, Johnson, Joyce,

Griffith, Gordon, Stephenson, £6; M'Cornock, (Geo.) | (T.) Barber, Graham, Barrowclough.
Brown, Miller, Armstrong,

Q. 10. How are the other thirty-nine to be provided for? viz.,—
S. Shelmerdine, Hickling, Davies, Algar, Cousins, (Jos.) Taylor, Baldwin, Moseley, (John) Broadbent, Lessey, Kelk, Tunnycliffe, Kyte, Atkins, £6; Parkin, (John) Brettell, (Will.) Stephenson, Dixon, Franklin, Ramshaw, Gaulter, (Tho.) Wood, M'Allum, Lumb, Dall, Johnson, Bogie, Cross, Townsend, Swan, Armstrong (in part), Dinnen, Crook, M'Mullen, Grace, M'Donald, Stewart, Rennick, West.

A. Partly by the smaller subscriptions raised in the Circuits, and partly by the Contingent Fund.

N.B. The money for the wives above-mentioned, resident in England and Scotland, will be deposited in the hands of Mr. Whitfield; and that for the wives resident in Ireland, in the hands of Mr. Bradford.

Q. 11. What numbers are in the Society?

A. As follows:—

London	-	-	3150	Penzance	-	-	1271
Sussex	-	-	312	Pembroke	-	-	193
Rochester	-	-	315	Glamorgan	-	-	262
Canterbury	-	-	298	Brecon	-	-	128
Colchester	-	-	235	Birmingham	-	-	1235
Norwich	-	-	240	Shrewsbury	-	-	395
Yarmouth	-	-	325	Wolverhampton	-	-	446
Diss	-	-	343	Burslem	-	-	1370
Bury	-	-	210	Macclesfield	-	-	1300
Lynn	-	-	270	Stockport	-	-	1060
Walsingham	-	-	240	Manchester	-	-	1500
Bedford	-	-	660	Oldham	-	-	826
Northampton	-	-	423	Bolton	-	-	1192
Oxfordshire	-	-	776	Chester	-	-	617
Gloucestershire	-	-	324	Liverpool	-	-	666
Worcestershire	-	-	375	Northwich	-	-	488
Sarum	-	-	314	Blackburn	-	-	1090
Portsmouth	-	-	500	Colne	-	-	1030
Isle of Jersey	-	-	267	Leicester	-	-	494
Isle of Guernsey	}	250		Castle-Donington	-	-	395
Isle of Alderney				Nottingham	-	-	1180
Bath	-	-	970	Derby	-	-	420
Bristol	-	-	1650	Ashby	-	-	440
Shepton-Mallet	-	-	990	Sheffield	-	-	1661
Taunton	-	-	338	Grimsby	-	-	570
Collumpton	-	-	470	Horncastle	-	-	607
Plymouth	-	-	900	Gainsborough	-	-	669
St. Austle	-	-	1020	Epworth	-	-	680
Redruth	-	-	1537	Leeds	-	-	2120

Wakefield	-	770	Brookborough	-	670
Huddersfield	-	830	Enniskillen	-	531
Birstal	-	820	Ballyshannon	-	598
Dewsbury	-	630	Rathmelton	-	253
Bradford	-	1180	Newtown-Stewart	-	390
Halifax	-	1103	Charlemont	-	1054
Keighley	-	1020	Londonderry	-	386
Otley	-	690	Coleraine	-	641
Whitehaven	-	300	Belfast	-	430
Isle of Man	-	2330	Lisburn	-	550
York	-	890	Downpatrick	-	440
Pocklington	-	466	Tanderagee	-	913
Hull	-	640	Newry	-	487
Bridlington	-	354	Gibraltar	-	100
Scarborough	-	633			
Whitby	-	517	In all		75,025
Thirsk	-	643			
Stockton	-	591			
Barnard Castle	-	400			
Hexham	-	650			
Sunderland	-	1064			
Newcastle	-	800			
Alnwick	-	320			
Edinburgh	-	187			
Glasgow	-	160			
Ayr	-	31			
Dumfries	-	48			
Berwick	-	34			
Kelso	-	32			
Dundee	-	200			
Aberdeen	-	300			
Inverness	-	321			
Dublin	-	890			
Wicklow	-	100			
Carlow	-	335			
Waterford	-	264			
Cork	-	350			
Bandon	-	213			
Limerick	-	456			
Birr	-	140			
Aughrim	-	200			
Castlebar	-	220			
Athlone	-	437			
Longford	-	379			
Sligo	-	393			
Ballyconnell	-	668			
Cavan	-	736			
Clones	-	840			

AMERICA.

THE BRITISH DOMINIONS.

Nova Scotia and New Brunswick.

Halifax	-	125
Shelburne	-	180
Liverpool	-	60
Newport	-	90
Horton	-	100
Annapolis	-	80
New Brunswick	-	224
Cumberland	-	130

West Indies.

Antigua, Whites	-	36
Coloured people	-	105
Blacks	-	2279
Barbadoes, Whites	-	34
Coloured people	-	7
Blacks	-	10
Grenada	-	80
St. Vincent's, Whites	-	4
Coloured people	-	450
and Blacks	-	
Dominica	-	20
St. Christopher's, Whites	-	32
Coloured people	-	1522
and Blacks	-	
Nevis	-	394
Montserrat	-	12

Tortola, Whites	-	6	Camden, Whites	-	530
Coloured people	}	1400	Blacks	-	278
and Blacks			Banks, Whites	-	174
Jamaica, Whites	-	24	Blacks	-	4
Coloured people	-	46	Bottetourt, Whites	-	221
Blacks	-	170	Blacks	-	15
DOMINION OF THE STATES OF			Greenbrier, Whites	-	118
HOLLAND.			Blacks	-	2
St. Eustatius	-	220	Cowpasture, Whites	-	36
			Blacks	-	3
In all		7,840	Bedford, Whites	-	434
THE UNITED STATES.			Blacks	-	99
<i>Virginia.</i>			Randolph, Whites	-	36
Amherst, Whites	-	345	Clarksburg, Whites	-	267
Blacks	-	123	Rockingham, Whites	-	350
Orange, Whites	-	540	Blacks	-	46
Blacks	-	58	Frederick, Whites	-	700
Hanover, Whites	-	520	Blacks	-	90
Blacks	-	138	Berkley, Whites	-	350
Gloucester, Whites	-	658	Blacks	-	95
Blacks	-	74	Fairfax, Whites	-	675
Williamsburg, Whites	-	490	Blacks	-	114
Blacks	-	234	Stafford, Whites	-	300
Pomonkey, Whites	-	112	Blacks	-	20
Blacks	-	37	Lancaster, Whites	-	586
Franklin, Whites	-	567	Blacks	-	210
Blacks	-	68	<i>North Carolina.</i>		
Bedford, Whites	-	499	Yadkin, Whites	-	439
Blacks	-	43	Blacks	-	14
Cumberland, Whites	-	384	Lincoln, Whites	-	453
Blacks	-	37	Blacks	-	39
Mecklenburg, Whites	-	479	Anson, Whites	-	241
Blacks	-	32	Blacks	-	40
Amelia, Whites	-	645	Salisbury, Whites	-	565
Blacks	-	139	Blacks	-	31
Brunswick, Whites	-	677	Roan Oak, Whites	-	573
Blacks	-	233	Blacks	-	459
Greensville, Whites	-	735	New Hope, Whites	-	678
Blacks	-	219	Blacks	-	145
Sussex, Whites	-	565	Bladen, Whites	-	403
Blacks	-	168	Blacks	-	64
Surrey, Whites	-	831	Tar River, Whites	-	627
Blacks	-	800	Blacks	-	116
Bertie, Whites	-	598	Quotentney, Whites	-	407
Blacks	-	163	Blacks	-	105
Portsmouth, Whites	-	787	Trent, Whites	-	719
Blacks	-	557	Blacks	-	520

Pamlico, Whites	-	346
Blacks	-	59
Caswell, Whites	-	517
Blacks	-	75
Guildford, Whites	-	613
Blacks	-	57
Mattamaskeat, Whites	-	164
Blacks	-	47
Scoperlong, Whites	-	167
Blacks	-	10

South Carolina.

Charleston, Whites	-	48
Blacks	-	82
Edisto, Whites	-	538
Blacks	-	163
Little Pee-Dee, Whites	-	700
Blacks	-	33
Great Pee-Dee, Whites	-	260
Blacks	-	53
Santee, Whites	-	300
Blacks	-	150
Catauba, Whites	-	229
Blacks	-	22
Cherokee, Whites	-	453
Blacks	-	11
Bush River, Whites	-	76
Blacks	-	12
Broad River, Whites	-	500
Blacks	-	86
Union, Whites	-	236
Blacks	-	24
Seleuda, Whites	-	266
Blacks	-	6
George-Town, Whites	-	49
Blacks	-	100
Washington, Whites	-	332
Blacks	-	91
Richmond, Whites	-	590
Blacks	-	85

*Georgia, Holstein, and
Kentucky.*

Burke, Whites	-	430
North Savannah, Whites	-	106
Oconee, Whites	-	220
Blacks	-	21
Elbert, Whites	-	186
Blacks	-	25

New River, Whites	-	278
Blacks	-	17
Holstein, Whites	-	214
Blacks	-	13
Green, Whites	-	266
Blacks	-	8
Russel, Whites	-	115
Blacks	-	2
Lexington, Whites	-	562
Blacks	-	41
Dansville, Whites	-	597
Blacks	-	44
Limestone, Whites	-	149
Blacks	-	7
Salt River, Whites	-	381
Blacks	-	27

Maryland.

Cumberland, Whites	-	370
Blacks	-	57
Calvert, Whites	-	700
Blacks	-	1200
Annapolis, Whites	-	170
Blacks	-	243
Severn, Whites	-	900
Blacks	-	450
Baltimore, Whites	-	950
Blacks	-	200
Prince George, Whites	-	40
Montgomery, Whites	-	650
Blacks	-	350
Frederick, Whites	-	500
Blacks	-	100
Bath, Whites	-	320
Blacks	-	41
Huntingdon, Whites	-	215
Blacks	-	2
Northumberland, Whites	-	250
Little York, Whites	-	200
Blacks	-	5
Hartford, Whites	-	630
Blacks	-	181
Baltimore Town, Whites	-	450
Blacks	-	190
Fell's Point, Whites	-	120
Blacks	-	42
Dover, Whites	-	941
Blacks	-	477

Milford, Whites	-	846	Elizabeth Town, Whites	190
Blacks	-	310	Blacks	3
Somerset, Whites	-	615	Newburg, Whites	394
Blacks	-	95	Blacks	6
Northampton, Whites	-	600	Wyoming, Whites	106
Blacks	-	248		
Annamessex, Whites	-	337	<i>New Jersey.</i>	
Blacks	-	75	Bristol, Whites	162
Dorset, Whites	-	643	Blacks	6
Blacks	-	390	Trenton, Whites	390
Talbot, Whites	-	400	Blacks	33
Blacks	-	343	Flanders, Whites	268
Caroline, Whites	-	799	Burlington, Whites	507
Blacks	-	271	Blacks	47
Queen Ann, Whites	-	532	Bethel, Whites	457
Blacks	-	416	Blacks	3
Kent, Whites	-	395	Salem, Whites	554
Blacks	-	472	Blacks	23
Cecil, Whites	-	416		
Blacks	-	290	<i>New England.</i>	
			Dutchess, Whites	546
<i>Pennsylvania.</i>			Blacks	7
Ohio, Whites	-	364	Columbia, Whites	226
Blacks	-	6	Blacks	3
Pittsburg, Whites	-	156	Pittsfield, Whites	224
Redstone, Whites	-	361	Albany, Whites	261
Blacks	-	10	Cataraqui, Whites	165
Alleghany, Whites	-	360	Cambridge, Whites	315
Blacks	-	23	Saratoga, Whites	182
Tioga, Whites	-	71	Otsego, Whites	207
Philadelphia, Whites	-	297	Lichfield, Whites	428
Blacks	-	31	Blacks	1
Wilmington, Whites	-	83	Fairfield, Whites	220
Blacks	-	41	Middletown, Whites	124
Chester, Whites	-	367	Hartford, Whites	195
Blacks	-	3	Lynn, Whites	118
			Boston, Whites	15
<i>New York.</i>			Needham, Whites	34
New Rochelle, Whites	-	390	Providence	
Blacks	-	11		
Croton, Whites	-	318	Total number of	} 66,191
Blacks	-	7	Whites and	
New York, Whites	-	511	Blacks	
Blacks	-	130		
Long Island, Whites	-	266	<i>AFRICA.</i>	
Blacks	-	23		
Staten Island, Whites	-	77	Sierra Leone, Co-	} 223
Blacks	-	3	loured people	

Total in Europe 75,025
 Total in America 74,031
 Total in Africa 223

Total in Europe, }
 America, and } 149,279
 Africa }

Q. 12. What is the Kingswood Collection?

A. £1,177. 16s. 5d.

Q. 13. What children are admitted this year?

A. Charles Tunnycliffe, nine years old; Matthias Joyce, ten years old; James Rogers, eight years old; Charles Graham, eleven years old; William West, eight years old; Matthew Stewart, six years old; Ebenezer Hern, eight years old.

Q. 14. What can we allow at present for the education of the Preachers' children who cannot be admitted into Kingswood School?

A. £234.

Q. 15. What is contributed for the Preachers' Fund?

A. £1,084. 13s 10d.

Q. 16. What is allowed out of it?

	£.	s.	d.		£.	s.	d.
A. To Thomas Westell }	35	0	0	John Watson -	12	0	0
William Whitaker	20	0	0	Thomas Wride -	20	0	0
Matthew Lowes -	15	0	0	Thomas Olivers -	24	0	0
Thomas Hanson -	20	0	0	George Shadford -	12	0	0
John Furz -	15	0	0	Ann Wright -	12	0	0
Ann Morgan -	24	0	0	John Bredin -	12	0	0
Lucia Bourke -	15	0	0	Christopher Watkins	23	0	0
Mary Penington -	12	0	0	George Wadsworth	12	0	0
Elizabeth Dillon -	12	0	0	Mary Empringham	12	0	0
Sarah Barry -	20	0	0	John Broadbent -	22	0	0
Sarah Naylor -	10	0	0	Thomas Elliott -	12	0	0
S. Hosmer -	10	0	0	John Hampson -	12	0	0
Sarah Mitchell -	20	0	0	Joseph Jerom -	12	0	0
Elizabeth Jaco -	15	0	0	John M'Farland -	12	0	0
John Price -	16	0	0	Susannah Watkinson	16	0	0
S. Corbet -	15	0	0	Esther Tennant -	23	0	0
Thomas Johnson -	7	7	0	Margaret Shaw -	30	0	0
Samuel Bates -	12	0	0	Mary Blair -	16	0	0
Christopher Hopper	30	0	0	Joseph Thompson	29	0	0
John Poole -	30	0	0	Robert Costerdine	29	0	0
James Christie -	12	0	0	Robert Hayward -	19	0	0
William Boothby -	24	0	0	Benjamin Pearce -	12	0	0
Thomas Brisco -	30	0	0				
				In all	£802	7	0

Q. 17. What is contributed for the Yearly Expenses?

A. £1,365. 14s. 7d.

Q. 18. How has it been expended?

	£.	s.	d.		£.	s.	d.
Deficiencies of the Preachers' salaries	244	15	1	Deficiencies of the salaries of the wives of the Preachers	187	16	0

	£.	s.	d.		£.	s.	d.
Deficiencies in the allowance made for the children	311	6	0	Rent for houses, &c.	589	4	9
Sick families	156	12	6	Travelling expenses	295	19	8
				In all	£1,785	14	0

N.B. The deficiency was made up out of the profits of the books.

Q. 19. Who are the Chairmen for the Districts?

- A. 1 *London*, William Thompson.
 2 *Norwich*, Charles Boon.
 3 *Nottingham*, William Thom.
 4 *Sarum*, John Easton.
 5 *Jersey*, Richard Reece.
 6 *Redruth*, William Horner.
 7 *Plymouth*, Benjamin Rhodes.
 8 *Bristol*, Samuel Bradburn.
 9 *Pembroke*, Thomas Roberts.
 10 *Birmingham*, James Rogers.
 11 *Manchester*, John Pawson.
 12 *Chester*, John Mason.
 13 *Halifax*, Parson Greenwood.
 14 *Leeds*, Thomas Hanby.
 15 *York*, Alexander Mather.
 16 *Grimsby*, John King.
 17 *Whitby*, William Hunter, sen.
 18 *Whitehaven*, John Ogilvie.
 19 *Newcastle*, Samuel Hodgson.
 20 *Edinburgh*, Duncan M'Allum.
 21 *Aberdeen*, Joseph Saunderson.
 22 *Dublin*, Joseph Bradford.
 23 *Cork*, Walter Griffith.
 24 *Athlone*, William M'Cornock.
 25 *Clones*, Thomas Barber.
 26 *Londonderry*, George Donovan.
 27 *Charlemont*, John Kerr.

Q. 20. What direction shall be given concerning the election of a President?

A. No person shall vote for the President by proxy.

Q. 21. What direction shall be given concerning superannuated Preachers?

A. Every Preacher shall be considered as a Supernumerary for four years after he has desisted from travelling, and shall afterwards be deemed superannuated.

Q. 22. What directions shall be given concerning the future attendance of the Preachers at the Conference?

A. 1. No Preachers shall attend the Conference, except those whose expenses are borne by their respective Circuits, or by themselves, to and from the Conference.

2. Every Assistant shall be at liberty to attend the Conference

or not ; but, in case of absence, he shall send all his papers which are necessary by the Delegate of his District.

3. One Preacher only shall attend the Conference from Ireland, and one from Scotland.

Q. 23. What directions shall be given concerning the division of Circuits?

A. No division shall be made in a Circuit, where it does not appear to the District-Meeting, the Committee of Delegates, and the Conference, that there is such an enlargement of the work of God as requires it.

Q. 24. Who are the Book-Committee for the ensuing year?

A. All the Preachers stationed in London ; who shall have united to them, as corresponding members, Messrs. Pawson, Mather, Benson, Bradburn, Clarke, Moore, and T. Taylor.

N.B. The Committee in London are to consult the corresponding members, in respect to all publications of importance, previously to their being committed to the press.

Q. 25. What direction shall be given concerning the admission of Preachers into full connexion?

A. Every Preacher, before he be admitted into full connexion, shall draw out a sketch of his life and experience.

Q. 26. Are there any further directions concerning the expenses of the Conference?

A. 1. All letters not directed or belonging to the President, or the Committee of Delegates, are to be paid for by the Circuits respectively from which the Preachers come. 2. All the horses are to be paid for in the same way.

Q. 27. Is any regulation to be made concerning class-meetings?

A. All Local Preachers shall meet in class. No exception shall be made in respect to any who have been Travelling Preachers in former years.

Q. 28. Are any directions to be given concerning the building of preaching-houses and dwelling-houses?

A. 1. All matters relating to the building of preaching-houses and dwelling-houses shall be determined in future in the District-Meetings. 2. All matters relating to the payment of the debts of houses, collections for houses, and everything that appertains to preaching-houses and dwelling-houses, shall be considered and settled in the District-Meetings.

Q. 29. Is any direction to be given concerning suspended or expelled Preachers?

A. No Preacher who has been suspended or expelled shall on any account be employed as a Local Preacher, without the authority of the Conference.

Q. 30. Shall any alteration be made concerning the exercise of the office of a Chairman of a District?

A. 1. If any Preacher be accused of immorality, the Preacher accused, and his accuser, shall respectively choose two Preachers

of their District; and the Chairman of the District shall, with the four Preachers chosen as above, try the accused Preacher; and they shall have authority, if he be found guilty, to suspend him till the ensuing Conference, if they judge it expedient.

2. If there be any difference between the Preachers in a District, the respective parties shall choose two Preachers; and the Chairman of the District, with the four Preachers so chosen, shall be final arbiters to determine the matters in dispute.

In both cases the Chairman shall have a casting-voice, in case of an equality.

Q. 31. Who are the Preachers that remain in reserve, who may be called out into Circuits, if wanted?

A. 1. Thomas Bennett, of the Worcester Circuit,—a single man.

2. Richard Waddy, of the York Circuit,—single.

3. George Fisher, of the Newark Circuit,—single. He cannot be called out before Christmas.

4. Edward Turner, of the Oxford Circuit,—single.

5. James Gill, of the Wolverhampton Circuit,—single.

6. Anthony Seckerson, of the Birmingham Circuit,—with a wife only.

7. John Hudson, of the Bradford Circuit,—with a wife and one child.

8. James Holland, of the Manchester Circuit,—with a wife and one child.

9. John Farrar, of the Halifax Circuit,—with a wife and two children.

10. Robert Cousins, of the Gainsborough Circuit,—with a wife and two children.

11. Samuel Pollett, of the Bradford Circuit,—with a wife and three children.

Q. 32. Are there any directions to be given concerning the dress of our Preachers?

A. No gowns, cassocks, bands, or surplices shall be worn by any.

Q. 33. Is any direction to be given concerning titles and distinctions?

A. 1. The title of *Reverend* shall not be used by us towards each other in future.

2. The distinction between ordained and unordained Preachers shall be dropped.

Q. 34. Who is appointed President of the next Irish Conference?

A. Thomas Coke, who is authorized to visit the Circuits in Ireland the ensuing year.

Q. 35. Who are the Committee for Kingswood School?

A. Samuel Bradburn, Richard Rodda, Henry Moore, John Valton.

Q. 36. The fund for the support of the Missions in the West Indies being exhausted, yea, considerably in debt, what can be done for its relief?

A. A general collection shall be made for the Missions in our congregations, for this year.

Q. 37. When and where shall our next Conference be held?

A. In Bristol, on the last Monday in July, 1794.

CIRCULAR LETTERS.

LETTER I.

An ADDRESS to the Members of the Methodist Societies throughout England, from the Conference assembled at Leeds, August 6, 1793.

DEAR BRETHREN,

WE feel it our duty to send you this Address, lest the insinuations of any who are enemies to our prosperity and unity should grieve your minds, and injure the work of God.

Our venerable father, who is gone to his great reward, lived and died a member and friend of the Church of England. His attachment to it was so strong and so unshaken, that nothing but irresistible necessity induced him to deviate from it in any degree. In many instances God Himself obliged him to do this; He powerfully called him forth into the streets and open fields, and afterwards raised to his assistance hundreds of men who never passed through the usual forms of ordination. To all these evident providences of God Mr. Wesley submitted, though at first with great reluctance. In consequence, he found himself obliged to erect chapels, which were neither consecrated according to the usual method of the Church of England, nor in the least subject to the direction of the National Episcopacy. In all these things he deviated from the Establishment merely on the ground of unavoidable necessity; or, which is the same to a truly pious soul, from the clear manifested providence and will of God.

A dilemma, or difficulty, of a similar kind has been experienced by us since the death of Mr. Wesley. A few of our Societies have repeatedly importuned us to grant them the liberty of receiving the Lord's Supper from their own Preachers. But, desirous of adhering most strictly to the plan which Mr. Wesley laid down, we again and again denied their request. The subject, however, is now come to its crisis. We find that we have no alternative, but to comply with their requisition, or entirely to lose them. O, brethren, we "hate putting away!"—especially those who are members of the mystical body of Christ, and our dearly beloved brethren; and whose only error, where they do err, is that of the judgment, and not of the heart. And can we suffer these to forsake their faithful Pastors, and possibly to run into the jaws of some ravening wolf, when the point in contest must be allowed by all to be *unessential* to salvation?

But we are not insensible that our brethren on the other side

may justly urge, "Are not our interests as dear to you as theirs? Why then will you grieve us in so tender a point? Why will you oppose us in those particulars which we think of very great importance to the prosperity of Zion? Why will you force upon us a term of communion to which we never consented, or expect us to remain united to those who will be ever grieving us by pressing the necessity of compliance with *that* which we judge to be highly injurious to the cause of God?"

Such is the dilemma, dear brethren, to which we have been reduced. We allow the full force of the arguments which the brethren who disapprove of the administration of the Lord's Supper urge as above: nor can we, on any consideration, lay on them a new term of communion, or suffer *a single person* among them to be grieved by the reasonings of those who wish for an innovation in our plan. We therefore weighed this delicate subject with the greatest seriousness and deliberation, feeling the tenderest pity for those of our brethren who thought themselves aggrieved; and came finally to the following resolution: "That the sacrament of the Lord's Supper shall not be administered by the Preachers in any part of our Connexion, except where the whole Society is unanimous for it, and *will not be contented without it*; and, even in those few exempt Societies, it shall be administered, as far as practicable, in the evening only, and according to the form of the Church of England." For we could not bear that the Sacrament, which was instituted by our Lord as a bond of peace and union, should become a bone of contention; and are determined never to sanction the administration of that holy ordinance for the purpose of strife and division.

You may clearly see from hence, dear brethren, that it is *the people*, in the instances referred to, who have forced us into this further deviation from our union to the Church of England. Still, we wish to be united to it as a body at large. The few Societies which answer the description mentioned in the above resolution, need but have a small influence on the whole Connexion. We cannot, however, we will not, part with any of our dear flock, who love God and man, on account of unessential points. For we love you *all*, and are the servants of you all for Jesus' sake. But we entreat our Societies at large (the few exempt cases excepted) to continue, as usual, in connexion with the Church of England; and we shall, with great cheerfulness and contentment, labour among them according to that simple original plan of Methodism established and left to us by our venerable friend.

We must observe to you, in conclusion, that we feel the most unfeigned loyalty to the King, and a sincere attachment to the Constitution. We reverence the Government; are conscious of the many blessings we enjoy under our gracious Sovereign, and

are thankful to God for them; and do earnestly and sincerely recommend the same principles and spirit to you.

We remain, dear Brethren,

Your most affectionate Servants and faithful Pastors.

LETTER II.

An ADDRESS to the Members of the Methodist Societies, from the Conference assembled at Leeds, August 8, 1793.

DEAR BRETHREN,

HAVING received a printed letter, signed by many of the Trustees of our New Chapel in London, and of the Broad-Mead and Guinea-Street Chapels in Bristol, with the copy of another printed letter, addressed to the Trustees and others in the Methodist Connexion, &c.; and being conscious that the letter to the Trustees, &c., is full of misrepresentations, injurious to the cause of God in general, and to the credit of the whole body of Preachers in particular; we think ourselves bound to address you on the occasion.

The letter above referred to accuses us of a *departure from the original plan* of Methodism. But we deny the charge, in the sense intended by our accusers. We have not departed from the plan which was left us by our venerable father, Mr. Wesley, in the smallest degree, except in the few exempt cases where the people have been *unanimous* for the Lord's Supper, and *would not be contented without it*: and we were brought to the awful alternative of granting their requisition in this instance, or of losing them entirely from our Connexion.

A dispensation of the Gospel has been committed to us, and we have, in obedience to the call of God, dispensed the word of truth; and God has set His seal thereto. Myriads of immortal souls have been awakened and converted by our ministry. Many thousands of these are safely lodged in Abraham's bosom, and many thousands still remain under our care, in the kingdom and patience of Jesus. We cannot therefore sport with their salvation; we dare not throw stumbling-blocks in their way; nor can we bear to lose them, if we possibly can help it, till we present them without spot and blameless before the presence of the Divine glory. But we are determined, as a body, to remain in connexion with the Church of England; and again advise you to be satisfied with the simple, original plan of Methodism, which has been so wonderfully blessed of the Lord. For a further declaration of our sentiments on this head, we refer you to our circular letter of the 6th instant.

You have known us long, and loved and esteemed us long; and, we believe, will receive our solemn declaration as proceeding from upright hearts. And we do assure you, that we have no design or desire of making our Societies *separate churches*,

We have never sanctioned ordination in England, either in this Conference or in any other, in any degree, nor ever attempted to do it. The representation of us concerning this point, given in the circular letter to the Trustees, is entirely false. Nor are we surprised; for many of the gentlemen who have affixed their signatures to that letter are neither members of our Society, nor in the general attendant on our preaching. Some of them, with all their pretended zeal for the Church of England, have taken seats in Dissenting meeting-houses; and some of them professedly hold the doctrine of the salvation of devils and damned spirits. And almost all those of them who reside in London have withheld their assistance to the general cause for a twelvemonth past. They have not taken even a pew in our chapels, or contributed to the assistance of our poor superannuated Preachers, who have worn themselves out in the cause of God. In short, we have reason to fear that they intend to oppress us, till they have got all the rule and power into their own hands. But the Lord reigneth: *He* is our friend, and *you* are our friends; and through grace we have felt such a union to each other as exceeds everything we have known before.

We are, and are resolved to continue, like the heart of one man; and, we trust and believe, we shall see better days than ever in the salvation of souls.

The last paragraph in their letter to the Trustees is *cruelty itself*: where it is intimated that some of the body are defective in loyalty. Show us the men, and the proofs of their guilt, and we will instantly cut them off from our Connexion, as unworthy of any office in the church of God, and as enemies to their King and country. We hold our Sovereign King George in high estimation: we love our country and its Constitution; and, as far as Christian Ministers can go, consistently with their functions and the oracles of God, will support our King and country with all we are and have.

Thus have we, beloved brethren, borne our faithful testimony against the misrepresentations and cruel falsities mentioned in the letter above referred to. We now leave the whole to you. We know, by happy experience, that we can fully confide in you. Our cause is in your hands, and in the hand of God. As long as you honour us with the pastoral care over you, we promise you that we will, in the strength of God, devote our time, our strength, our talents, our all, to your service. O, bear us before the throne of God. Pray much for the peace and prosperity of Zion, and for

Your faithful Pastors and affectionate Brethren.

Signed, in behalf of the Conference,

JOHN PAWSON, *President*,
THOMAS COKE, *Secretary*.

*BRISTOL, Monday, July 28, 1794.***Q. 1. WHAT Preachers are ADMITTED this year?**

A. Henry Saunders, James Lawton, George Sargent, John Braithwaite, Joseph Burgess, Richard Elliott, John S. Pipe, Samuel Taylor, John Dean, John Boyle, Booth Newton, John Simpson, William Aver.

Ireland.—John Hurley, Charles Graham, William Ferguson, Thomas Brown, Archibald Murdoch, William Smith, Samuel Steele, John Cross, Blakely Dowling, James Bell.

Q. 2. Who REMAIN ON TRIAL?

A. Edward Gibbons, Thomas Trethewey, John Doncaster, William Denton, Isaac Lilly, William Franklin:

These have travelled four years.

Stephen Wilson, William Mahy, Henry Mahy, James Jay, Michael Emmett, Richard Pattison, Francis Thoresby, John Kingston, George Deverell, James Buckley, John Foster, Alexander Cummins, Henry Anderson, Cleland Kirkpatrick:

These have travelled three years.

Richard Gower, Joseph Kyte, Joseph Bowes, Joseph Robbins, Francis Balliau, John Stephens, Robert Smith, William Martin, John Ward, Thomas Fearnley, Richard Hardacre, James Bridgnell, William Fenwick, Richard Treffry, Stephen Eversfield, Isaac Muff, William Brown, Thomas Linay, John Brice, George Morley:

These have travelled two years.

Jonathan Barker, George Marsden, Thomas Yates, James Scholefield, Richard Waddy, Edmund Shaw, Francis West, Patrick Kelly, James Penman, George Douglas, John Clarke, Thomas Greaves, Robert Green, Anthony Seckerson, William Harrison, George Dermott, Leonard Ledbrook, James Lyons, James Mort, John Phillips, Charles Gloyne, Thomas Ingham, John Hudson:

These have travelled one year.

Ireland.—Joseph Hennin, William Armstrong, John M'Farland, Matthew Tobias, Samuel Alcorn:

These have travelled three years.

James Stuart, Robert Banks, Thomas M'Clellan, James Jordan, James Smith, John M'Arthur:

These have travelled two years.

James M'Kee, Robert Crozier, George Stephenson:

These have travelled one year.

Q. 3. Who are ADMITTED ON TRIAL?

A. Thomas Hemmins, Edward Towler, William Hicks, William Pearson, Caleb Simmons, James Crabb, Mark Daniel, Thomas Stanton, Anthony Seckerson, John Brownell, John Ashall, Thomas Parsons, William Howarth, William Moulton, Andrew Mayor, William Timperley, Joseph Drake, Arthur Hutchinson, Richard Thompson, Richard Waddy, John Furnace, John Hudson.

Ireland.—Francis Russell, Archibald Montgomery, John Stuart, John Fitzhenry, William Patten, James M'Keown, Joseph Anderson, John Hamilton.

West Indies.—Edward Turner, Thomas Isham, James Alexander, John Cook, Thomas Dumbleton.

Q. 4. Who have DIED this year?

A. 1. THOMAS WESTELL, one of the first Methodist Preachers. He preached the Gospel faithfully for about forty years. He was a pattern of Christian simplicity and humble love. After suffering much, his triumphant spirit returned to God, in the seventy-fifth year of his age.

2. JOHN VALTON, whose praise is in all the churches. He was a pattern of holiness, of charity, and of zeal for the glory of God. His ministry was plain, convincing, and powerful; and he was exceedingly successful in the work of the Lord. He departed this life, rejoicing in hope of the glory of God.

3. ABRAHAM BISHOP, a native of the Isle of Jersey. He began his itinerant labours in the provinces of Nova Scotia and New Brunswick, and concluded them last year in the island of Grenada, in the West Indies. He was one of the holiest young men upon earth. He lived continually within the veil; and his soul uninterruptedly burned for the salvation of souls. He was instant in season and out of season; a useful Preacher all the day long, without the least breach of modesty or decorum. He preached well both in English and French. In the same letter, of which two-thirds were written by himself in the most lively and animating manner, an account was sent us of his death, by the Rev. Mr. Dent, the Rector of St. George's, Grenada, who loved him as his own child.

4. DANIEL GRAHAM, who preached for some years in Ireland. He then crossed the Atlantic ocean, to carry the everlasting Gospel to the Negroes in the West Indies. He was a man of great piety, and of a deeply crucified spirit. But the Lord, in His mysterious providence, was pleased to take him to his great reward, in the prime of his life and usefulness, and in a few months after he had begun his labours among the Heathen in the island of Barbadoes. Both he and Mr. Bishop died of the yellow fever, which lately raged in so dreadful a manner in those islands.

5. WILLIAM WHITAKER, an old, honest, faithful servant of the Lord, who suffered much, and died in peace.

6. MICHAEL MARSHALL, a promising young man, zealous for the salvation of souls. He was suddenly snatched away, and died very happy in God.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. Who have DESISTED FROM TRAVELLING?

A. None.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

- 1 *London*, William Thompson, Thomas Coke, James Creighton, Peard Dickinson, Thomas Rutherford, Thomas Warwick, Jonathan Edmondson, John S. Pipe, John Saunderson; Thomas Rankin, Thomas Olivers, Supernumeraries; George Story, Editor; George Whitfield, Book-Steward.
- 2 *Sussex*, George Button, Duncan Kay, Thomas Fearnley, James Mort.
- 3 *Rochester*, William West, Mark Willis.
- 4 *Canterbury*, William Shelmerdine, Richard Treffry, Henry Anderson.
- 5 *Colchester*, John Reynolds, George Deverell.
- 6 *Harwich*, James Anderson, James Scholefield.
- 7 *Norwich*, Alexander Suter, Edmund Shaw.
- 8 *Yarmouth*, Thomas Bartholomew, Benjamin Leggatt, Robert Green.
- 9 *Diss*, William Simpson, William Denton.
- 10 *Bury*, William Saunders, William Brown.
- 11 *Lynn*, Charles Kyte, Isaac Lilly.
- 12 *Walsingham*, William Heath, Francis West.
- 13 *Bedford*, John Hickling, Henry Saunders.
- 14 *Higham-Ferrers*, Joseph Robbins, Richard Hardacre.
- 15 *St. Ives, (Hunts.,)* Thomas Broadbent, Thomas Linay, John Furnace.
- 16 *Northampton*, Edward Gibbons, Thomas Gill, John Wittam.
- 17 *Banbury*, Thomas Rogerson, Stephen Wilson.
- 18 *Oxfordshire*, Joseph Algar, Jonathan Cousins, Richard Gower, William Moulton; John Murlin, Supernumerary.
- 19 *Gloucestershire*, William Jenkins, Joseph Burgess, John Dean.
- 20 *Worcestershire*, Joseph Taylor, George Morley.
- 21 *Sarum*, William Collins, James Lawton; Robert Carr Brackenbury, Supernumerary.
- 22 *Blandford*, John Easton, William Holmes.

- 23 *Portsmouth*, Charles Bland, Thomas Simmonite, James Crabb, William Howarth.
- 24 *Isle of Jersey*, William Dieuaide, Jonathan Barker.
- 25 *Isle of Guernsey*, Richard Reece, John de Queteville, Francis Balliau. } These are to change every two months.
- 26 *Isles of Alderney and Sark*, William Mahy, Henry Mahy. }
- 27 *Bath*, Samuel Bradburn, Richard Elliott; John Broadbent, Supernumerary.
- 28 *Bradford, Wilts.*, Joseph Harper, James M. Byron.
- 29 *Bristol*, Joseph Benson, Henry Moore, Richard Rodda, Thomas Vasey.
- 30 *Shepton-Mallet*, William Ashman, Joseph Sutcliffe, Robert Smith, jun.
- 31 *Taunton*, Timothy Crowther, John Cricket, John Stephens; Christ. Watkins, Supernumerary.
- 32 *Collumpton*, John Leech, Thomas Trethewey.
- 33 *Plymouth*, Charles Boon, William Palmer.
- 34 *Launceston*, John Boyle, Mark Daniel.
- 35 *St. Austle*, John Smith, James Evans, Thomas Kelk, Francis Truscott.
- 36 *Redruth*, Lawrence Kane, Thomas Yates, James Jay, John Grant; John Poole, Supernumerary.
- 37 *Penzance, and the Isles of Scilly*, } William Horner, William Thoresby, William Aver, John Clarke, Thomas Stanton; John Watson, Supernumerary.
- 38 *Pembroke*, Thomas Roberts, Samuel Taylor, James Lyons, John Sandoe.
- 39 *Glamorganshire*, William Cox, James Buckley, Joseph Bowes.
- 40 *Brecon*, Cleland Kirkpatrick, Joseph Kyte.
- 41 *Birmingham*, James Rogers, Benjamin Rhodes, James Bridgnell.
- 42 *Dudley*, Theophilus Lessey, George Dermott, John Ashall.
- 43 *Shrewsbury*, George Baldwin, John Denton.
- 44 *Burslem*, John Goodwin, Miles Martindale, George Marsden.
- 45 *Leek*, Thomas Hutton, Robert Crowther.
- 46 *Macclesfield*, John Mason, George Highfield, Samuel Bardsley; George Shadford, Supernumerary.
- 47 *Stockport*, John Pritchard, Thomas Davis.
- 48 *Manchester*, Alexander Mather, Jeremiah Brettell.
- 49 *Oldham*, Robert Roberts, John Allen.
- 50 *Bolton*, Thomas Taylor, Robert Miller; Christopher Hopper, Supernumerary.

- 51 *Wigan*, Richard Coady, John Beanland, William Saunderson.
- 52 *Chester*, John Booth, Owen Davies, Thomas Hemmins.
- 53 *Liverpool*, John Pawson, Adam Clarke, Andrew Mayor.
- 54 *Northwich*, George Lowe, James Watson.
- 55 *Blackburn*, George Snowden, Charles Tunnycliffe, William Pearson.
- 56 *Colne*, Joseph Entwisle, Richard Seed, John Atkins. } The single Preachers are to change once a quarter.
- 57 *Lancaster*, Abraham Moseley.
- 58 *Leicester*, Samuel Gates, Simon Day; Joseph Jerom, Supernumerary.
- 59 *Hinckley*, Thomas Dunn, Caleb Simmons.
- 60 *Castle-Donington*, John Beaumont, Thomas Greaves.
- 61 *Nottingham*, Zachariah Yewdall, Thomas Longley, Jasper Robinson.
- 62 *Newark*, Thomas Cooper, John Furness.
- 63 *Derby*, Jonathan Parkin, John Nelson.
- 64 *Ashby*, Joseph Pescod, William Hicks.
- 65 *Sheffield*, John Moon, William Blagborne.
- 66 *Rotherham*, William Stevens, Thomas Carlill.
- 67 *Grimsby*, James Hall, William Hunter, jun., Leonard Ledbrook.
- 68 *Horncastle*, Booth Newton, John Wilshaw, John Ward, John Brice.
- 69 *Gainsborough*, John King, George Mowat, George Sargent.
- 70 *Epworth*, James Thom, Robert Smith, sen., William Harrison.
- 71 *Leeds*, Thomas Hanby, Isaac Brown, William Thom, Francis Thoresby.
- 72 *Wakefield*, William Myles, Anthony Seckerson; William Boothby, Supernumerary.
- 73 *Huddersfield*, John Barber, Robert Lomas.
- 74 *Birstal*, William Bramwell, Joseph Drake; Thomas Johnson, Supernumerary.
- 75 *Dewsbury*, Edward Jackson, Charles Gloyne.
- 76 *Bradford*, Parson Greenwood, Michael Emmett.
- 77 *Halifax*, Charles Atmore, George Gibbon.
- 78 *Keighley*, Robert Hopkins, William Stephenson.
- 79 *Otley*, Lancelot Harrison, John Brettell.
- 80 *Whitehaven*, John Ogilvie, John Braithwaite.
- 81 *Isle of Man*, George Holder, John Simpson, John Phillips.
- 82 *York*, Francis Wrigley, William Percival, James Ridall.
- 83 *Malton*, John M'Kersey, Isaac Muff.
- 84 *Pocklington*, Peter Mill, Robert Harrison.
- 85 *Hull*, James Wood, Jonathan Brown, William Martin.

- 86 *Bridlington*, Daniel Jackson, John Hudson.
 87 *Scarborough*, Thomas Dixon, Thomas Tattershall.
 88 *Whitby*, Joseph Cole, Samuel Botts.
 89 *Thirsk*, Thomas Harrison, Robert Swan, George Sykes, John Ramshaw.
 90 *Stockton*, John Peacock, William Butterfield, Thomas Parsons.
 91 *Barnard-Castle*, John Crosby, William Franklin; Joseph Thompson, Supernumerary.
 92 *Hexham*, John Barritt, William Hainsworth; William Hunter, sen., John Foster, Supernumeraries.
 93 *Sunderland*, Samuel Hodgson, John Stamp, John Riles.
 94 *Newcastle*, Henry Taylor, John Kershaw.
 95 *Alnwick*, John Gaulter, William Timperley.
 96 *Edinburgh*, James Bogie, Alexander Cummins, Stephen Eversfield.
 97 *Glasgow and Greenock*, } Matthew Lumb, John } The single Preach-
 } Doncaster. } ers are to change
 98 *Ayr*, Richard Waddy. } once a quarter.
 99 *Dumfries*, Robert Johnson.
 100 *Berwick, Kelso, and Melrose*, Robert Dall, Arthur Hutchinson.
 These Preachers are to change alternately.
 101 *Dundee*, John Townsend, Thomas Wood.
 102 *Brechin*, Joseph Saunderson, Thomas Ingham, Richard Thompson.
 103 *Aberdeen*, Alexander Kilham, William Fenwick.
 104 *Inverness*, Duncan M'Allum, George } The single men
 Douglas. } are to change
 105 *Banff*, Joseph Cross, James } quarterly.
 Penman, Patrick Kelly.
 106 *Dublin*, Joseph Bradford, David Barrowclough; James Stuart, Supernumerary.
 107 *Wicklow*, Andrew Hamilton, jun., Daniel M'Mullen; David Gordon, Supernumerary.
 108 *Carlow*, Michael Murphy, John Stuart.
 109 *Waterford*, John Woodrow, John Gillis.
 110 *Cork*, William Smith, John Darragh.
 111 *Bandon*, Samuel Steele, Thomas Patterson.
 112 *Mallow*, John Hurley, Robert Banks.
 113 *Limerick*, Gustavus Armstrong, George Brown.
 114 *Birr*, Charles Graham, James M'Quigg.
 N.B. These shall be also considered as Missionaries for the county of Clare; and shall visit it alternately, as often as possible.
 115 *Aughrim*, Samuel Mitchell, Matthias Joyce.
 116 *Castlebar*, John Stephenson, Samuel Wood.

- 117 *Athlone*, William M'Cornock, William Wilson, Francis Russell; John Bredin, Supernumerary.
 118 *Longford*, Samuel Moorhead, William Patten.
 119 *Sligo*, Archibald Murdoch, Thomas Kerr.
 120 *Ballyconnell*, Francis Armstrong, George Stephenson.
 121 *Cavan*, Alexander Moore, Joseph Hennin, John Fitzhenry; James Rennick, Supernumerary.
 122 *Clones*, Thomas Barber, John M'Farland, Archibald Montgomery; John Cross, Supernumerary.
 123 *Brookborough*, Joseph Armstrong, Robert Crozier.
 124 *Enniskillen*, Thomas Ridgeway, Thomas Hewett.
 125 *Ballinamallard*, Blakely Dowling, James M'Keown.
 126 *Ballyshannon*, William Ferguson, William Armstrong.
 127 *Newtown-Stewart*, William Hamilton, James Irwin, Thomas M'Ciellan.
 128 *Innishowen*, John Hamilton (to be under the direction of William Hamilton).
 129 *Charlemont*, Andrew Hamilton, sen., Thomas Brown, Joseph Anderson; John Miller, Supernumerary.
 130 *Londonderry*, Robert Smith, James M'Mullen.
 131 *Coleraine*, John Crook, Matthew Tobias.
 132 *Ballymena*, Robert Dougherty, James Jordan.
 133 *Belfast*, John Dinnen, James M'Kee.
 134 *Lisburn*, Matthew Stewart, John M'Arthur.
 135 *Downpatrick*, John Grace, James Bell.
 136 *Tanderagee*, John Kerr, Samuel Alcorn, James Smith.
 137 *Newry*, James M'Donald, John Malcomson.

THE BRITISH DOMINIONS IN AMERICA.

NOVA SCOTIA, NEW BRUNSWICK, AND NEWFOUNDLAND.

<i>Halifax</i> ,	James Mann.	}	William Black, Elder.
<i>Liverpool</i> ,	Isaac Lunsford.		
<i>Shelburne</i> ,	Daniel Fidler.		
<i>Newport</i> ,	John Mann.		
<i>Horton</i> ,	Theodore Harding.		
<i>Annapolis</i> ,	James Boyd.		
<i>St. John</i> ,	William Jessop.		
<i>Fredericton</i> ,	William Grandine.		
<i>St. Stephen's</i> ,	Duncan M'Coll.		
<i>Cumberland</i> ,	Benjamin Wilson.		
<i>Newfoundland</i> ,	George Smith.		

WEST INDIES.

<i>Antigua</i> ,	John Baxter, William Warrenner, John M'Vean.
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St. Christopher's, Walter Griffith, Richard Andrews, Thomas Dumbleton.

Nevis, Timothy Crowther.
Anguilla, Thomas Isham.
Tortola, John Harper, Edward Turner.
Barbadoes, Thomas Dobson.
St. Vincent's, Thomas Owens, James Alexander.
Grenada, John Kingston.
Dominica, John Cook.
Jamaica, William Fish, Richard Pattison.

N.B. There is to be no General Conference in the West Indies the ensuing year: 1st, Because the expense will be enormous on account of the war. 2dly, Because of the great dangers arising from the French privateers, which infest those seas. 3dly, Because the removals of Preachers in the West Indies are very few.

Q. 8. How many wives are to be provided for?

A. One hundred and thirty-nine.

Q. 9. How many of these are to be provided for by the Circuits?

A. Eighty-four: as follows; viz.,—

London, (S.) Thompson,	St. Austle, S. (I.) Smith.
Rutherford, Warwick, (T.)	Penzance, S. Horner.
Broadbent.	Birmingham, S. Rhodes, Day.
Sussex, £6.	Shrewsbury, S. Baldwin.
Rochester, £9. } S. West.	Burslem, S. Goodwin.
Canterbury, £6. }	Macclesfield, S. Highfield,
Norwich, £4. } S. Suter.	Hutton.
Yarmouth, £8. }	Stockport, S. Pritchard.
Diss, S. Simpson.	Manchester, S. Brettell,
Lynn, } S. Kyte.	Martindale, Ogilvie.
Walsingham, }	Oldham, S. (R.) Roberts.
Bedford, £3.	Bolton, S. (T.) Taylor.
Worcestershire, £6.	Chester, S. Davies.
Sarum, £3.	Liverpool, S. Clarke.
Blandford, £3.	Northwich, S. Watson.
Portsmouth, S. Bland.	Blackburn, S. Snowden, and £6.
Bath, S. Bradburn.	Colne, S. Entwisle, and Atkins,
Bristol, S. Benson, Moore,	£6.
Byron.	Leicester, } S. Beau-
Shepton-Mallet, S. Ashman,	Castle-Donington, } mont.
and £6.	Nottingham, S. Longley.
Taunton, } S. Crowther.	Derby, £6.
Collumpton, }	Ashby, S. Pescod.
Plymouth, S. Boon, }	Sheffield, S. Moon, Stevens,
and £6. }	Cooper.
Redruth, S. Kane, } S. Boyle.	Grimsby, S. Hall.
and £6. }	Horncastle, S. Ward.

Gainsborough, S. Mowat.
 Epworth, S. (J.) Thom.
 Leeds, S. Hanby, (W.) Thom,
 (Js.) Brown.
 Wakefield, S. Myles.
 Huddersfield, S. Barber.
 Birstal, S. Bramwell.
 Bradford, S. Greenwood.
 Halifax, S. Atmore.
 Keighley, S. Hopkins.
 Isle of Man, S. Holder.
 York, S. Percival.
 Malton, S. Tattershall.
 Pocklington, } S. Mill.
 Bridlington, }
 Hull, S. Wood.

Whitby, S. Botts. .
 Thirsk, £6, } S. Barritt.
 Hexham, £6. }
 Stockton, S. Peacock.
 Sunderland, S. Hodgson,
 Hunter.
 Newcastle, S. (H.) Taylor,
 Gaultier.
 Edinburgh, £6. } S. Bogie.
 Glasgow, £6. }
 Ireland, S. Bradford, Barrow-
 clough, Gordon, Woodrow,
 Smith, Patterson, G. Brown,
 Graham, M'Quigg, Joyce,
 Stephenson, M'Cornock,
 Wood, Kerr.

Q. 10. How are the remaining fifty-five wives to be provided for? viz.,—S. Button, Shelmerdine, Anderson, Reynolds, Heath, Hickling, Gill, Rogers, Cousins, Algar, (Jos.) Taylor, Collins, Dieuaide, Harper, Kelk, Denton, Lessey, Condry, Beanland, Hemmins, Gates, Dunn, Parkin, Seckerson, Drake, Stephenson, Gibbon, Harrison, (John) Brettell, Ridall, Dixon, (Jon.) Brown, (Dan.) Jackson, Butterfield, Ramshaw, Crosby, Franklin, Hainsworth, Lumb, Johnson, Dall, Townsend, (Tho.) Wood, M'Allum, Cross, Hudson, Barber, Armstrong, Miller, M'Mullen, Crook, Dinnen, Stewart, Grace, M'Donald.

A. Partly by the subscriptions raised in the Circuits, and partly by the Contingent Fund.

N.B. The money for the wives above-mentioned, resident in England and Scotland, will be deposited in the hands of Mr. Whitfield; and that for the wives resident in Ireland, in the hands of Mr. Bradford.

Q. 11. What numbers are in the Society?

A. As follows:—

London	-	3200	Northampton	-	240
Sussex	-	340	Banbury	-	283
Rochester	-	380	Oxfordshire	-	800
Canterbury	-	269	Gloucestershire	-	300
Colchester	-	270	Worcester	-	410
Norwich	-	260	Sarum	-	300
Yarmouth	-	333	Portsmouth	-	550
Diss	-	370	The Norman Isles	-	548
Bury	-	219	Bath	-	580
Lynn	-	246	Bradford	-	465
Walsingham	-	220	Bristol	-	1615
Bedford	-	218	Shepton-Mallet	-	1040
Higham Ferrers	-	206	Taunton	-	400
St. Ives (Hunts.)	-	175	Collumpton	-	500

Plymouth	-	-	940	York	-	-	1300
St. Austle	-	-	955	Pocklington	-	-	740
Redruth	-	-	1645	Hull	-	-	1200
Pembroke	-	-	162	Bridlington	-	-	450
Penzance and the Isles of Scilly }	-	-	1412	Scarborough	-	-	800
Glamorganshire	-	-	276	Whitby	-	-	515
Brecon	-	-	111	Thirsk	-	-	828
Birmingham	-	-	1200	Stockton	-	-	620
Wolverhampton	-	-	442	Barnard-Castle	-	-	554
Shrewsbury	-	-	360	Hexham	-	-	820
Burslem	-	-	960	Sunderland	-	-	1090
Leek	-	-	430	Newcastle	-	-	740
Macclesfield	-	-	1320	Alnwick	-	-	300
Stockport	-	-	1200	Edinburgh	-	-	200
Manchester	-	-	1850	Glasgow	-	-	138
Oldham	-	-	900	Ayr	-	-	19
Bolton	-	-	870	Dumfries	-	-	40
Wigan	-	-	360	Berwick and Kelso	-	-	70
Chester	-	-	650	Dundee	-	-	150
Liverpool	-	-	963	Aberdeen	-	-	280
Northwich	-	-	530	Inverness	-	-	282
Blackburn	-	-	1180	Dublin	-	-	1010
Colne	-	-	1080	Wicklow	-	-	154
Leicester	-	-	340	Carlow	-	-	316
Hinckley	-	-	210	Waterford	-	-	265
Castle-Donington	-	-	474	Cork	-	-	300
Nottingham	-	-	960	Bandon	-	-	222
Newark	-	-	311	Mallow	-	-	150
Derby	-	-	410	Limerick	-	-	230
Ashby	-	-	460	Birr	-	-	227
Sheffield	-	-	1370	Aughrim	-	-	250
Rotherham	-	-	563	Castlebar	-	-	200
Grimsby	-	-	530	Athlone	-	-	530
Horncastle	-	-	647	Longford	-	-	350
Gainsborough	-	-	673	Sligo	-	-	270
Epworth	-	-	674	Ballyconnell	-	-	678
Leeds	-	-	3400	Cavan	-	-	730
Wakefield	-	-	1050	Clones	-	-	725
Huddersfield	-	-	1190	Brookborough	-	-	550
Birstal	-	-	1300	Enniskillen	-	-	822
Dewsbury	-	-	780	Ballyshannon	-	-	386
Bradford	-	-	1400	Newtown-Stewart	-	-	718
Halifax	-	-	1500	Charlemont	-	-	1071
Keighley	-	-	1400	Londonderry	-	-	360
Otley	-	-	1200	Coleraine	-	-	330
Whitehaven	-	-	350	Ballymena	-	-	275
Isle of Man	-	-	2430	Belfast	-	-	450
				Lisburn	-	-	610

Downpatrick	-	492
Tanderagee	-	916
Newry	-	490

In all 83,368

AMERICA.

THE BRITISH DOMINIONS.

Nova Scotia and New Brunswick.

Halifax	-	133
Liverpool	-	70
Shelburne	-	180
Horton	-	94
Newport	-	78
Cumberland	-	150
Annapolis	-	105
St. John	-	118
Fredericton	-	100
St. Stephen's	-	52
St. John's Island	-	20

Newfoundland - 200

West Indies.

Antigua, Whites	-	36
Coloured people	-	105
Blacks	-	2279
Barbadoes, Whites	-	34
Coloured people	-	7
Blacks	-	10
Grenada	-	80
St. Vincent's, Whites	-	4
Coloured people	}	450
and Blacks		
Dominica	-	20
St. Christopher's, Whites	-	13
Coloured people	}	1410
and Blacks		
Nevis	-	400
Montserrat	-	12
Tortola, Whites	-	6
Coloured people	}	1400
and Blacks		
Jamaica, Whites	-	24
Coloured people	-	46
Blacks	-	170

DOMINION OF THE STATES
OF HOLLAND.

St. Eustatius - 40

In all 7,846

IN THE STATES OF AMERICA.

Dover, Whites	-	930
Blacks	-	507
Milford, Whites	-	781
Blacks	-	319
Somerset, Whites	-	553
Blacks	-	87
Northampton, Whites	-	616
Blacks	-	249
Annamessex, Whites	-	345
Blacks	-	85
Dorset, Whites	-	534
Blacks	-	431
Talbot, Whites	-	635
Blacks	-	330
Caroline, Whites	-	446
Blacks	-	236
Queen Ann, Whites	-	372
Blacks	-	467
Kent, Whites	-	523
Blacks	-	462
Cecil, Whites	-	434
Blacks	-	321
Hartford, Whites	-	532
Blacks	-	178
Baltimore, Whites	-	946
Blacks	-	141
Severn, Whites	-	928
Blacks	-	598
Annapolis, Whites	-	170
Blacks	-	243
Calvert, Whites	-	732
Blacks	-	923
Prince George, Whites	-	65
Blacks	-	225
Montgomery, Whites	-	728
Blacks	-	362
Frederick, Whites	-	422
Blacks	-	74
Frederick Town, Whites	-	24
Blacks	-	24

Bath, Whites -	326	Brunswick, Whites -	633
Blacks -	22	Blacks -	161
Huntingdon, Whites -	165	Greensville, Whites -	665
Blacks -	2	Blacks -	347
Northumberland, Whites	170	Sussex, Whites -	448
Blacks	1	Blacks -	206
Little York, Whites -	156	Surrey, Whites -	814
Fell's Point, Whites -	95	Blacks -	955
Blacks -	37	Bertie, Whites -	616
Baltimore Town, Whites	440	Blacks -	176
Blacks	207	Portsmouth, Whites -	729
Tioga, Whites -	70	Blacks -	439
Wyoming, Whites -	100	Camden, Whites -	555
Lancaster, Whites -	590	Blacks -	347
Blacks -	261	Banks, Whites -	174
Stafford, Whites -	309	Blacks -	4
Blacks -	45	Norfolk and Ports-	
Fairfax, Whites -	520	mouth, Whites -	109
Blacks -	50	Blacks -	159
Berkley, Whites -	571	Bladen, Whites -	480
Blacks -	68	Blacks -	72
Frederick, Whites -	485	New Hope, Whites -	735
Blacks -	126	Blacks -	157
Rockingham, Whites -	350	Tar River, Whites -	610
Blacks -	46	Blacks -	160
Alleghany, Whites -	382	Goshen, Whites -	366
Blacks -	20	Blacks -	52
Winchester, Whites -	55	Trent, Whites -	587
Blacks -	28	Blacks -	337
Alexandria, Whites -	58	Mattamaskeat, Whites -	156
Blacks -	40	Blacks -	42
Amherst,		Scoperlong, Whites -	175
Orange, Whites -	520	Blacks -	23
Blacks -	62	Quotentney, Whites -	360
Hanover, Whites -	477	Blacks -	96
Blacks -	62	Pamlico, Whites -	415
Gloucester, Whites -	677	Blacks -	104
Blacks -	63	Roan Oak, Whites -	538
Williamsburg, Whites -	589	Blacks -	544
Blacks -	241	Charleston, Whites -	50
Franklin, Whites -	566	Blacks -	169
Blacks -	92	George-Town, Whites -	52
Cumberland, Whites -	416	Blacks -	180
Blacks -	43	Little Pee-Dee, Whites	589
Mecklenburg, Whites -	479	Blacks	31
Blacks -	32	Great Pee-Dee, Whites	256
Amelia, Whites -	645	Blacks -	28
Blacks -	139	Santee, Whites -	163

Santee, Blacks -	158	Cowpasture, Blacks -	8
Catauba, Whites -	163	Clarksburg, Whites -	307
Blacks -	4	Blacks -	3
Broad River, Whites -	541	Ohio, Whites -	362
Blacks -	78	Blacks -	9
Cherokee, Whites -	428	Redstone, Whites -	325
Blacks -	13	Blacks -	9
Seleuda and Bush		Pittsburg, Whites -	151
River, Whites -	555	Dutchess, Whites -	381
Blacks -	30	Blacks -	7
Edisto, Whites -	474	Columbia, Whites -	230
Blacks -	135	Pittsfield, Whites -	330
North Savannah, Whites	104	Otsego, Whites -	296
Burke, Whites -	420	Saratoga, Whites -	270
Blacks -	10	Cambridge, Whites -	440
Richmond, Whites -	650	Albany, Whites -	388
Blacks -	111	Blacks -	6
Washington, Whites -	518	Harkemer, Whites -	142
Blacks -	118	Blacks -	8
Oconee, Whites -	202	Oswegoche, Whites -	90
Blacks -	18	Bay Quinty, Whites -	255
Green, Whites -	345	Blacks -	4
Blacks -	9	Granville, Whites -	90
Holstein, Whites -	271	Boston, Whites -	41
Blacks -	18	Lynn, Whites -	166
Russel, Whites -	125	Needham, Whites -	50
Blacks -	4	Greenwich, Whites -	16
New River, Whites -	184	Warren, Whites -	58
Blacks -	15	Lichfield, Whites -	184
Salt River, Whites -	340	New London, Whites -	50
Blacks -	24	Hartford, Whites -	341
Dansville, Whites -	548	Middletown, Whites -	170
Blacks -	20	Blacks -	2
Lexington, Whites -	401	Fairfield, Whites -	241
Blacks -	30	New Rochelle, Whites -	375
Hinkstone, Whites -	281	Croton, Whites -	278
Blacks -	4	Blacks -	6
Limestone, Whites -	242	Long Island, Whites -	271
Blacks -	8	Blacks -	21
Cumberland, Whites -	270	New York, Whites -	639
Blacks -	50	Blacks -	152
Bedford, Whites -	474	Staten Island, Whites -	77
Blacks -	100	Elizabeth, Whites -	226
Bottetourt, Whites -	470	Blacks -	8
Blacks -	30	Flanders, Whites -	310
Greenbrier, Whites -	202	Blacks -	12
Blacks -	5	Newburg, Whites -	397
Cowpasture, Whites -	48	Blacks -	4

Salem, Whites	-	502	Anson, Whites	-	214
Blacks	-	22	Blacks	-	40
Caswell, Whites	-	517	Union, Whites	-	236
Blacks	-	75	Blacks	-	24
Guildford, Whites	-	613	Swanino, Whites	-	70
Blacks	-	57			
Salisbury, Whites	-	565	Total number of		
Blacks	-	31	Whites and		
Bethel, Whites	-	433	Blacks		67,643*
Blacks	-	9			
Burlington, Whites	-	397	AFRICA.		
Blacks	-	25	Sierra Leone, Coloured		
Trenton, Whites	-	465	people		223
Blacks	-	41			
Bristol, Whites	-	194	Total in Europe		83,368
Blacks	-	6	Total in America		75,489
Chester, Whites	-	379	Total in Africa		223
Blacks	-	29			
Philadelphia, Whites	-	354	Total in Europe,		
Blacks	-	20	America, and		
Wilmington, Whites	-	82	Africa		159,080
Blacks	-	55			

Q. 12. What is the Kingswood Collection?

A. £1,284. 18s. 1d.

Q. 13. What children are admitted this year?

A. Elijah Harrison, eight years old; John Mowat, eight years old; William Blair; Jonathan Hern, nine years old; George Vasey, nine years old; Boston King, from Africa.

Q. 14. What can we allow at present for the education of the Preachers' children who cannot be admitted into Kingswood School?

A. £277. 5s.

Q. 15. What is contributed for the Preachers' Fund?

	£.	s.	d.		£.	s.	d.		
A. By the sub-				By the subscrip-					
scriptions of				tions of the					
the people	746	5	5	Preachers in	293	4	0		
in England				Great Britain					
Ditto in Ireland	-	48	18	9	Ditto in Ireland	-	87	3	0
				In all	£1,175	11	2		

Q. 16. What is allowed out of it?

			£.	s.	d.				£.	s.	d.
A. To	Sister	}	15	0	0	Matthew Lowes	-	15	0	0	
Westell						Thomas Hanson	-	20	0	0	

* This total includes some items not found in the columns. For Amherst, p. 306, there is no return; and the means of revising the list, in regard to this and other particulars, are not within reach.—EDITOR.

	£.	s.	d.		£.	s.	d.
John Furz -	- 15	0	0	Christopher Watkins	23	0	0
Ann Morgan	- 24	0	0	George Wadsworth	12	0	0
Lucia Bourke	- 15	0	0	Mary Empringham	12	0	0
Mary Penington	- 12	0	0	John Broadbent	- 22	0	0
Elizabeth Dillon	- 12	0	0	Thomas Elliott	- 12	0	0
Sarah Barry	- 15	0	0	John Hampson	- 12	0	0
Sarah Naylor	- 10	0	0	John Cross	- 12	0	0
Sarah Mitchell	- 15	0	0	Joseph Jerom	- 12	0	0
John Price -	- 16	0	0	Susannah Watkinson	16	0	0
Thomas Johnson	- 12	0	0	Mary Blair	- 16	0	0
Samuel Bates	- 12	0	0	Joseph Thompson	- 29	0	0
Christopher Hopper	30	0	0	Robert Costerdine	- 29	0	0
John Poole	- 30	0	0	Robert Hayward	- 19	0	0
James Christie	- 12	0	0	James Rennick	- 12	0	0
Thomas Brisco	- 30	0	0	John Miller	- 12	0	0
John Watson	- 12	0	0	David Gordon	- 12	0	0
Thomas Wride	- 20	0	0	James Stuart	- 12	0	0
Thomas Olivers	- 24	0	0	William Hunter, sen.	27	0	0
George Shadford	- 12	0	0	Maria Marshall	- 12	0	0
Ann Wright	- 15	0	0				
John Bredin	- 12	0	0	In all	£718	0	0

Q. 17. What is contributed for the Yearly Expenses?

A. £1,387. 15s. 9d.

Q. 18. How has it been expended?

	£.	s.	d.		£.	s.	d.
A. Law -	- 38	10	11	Sick families	- 220	11	11
Deficiencies of the Preachers' quarterage	318	15	1	Rent for houses, &c.	411	7	3
Deficiencies of the quarterage of the wives of Preachers	149	10	0	Travelling expenses, and various contingencies for the three kingdoms	448	14	2
Deficiencies in the allowance made for the children	314	4	0				
				In all	£1,901	13	4

Q. 19. In what places is the Sacrament of the Lord's Supper to be administered?

A. 1. In the London Circuit: Brentford, Deptford, Dorking, Woolwich, Rotherhithe, Purfleet.

2. Sussex Circuit: Rye, Maidstone.

3. Rochester Circuit: Brompton, Sheerness.

4. Canterbury Circuit: Birchington.

5. Colchester Circuit: Colchester, Harwich, Manningtree.

6. Norwich Circuit: Haddiscoe.

7. Diss Circuit: Diss, Redgrave, Old Buckenham, North Lopham.

8. Lynn Circuit: Lynn.

9. Yarmouth Circuit: Yarmouth, if the Assistant judge it expedient.

10. Higham-Ferrers Circuit: Catworth, Desborough.

11. Banbury Circuit: Banbury, Nightcot.

12. Oxfordshire Circuit: Wallingford.

13. Worcestershire Circuit: Stourport.

14. Salisbury Circuit: Salisbury, Blandford, Poole, Monkton.

15. Portsmouth Circuit: Portsmouth, Newport.

16. Bath Circuit: Bath, Road, Trowbridge.

17. Bristol Circuit: Portland-chapel, Kingswood, Marsh, Shays or Winterbourn.

18. Shepton-Mallet Circuit: Shaftesbury.

19. Taunton Circuit: Taunton, left to the discretion of the Assistant.

20. Collumpton Circuit: Barnstaple.

21. Plymouth Circuit: Plymouth-Dock.

22. Launceston Circuit: Launceston.

23. Birmingham Circuit: Birmingham, to be left to the discretion of the Assistant.

24. Dudley Circuit: Wolverhampton, Worley-Bank.

25. Stockport Circuit: Red-hall, Bullock-Smithy.

26. Oldham Circuit: Delph, Middleton.

27. Bolton Circuit: Bolton, to be left to the discretion of the Assistant; Bury.

28. Wigan Circuit: Wigan, Lamberhead-Green.

29. Liverpool Circuit: Liverpool, to be left to the Assistant.

30. Northwich Circuit: Prescott.

31. Blackburn Circuit: Blackburn, Haslingden.

32. Leicester Circuit: Leicester, Humberston, Markstone.

33. Hinckley Circuit: Coventry.

34. Nottingham Circuit: Nottingham, Mansfield, Calverton, Bullwell, Bladworth.

35. Newark Circuit: Newark, Bingham.

36. Derby Circuit: Derby, Belper.

37. Ashby Circuit: Burton, Griffy-Dam.

38. Leeds Circuit: Thorner, Holbeck, Hunslet, Keswick, Witton, Seacroft, Rothwell.

39. Huddersfield Circuit: Huddersfield, Thong, Shelley, Holmfirth.

40. Dewsbury Circuit: Ossett.

41. Halifax Circuit: Halifax, Greetland, Bradshaw.

42. Otley Circuit: Rigton.

43. Whitehaven Circuit: Brampton.

44. Hexham Circuit: Colegate and the other places, left to the direction of Mr. William Hunter.

45. Whitby Circuit: Stokesley, left to the direction of the Assistant.

46. Sunderland Circuit: Hilton-Fry, Ivestone.

47. Newcastle Circuit: Byker, North-Shields.

48. Alnwick Circuit: Alnwick, Placey, Saugh-house.

Q. 20. Who have been appointed Stewards of the Preachers' Fund?

A. Alexander Mather, John Pawson, William Thompson, Thomas Taylor.

Q. 21. Who are the Committee for Kingswood School?

A. Joseph Benson, Samuel Bradburn, Richard Rodda, Henry Moore, Thomas Vasey.

N.B. The Committee are to audit all the accounts once a quarter.

Q. 22. What directions shall be given concerning the disbursements of the Yearly Collection?

A. All deficiencies in the quarterage of Preachers, Preachers' wives, and Preachers' children, with all demands concerning rent, furniture, &c., shall be minuted down, as far as possible, in the District-Meetings, and shall be paid at the Conference in the first place.

Q. 23. What directions shall be given concerning the attendance of the Preachers at the Conference?

A. 1. The District-Committees respectively are to fix upon the Preachers who are to attend the Conference; and the expenses of their going to and returning from the Conference shall be defrayed by their respective Circuits.

2. The Conference return their sincere thanks to Dr. Coke, Mr. Mather, and Mr. Pawson, for their great labours in serving the Connexion, and unanimously request them to continue in their offices; and appoint them to attend the next meeting of the Delegates at Manchester, for the stationing of the Preachers.

Q. 24. Are any alterations to be made in the Districts?

A. The London District is to be divided as follows; viz., — London, Colchester, Rochester, Canterbury, and Sussex, are to form one District; and Northampton, Banbury, Bedford, Higham-Ferrers, St. Ives, and Oxford, another.

Q. 25. Who are the Chairmen for the Districts?

A. 1 *London*, William Thompson.

2 *Northampton*, Jonathan Cousins.

3 *Norwich*, Alexander Suter.

4 *Nottingham*, Thomas Longley.

5 *Sarum*, John Easton.

6 *Jersey*, Richard Reece.

7 *Redruth*, Lawrence Kane.

8 *Plymouth*, Charles Boon.

9 *Bristol*, Samuel Bradburn.

10 *Pembroke*, Thomas Roberts.

- 11 *Birmingham*, James Rogers.
- 12 *Manchester*, Robert Roberts.
- 13 *Chester*, John Goodwin.
- 14 *Halifax*, Charles Atmore.
- 15 *Leeds*, Thomas Hanby.
- 16 *York*, Thomas Dixon.
- 17 *Grimsby*, John King.
- 18 *Whitby*, Joseph Cole.
- 19 *Whitehaven*, John Ogilvie.
- 20 *Newcastle*, Samuel Hodgson.
- 21 *Edinburgh*, James Bogie.
- 22 *Aberdeen*, Joseph Saunderson.
- 23 *Dublin*, David Barrowclough.
- 24 *Cork*, John Woodrow.
- 25 *Athlone*, Archibald Murdoch.
- 26 *Clones*, Joseph Armstrong.
- 27 *Londonderry*, Robert Smith.
- 28 *Charlemont*, James M'Donald.

Q. 26. What Preachers remain on the List of Reserve?

A. 1. John Wood, of the Newcastle Circuit,—single.

2. Jonas Hobson, of the Huddersfield Circuit,—with a wife.

3. John Hodgkinson, of the Blackburn Circuit,—with a wife.

4. John Jones, of the Chester Circuit,—single.

5. Edward Towler, of the Diss Circuit,—with a child.

6. John Brown, of the Bristol Circuit,—with a wife and child.

7. Edward Millward, of the Shepton-Mallet Circuit,—single.

8. Samuel Harris, of the Wakefield Circuit,—single.

9. John Farrar, of the Halifax Circuit,—with a wife and one child.

10. Charles Greenly,—single.

11. William Pearson,—with a wife.

Q. 27. Is it necessary to make any observations on the present important crisis of public affairs?

A. We most affectionately entreat all our brethren, in the name of God, to “honour the King.” Let us daily pray for our rulers, and “submit ourselves to every ordinance of man for the Lord’s sake.”

Q. 28. Who are appointed masters for Kingswood School?

A. Mr. Clarke, of Coleraine, head-master; Mr. Johnson, of Lisburn, second master; Mr. Collins, third master.

Q. 29. Who is appointed to preside at the next Irish Conference?

A. Thomas Coke; who is also authorized to visit the Irish Circuits the ensuing year.

Q. 30. When and where shall our next Conference be held?

A. In Manchester, on the last Monday in July, 1795.

THE ADDRESS OF THE IRISH CONFERENCE TO THE MEMBERS OF
THE BRITISH CONFERENCE.*Dublin, July 10, 1794.*

VENERABLE FATHERS AND BRETHREN,

THE pleasing opportunity is again returned, which enables us, as a body, to express our gratitude, affection, and esteem for you.

We return you our sincerest thanks for your Address. The sentiments of pure love towards us and our nation, which are so eminently displayed in the whole thereof, kindle within us the warmest sense of gratitude. You are indeed our fathers in the Gospel, as far as we dare appropriate the term to any but our Father in heaven. You have been the gracious instruments of bringing to this once-benighted land the light of the Gospel; and you have granted us, with unwearied kindness, that temporal relief, which has removed our difficulties, and softened our cares.

God Himself has united us to you by ties of Divine love, which, we trust and believe, all the powers of darkness will never be able to dissolve; and you may rest assured that our confidence in you is so firm and unshaken, that, should an attempt be ever made to alienate our affection from you, we should view it with horror, and esteem the contrivers and promoters of it as our greatest enemies.

The Lord has been with us in our Conference. Peace, and harmony, and love, have reigned triumphant; and not a jarring string has been heard among us.

Our views are enlarged. We are looking forward, and praying for the universal spread of righteousness. The great outpouring of the Spirit of God, with which the north of England has been so astonishingly blessed, and with the minute particulars of which we have been favoured by Dr. Coke, has inflamed our desires. We long to see, yea, we believe we shall both see and feel, the same gracious shower in Ireland, the ensuing year. The Lord is removing the prejudices of the great body of Roman Catholics, and a door seems to be opening among them.

It is our wish and fervent prayer, that the Holy Spirit may overshadow you in your approaching Conference, and that all your counsels and resolves may redound to the glory of God and the salvation of myriads; that a great and effectual door may be opened for the everlasting Gospel, not only in these favoured islands, but throughout Europe—throughout the world.

Most respected brethren, our desire and prayer to God is, that in the accomplishment of this great plan of general

happiness you may be highly-favoured instruments, and, when you have finished the work your Great Master hath given you to do, may shine as the stars in the firmament for ever and ever.

Signed in behalf of the Conference,

THOMAS COKE, *President*,

JOHN CROOK, *Secretary*.

TO THE MEMBERS OF THE METHODIST SOCIETIES
THROUGHOUT ENGLAND.

Bristol, Aug. 8, 1794.

DEAR BRETHREN,

WE have again taken into our mature consideration the state of our Societies in this kingdom, respecting the administration of the Sacrament, and some other particulars, which have engaged the attention of many of our people; and, for the sake of peace and love, have come to the following resolutions:—

1st. All ecclesiastical titles, such as *Reverend*, &c., shall be laid aside, as also gowns, bands, &c., agreeably to the resolutions of the Conference held at Leeds, in 1793.

2dly. Preaching in Church-hours shall not be permitted, except for special reasons, and where it will not cause a division.

3dly. As the Lord's Supper has not been administered, except where the Society has been unanimous for it, and would not have been contented without it; it is now agreed, that the Lord's Supper shall not be administered in future where the union and concord of the Society can be preserved without it.

4thly. The Preachers will not perform the office of baptism, except for the desirable ends of love and concord; though baptism, as well as the burial of the dead, was performed by many of the Preachers long before the death of Mr. Wesley, and with his consent.

5thly. It is agreed, that the management of the temporal and spiritual concerns of the Society shall be separated, as far as the purposes of peace and harmony can be answered thereby; or as they have ever been separated in times of the greatest peace and harmony: viz., 1. The temporal concerns shall be managed by the Stewards chosen for that purpose, who shall keep books, wherein all moneys collected, received, or disbursed, on account of their respective Societies, shall be entered.—2. The spiritual concerns shall be managed by the Preachers, who have *ever* appointed Leaders, chosen Stewards, and admitted members into and expelled them from the Society, consulting their brethren the Stewards and Leaders. The Preachers also, as hitherto, are to appoint love-feasts and watch-nights, and to vary the times and places of preaching, class-meeting, &c., &c.

6thly. That the Trustees may have the fullest assurance that the Conference love them, and have not the shadow of a desire

to oppress them, any more than to reject any proposals which they conceive calculated to restore and preserve peace and harmony, the following articles are added:—

1st. The Trustees, in conjunction with the Assistant Preacher, who shall have one vote only, shall choose their own Stewards, who shall receive and disburse all seat-rents, and such collections as shall be made for the purpose of paying interest for money due upon the premises, or for reducing the principal: of all which moneys, so received or disbursed, the aforesaid Stewards shall keep proper accounts in books provided for that purpose; which books shall be open for the inspection of the Assistant, and audited in his presence once every year, or oftener if convenient. Provided always, that when the necessities of the work of God require it, the Trustees shall allow quarterly what may appear requisite for carrying on the work, so that it be not cramped. Provided, that if the seat-rents and collections fall short of what will be sufficient to discharge the rents, interest of money, and other necessary expenses of the chapels, the deficiency shall be made good out of some other revenue of the Society; and that books shall be provided, wherein shall be inserted all the accounts both of the Trustees and of the Stewards of the respective Societies, which shall be open for the inspection of the Trustees and others; and that the said accounts shall be annually audited in the presence of the Trustees. Provided also, that nothing in these resolutions shall be construed to extend to alter any of the powers contained in the Trust-Deeds.

2dly. No Trustee (however accused, or defective in conforming to the established rules of the Society) shall be removed from the Society, unless his crime, or breach of the rules of the Society, be proved in the presence of the Trustees and Leaders.

3dly. If any Preacher be accused of immorality, a meeting shall be called of all the Preachers, Trustees, Stewards, and Leaders of the Circuit in which the accused Preacher labours; and if the charge be proved to the satisfaction of the majority of such meeting, the Chairman of the District in which that Circuit is situated shall remove the convicted Preacher from the Circuit, on the request of the majority of the meeting. Nevertheless, an appeal on either side to the Conference shall remain.

Signed, in behalf of the Conference,
THOMAS HANBY, *President*,
THOMAS COKE, *Secretary*.

*MANCHESTER, Monday, July 27, 1795.**

Q. 1. WHAT Preachers are ADMITTED INTO FULL CONNEXION this year?

A. Edward Gibbons, Thomas Trethewey, John Doncaster, William Denton, Isaac Lilly, William Franklin, Stephen Wilson, William Mahy, Henry Mahy, James Jay, Michael Emmett, Richard Pattison, John Kingston, George Deverell, James Buckley, Alexander Cummins, Henry Anderson, Cleland Kirkpatrick, Thomas Fearuley, Thomas Greaves.†

Ireland.—Joseph Hennin, William Armstrong, John M'Farland, Samuel Alcorn.

Q. 2. WHO REMAIN ON TRIAL?

A. Richard Gower, Joseph Kyte, Joseph Bowes, Joseph Robbins, Francis Balliau, John Stephens, Robert Smith, jun., John Ward, Richard Hardacre, James Bridgnell, William Fenwick, Richard Treffry, Stephen Eversfield, Isaac Muff, William Brown, Thomas Linay, John Brice, George Morley:

The above have travelled three years.

Jonathan Barker, George Marsden, Thomas Yates, James Scholefield, Richard Waddy, Edmund Shaw, Francis West, Patrick Kelly, James Penman, George Douglas, John Clarke, Robert Green, Anthony Seckerson, William Harrison, George Dermott, Leonard Ledbrook, James Lyons, James Mort, John Phillips, Charles Gloyne, Thomas Ingham:

The above have travelled two years.

Edward Towler, William Hicks, Caleb Simmons, James Crabb, Mark Daniel, Thomas Stanton, William Pearson, John Brownell, John Ashall, Thomas Parsons, William Howarth, William Moulton, Andrew Mayor, William Timperley, Joseph Drake, Arthur Hutchinson, Richard Thompson, John Furnace, Edward Millward, John Jones, Samuel Harris, John Hudson:

The above have travelled one year.

Ireland.—Matthew Tobias,‡ James Stuart, Robert Banks, Thomas M'Clellan, James Jordan, James Smith, Robert Dougherty, John M'Arthur:

The above have travelled three years.

* N.B. The first day was spent in fasting and prayer.

† All those who have travelled four years, and are well recommended by their respective Assistants, shall be admitted into full connexion, though absent from the Conference, provided that sufficient reasons be given for their absence. Nevertheless, they shall pass through the usual examination at the next Conference at which they shall be present.

‡ Matthew Tobias has travelled four years, but was not able to attend the Dublin Conference. He would have been admitted as a person of unexceptionable character, if the rule for admitting Preachers in their absence had then existed.

James M'Kee, Robert Crozier, George Stephenson :

The above have travelled two years.

Francis Russell, Archibald Montgomery, John Stuart, William Patten, Joseph Anderson, John Hamilton, Daniel M'Mullen, Matthew Lanktree :

The above have travelled one year.

Q. 3. Who are ADMITTED ON TRIAL?

A. John Jennings, Charles Greenly, Thomas Rought, Josiah Hill, Joseph Brookhouse, James Gill, Joseph Cook, Martin Vaughan, John Leppington, John Wood, Thomas Edman, Thomas Blanshard, Thomas Stanley, Joseph Collier, Samuel Harris.

Ireland.—John Clegg, Glenham Beech, James M'Kown, John Gillis, Lawrence Kane, jun.

N.B. This is the second time that John Gillis has been put back upon trial.

Q. 4. Who have DIED this year?

A. 1. BENJAMIN PEARCE. He travelled eleven years in England, Ireland, and the West Indies, with an unblamable character, and considerable usefulness. In his voyage from Grenada to Barbadoes, he was seized with a putrid fever, and died on his passage. Before he expired, he called the captain of the vessel, and said to him, "Tell my friends, when you arrive in Barbadoes, that I die happy in God."

2. JOHN COOK, who was appointed to labour in the West Indies. He was recommended in the strongest manner by all the Preachers, Stewards, and Leaders of his Circuit. On his arrival at the island of Tortola, he was seized with the putrid fever then raging in that part of the world. A lodging was prepared for him on a hill, where the air was particularly salubrious, and two physicians attended him; but all in vain. After an illness of five days, he was taken to his reward, in the prime of life, and in the triumph of faith. "How unaccountable are Thy judgments, O God!"

3. JOHN BROADBENT, who laboured in the Lord's vineyard for twenty-two years. During the last years of his life, his constitution was exceedingly debilitated; but, knowing that he had sunk into an irrecoverable decline, he laid out every small degree of strength afforded him in the honourable course in which he was engaged, and preached to the last. He was a zealous man, and truly alive to God. He resigned his soul in peace, observing to a friend, just before he died, that God had very much blessed his soul.

4. WILLIAM BUTTERFIELD. He travelled about eleven years, and was an acceptable, useful Preacher. His death was occasioned by an inflammation in the brain.

5. MATTHEW LOWES, an old and faithful Preacher. He travelled about sixteen years, till an asthmatic complaint obliged him to limit his usefulness. He was remarkable for humility, meekness, and seriousness.

6. MARK WILLIS, an excellent young man, and an acceptable Preacher. He travelled about seven years, and was taken off by a consumption in the bloom of life.

7. WILLIAM MARTIN, a young man of promising abilities, and considerable usefulness. He died of a scarlet fever, after an illness of five days, in the third year of his itinerancy, and the twenty-ninth of his age. He was perfectly sensible to the last, and died happy in the Lord.

8. CHARLES BOON, who died of an atrophy, after labouring as a Travelling Preacher about twenty-four years. In him the church has lost an upright, able, and zealous Minister; his acquaintance, a kind and sincere friend; and his afflicted partner, an affectionate and indulgent husband. There appeared to be blended in him the softness of moderation with the inflexibility of truth; the meekness of wisdom, with the ardour of piety; and the desire of unity and peace, with strict attention to order and discipline. He lived esteemed, and died lamented; and his memory will be blessed, and engraven on the hearts of many.

9. SAMUEL HODGSON, a man of unblemished character, and of a generous, liberal mind. He acquired a good deal of knowledge, and walked humbly with the Lord. While crossing the ferry, near Sunderland, with several others, the boat was upset, and he and the greatest part of the passengers were drowned. Thus, in the awful providence of God, this excellent man was snatched from his sphere of usefulness to a better country, and to the full enjoyment of the God he loved. He was heard to say, just before he sunk, "Lord Jesus, receive my spirit; and have mercy on my fellow-sufferers." He travelled sixteen years.

10. THOMAS ELLIOTT, a deeply-pious and zealous man. He travelled in Ireland four years, and was two years a Supernumerary. He was of a strong understanding and good gifts. The Lord was pleased to take him to his reward in the prime of life, by a consumption brought on through excessive labour.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. Who have DESISTED FROM TRAVELLING?

A. Francis Thoresby, William Brown.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

1 London, Thomas Coke, John Pawson, James Creighton, Peard Dickinson, Francis Wrigley, Adam Clarke, William West, Walter Griffith, Richard Reece; George Story, Editor, &c.;

- George Whitfield, Book-Steward; Thomas Olivers and Thomas Rankin, Supernumeraries.
- 2 *Rye*, Thomas Bartholomew, William Saunders, Joseph Kyte, Henry Anderson.
- 3 *Rochester*, William Collins, Richard Treffry.
- 4 *Canterbury*, William Shelmerdine, John Saunderson, James Mort. (The single men in Rochester and Canterbury, are to change with each other once a quarter.)
- 5 *Colchester*, John Reynolds, John Stephens.
- 6 *Harwich*, John Hickling, Duncan Kay. (The single men in Colchester and Harwich are to change once a quarter.)
- 7 *Norwich*, Benjamin Leggatt, John Leppington.
- 8 *Yarmouth*, James Anderson, Edmund Shaw, Francis West.
- 9 *Diss*, George Sykes, Charles Tunnyclyffe.
- 10 *Bury*, Thomas Broadbent, John Furnace.
- 11 *Lynn*, Charles Kyte, Richard Hardacre.
- 12 *Walsingham*, William Heath, John Wittam.
- 13 *Bedford*, Jonathan Cousins, Joseph Robbins.
- 14 *Higham-Ferrers*, Joseph Harper, Edward Towler.
- 15 *St. Ives, (Hunts.,)* Stephen Wilson, Thomas Linay, James Scholefield.
- 16 *Northampton*, Edward Gibbons, Thomas Gill.
- 17 *Banbury*, Thomas Rogerson, Josiah Hill.
- 18 *Oxford*, Owen Davies, John Dean; John Murlin, Supernumerary.
- 19 *Newbury*, John Boyle, James Lawton.
- 20 *Gloucester*, William Jenkins, Joseph Burgess, John Jennings.
- 21 *Worcester*, Joseph Taylor, James Thom, James Bridgnell.
- 22 *Salisbury*, John M'Kersey, Robert Smith, jun.
- 23 *Blandford*, William Holmes, William Howarth, Thomas Stanton, Charles Greenly; Robert Carr Brackenbury, Supernumerary.
- 24 *Portsmouth*, Joseph Algar, George Deverell, James Crabb, John Jones, Joseph Brookhouse.
- 25 *Isle of Jersey*, William Palmer, John de Queteville.
- 26 *Isle of Guernsey*, Thomas Simmonite, Henry Mahy.
- 27 *Isles of Alderney and Sark*, } William Dieuaide, Francis Balliau. (The Preachers in the islands are to change once in two months.)
- 28 *Bath*, Samuel Bradburn, John Grant.
- 29 *Bradford, Wilts.*, James Rogers, Richard Gower.
- 30 *Bristol*, Joseph Bradford, Joseph Cole, Charles Atmore, Andrew Mayor, John Ashall; Thomas Roberts, Supernumerary.

- 31 *Shepton-Mullet*, William Ashman, Theophilus Lessey, Joseph Bowes; John Easton, Supernumerary.
- 32 *Taunton*, James M. Byron, John Clarke, William Moulton.
- 33 *Collumpton*, Thomas Trethewey, William Thoresby.
- 34 *Plymouth-Dock*, Jonathan Crowther, James Lyons.
- 35 *Launceston*, Thomas Kelk, John Sandoe, John Cricket.
- 36 *St. Austle*, John Smith, Thomas Yates, Mark Daniel.
- 37 *Redruth*, Lawrence Kane, William Aver, James Jay, Joseph Cook.
- 38 *Penzance, and the Isles of Scilly*, } William Horner, Francis Truscott,
} James Evans, Edward Millward,
} Robert Green; John Watson,
} Supernumerary.
- 39 *Haverfordwest*, William Cox, James Buckley, William Hicks.
- 40 *Swansea*, Samuel Taylor, William Pearson, James Gill.
- 41 *Brecon*, Cleland Kirkpatrick, John Wood.
- 42 *Merthyr-Tydvil*, Caleb Simmons. (The Preachers in Brecon and Merthyr-Tydvil are to change once a month.)
- 43 *Birmingham*, William Thompson, Richard Elliott, George Marsden.
- 44 *Dudley*, John Woodrow, James Watson, Jonathan Barker.
- 45 *Shrewsbury*, George Baldwin, Thomas Blanshard.
- 46 *Burslem*, John Goodwin, Richard Rodda, John Simpson.
- 47 *Leek*, Thomas Hutton, William Saunderson.
- 48 *Macclesfield*, George Snowden, John Booth, Robert Crowther; George Shadford, Supernumerary.
- 49 *Stockport*, Jeremiah Brettell, John Leech.
- 50 *Manchester*, Alexander Mather, Thomas Rutherford.
- 51 *Oldham*, Thomas Taylor, Robert Miller.
- 52 *Rochdale*, John Gaulter, John Denton.
- 53 *Bolton*, Benjamin Rhodes, John Furness.
- 54 *Wigan*, Thomas Wood, William Franklin.
- 55 *Chester*, James M'Donald, William Simpson, Joseph Collier.
- 56 *Liverpool*, Henry Moore, John Allen, Thomas Fearnley.
(The single men in Chester and Liverpool are to change every six weeks.)
- 57 *Northwich*, George Lowe, Miles Martindale.
- 58 *Blackburn*, Timothy Crowther, David Barrowclough.
- 59 *Colne*, Joseph Entwisle, Jonathan Edmondson, Charles Gloyne.

- 60 *Lancaster*, Abraham Moseley, Alexander Cummins.
 61 *Leicester*, Simon Day, Samuel Bardsley.
 62 *Hinckley*, George Sargent, Leonard Ledbrook.
 63 *Castle-Donington*, John Beaumont, George Morley.
 64 *Newark*, Thomas Cooper, George Dermott.
 65 *Nottingham*, Thomas Hanby, Thomas Longley, Thomas Greaves.
 66 *Derby*, John Nelson, Thomas Dunn; Joseph Jerom, Supernumerary.
 67 *Ashby*, Jonathan Parkin, John Atkins, Thomas Rought.
 68 *Sheffield*, Henry Taylor, William Bramwell.
 69 *Rotherham*, George Button, John Crosby.
 70 *Grimsby*, James Hall, Thomas Vasey, William Harrison, sen.
 71 *Horncastle*, Charles Bland, Thomas Stanley.
 72 *Boston*, John Wilshaw, Isaac Lilly.
 73 *Gainsborough*, John King, Robert Smith, sen., John Brice, Thomas Edman.
 74 *Epworth*, Jasper Robinson, George Mowat, William Hunter, jun.
 75 *Leeds*, Joseph Benson, Isaac Brown, William Thom; William Denton, Supernumerary.
 76 *Wakefield*, William Myles, John Ogilvie, Michael Emmett; Thomas Hanson and William Boothby, Supernumeraries.
 77 *Huddersfield*, John Barber, Robert Lomas.
 78 *Birstal*, George Highfield, James M'Pherson, Parson Greenwood; Joseph Drake and Thomas Johnson, Supernumeraries.
 79 *Dewsbury*, John Mason, Robert Hopkins.
 80 *Bradford*, Robert Roberts, John S. Pipe; John Beanland, Supernumerary.
 81 *Halifax*, John Pritchard, George Gibbon.
 82 *Keighley*, Edward Jackson, Thomas Tattershall.
 83 *Otley*, Lancelot Harrison, John Brettell.
 84 *Whitehaven*, George Holder, John Braithwaite, John Phillips. (The single men are to change with Robert Dall.)
 85 *Isle of Man*, John Barritt, Arthur Hutchinson, Samuel Harris.
 86 *York*, William Blagborne, Zachariah Yewdall, John Kershaw.
 87 *Malton*, Joseph Pescod, Isaac Muff, John Dutton.
 88 *Pocklington*, Thomas Harrison, William Timperley; Peter Mill, Supernumerary.
 89 *Hull*, James Wood, William Percival, John Stamp.
 90 *Bridlington*, William Stevens, John Hudson.

- 91 *Scarborough*, Jonathan Brown, Thomas Parsons.
 92 *Whitby*, Thomas Dixon, Samuel Botts; Booth Newton,
 Supernumerary.
 93 *Ripon*, Samuel Gates, Philip Hardcastle.
 94 *Middleham*, Robert Harrison, James Ridall.
 95 *Stockton*, John Moon, Daniel Jackson.
 96 *Barnard-Castle*, John Peacock, John Ramshaw, Anthony
 Seckerson; Joseph Thompson, Super-
 numerary.
 97 *Hexham*, William Hunter, sen., William Hainsworth;
 John Foster, Supernumerary.
 98 *Sunderland*, Alexander Suter, Thomas Carlill, John Riles.
 99 *Newcastle*, Robert Johnson, Richard Condy.
 100 *Alnwick*, Alexander Kilham, Stephen Eversfield;
 Robert Swan, Supernumerary.

SCOTLAND.

- 101 *Edinburgh*, James Bogie, Richard Waddy, George
 Douglas.
 102 *Glasgow*, John Townsend, John Doncaster.
 103 *Dumfries*, Robert Dall.
 104 *Berwick*, Matthew Lumb.
 105 *Dundee*, Thomas Warwick, John Ward.
 106 *Brechin*, Joseph Saunderson, Joseph Cross.
 107 *Aberdeen*, William Stephenson, Thomas Ingham.
 108 *Inverness and Banff*, Duncan M'Allum, William Fenwick,
 Richard Thompson.

IRELAND.

- 109 *Dublin*, William M'Cornock, William Smith;
 Matthias Joyce, Book-Steward.
 110 *Wicklow*, Samuel Moorhead, George Brown; James
 Rennick, Supernumerary.
 111 *Carlow*, Michael Murphy, John Price, John Stuart.
 112 *Waterford*, Samuel Steele, Thomas Patterson.
 113 *Cork*, Joseph Sutcliffe, John M'Farland.
 114 *Bandon*, John Darragh, John Hurley.
 115 *Mallow*, Archibald Murdoch, William Patten.
 116 *Limerick*, John Grace, Joseph Hennin.
 117 *Birr*, Charles Graham, William Wilson, George
 Stephenson; John Bredin, Supernumerary.
 118 *Castlebar*, Alexander Moore, James M'Quigg.
 119 *Athlone*, Samuel Mitchell, James Jordan.
 120 *Mountrath*, William Hamilton, Francis Russell.
 121 *Longford*, John Stephenson, Joseph Anderson, James
 M'Kown.
 122 *Sligo*, Thomas Ridgeway, James Irwin.
 123 *Ballyconnell*, Thomas Barber, John Hamilton.

- 124 *Cavan*, Andrew Hamilton, jun., John Cross, Thomas M'Clellan.
 125 *Clones*, Gustavus Armstrong, Robert Crozier, Daniel M'Mullen.
 126 *Brookborough*, Joseph Armstrong, James Stuart.
 127 *Enniskillen*, William Ferguson, William Armstrong.
 128 *Ballinamallard*, Matthew Tobias, Lawrence Kane.
 129 *Ballyshannon*, Robert Banks, James Bell.
 130 *Newtown-Stewart*, Francis Armstrong, Archibald Montgomery, Glenham Beech; Thomas Kerr, Supernumerary.
 131 *Charlemont*, Andrew Hamilton, sen., John M'Arthur, James M'Kee.
 132 *Londonderry*, Samuel Wood, Thomas Hewett, John Gillis.
 133 *Coleraine*, Matthew Stewart, Thomas Brown, Matthew Lanktree.
 134 *Belfast*, John Dinnen, Robert Smith.
 135 *Lisburn*, David Gordon, James M'Mullen.
 136 *Downpatrick*, Blakely Dowling, James Smith.
 137 *Tanderagee*, John Kerr, Samuel Alcorn, John Clegg, John Malcomson.
 138 *Newry*, John Crook, Robert Dougherty.

THE BRITISH DOMINIONS IN AMERICA.

NOVA SCOTIA, NEW BRUNSWICK, AND NEWFOUNDLAND.

<i>Halifax</i> ,	James Mann.	}	William Black, General Assistant.
<i>Liverpool</i> ,	Isaac Lunsford.		
<i>Shelburne</i> ,	Daniel Fidler.		
<i>Newport</i> ,	John Mann.		
<i>Horton</i> ,	Theodore Harding.		
<i>Annapolis</i> ,	James Boyd.		
<i>St. John</i> ,	William Jessop.		
<i>Fredericton</i> ,	William Grandine.		
<i>St. Stephen's</i> ,	Duncan M'Coll.		
<i>Cumberland</i> ,	Benjamin Wilson.		
<i>Newfoundland</i> ,	George Smith.		

WEST INDIES.

<i>Antigua</i> ,	}	John Baxter, William Warrener, Richard Andrews, James Alexander, T. Dumbleton, John Brownell.
<i>St. Christopher's</i> ,		
<i>Nevis</i> ,		
<i>Tortola</i> ,		Edward Turner, Thomas Isham.
<i>St. Vincent's</i> ,		Thomas Owens.
<i>Barbadoes</i> ,		
<i>Jamaica</i> ,		William Fish, John M'Vean, James Penman.

N.B. John Harper, John Kingston, and Richard Pattison, are removed to the continent of America.

Q. 8. How many wives are to be provided for?

A. One hundred and fifty.

Q. 9. How many of these are to be provided for by the Circuits?

A. Ninety: as follows; viz.,—

London, S. Clarke, West,	Nottingham, S. Hanby.
Collins, (T.) Broadbent.	Castle-Donington, } S. Beau-
Rochester, } S. Shelmerdine.	£6.
Canterbury, } S. Leggatt.	Derby, £6.
Norwich, £4.	Ashby, S. Parkin.
Yarmouth, £8.	Sheffield, S. Taylor, Bramwell,
Rye, £6.	Button.
Diss, S. Tunnycliffe.	Grimsby, S. Hall.
Lynn, S. Kyte.	Horncastle, S. Bland.
Bedford, £3.	Gainsborough, S. (Rob.) Smith.
Worcestershire, £6.	Epworth, S. Mowat.
Portsmouth, S. Algar.	Leeds, S. Benson, Brown,
Isles of Jersey, S. Dieuaide.	Thom.
Bath, S. Bradburn.	Wakefield, S. Myles, Ogilvie.
Bristol, S. Reynolds, Hickling,	Huddersfield, S. Barber.
Anderson.	Birstal, S. Highfield.
Shepton-Mallet, S. Ashman.	Bradford, S. Roberts.
Taunton, £6.	Halifax, S. Pritchard.
Collumpton, £6. } S. Byron.	Keighley, S. Tattershall.
Plymouth, S. (Jon.)	Isle of Man, S. Barritt.
Crowther, and £6. } S. Kelk.	York, S. Harrison, (Jn.) Brettell.
Redruth, S. Kane, } S. Kelk.	Malton, S. Pescod.
and £6.	Pocklington, } S. Mill and
St. Austle, S. (J.) Smith.	Bridlington, } children.
Penzance, S. Horner.	Hull, S. Wood.
Birmingham, S. (William)	Whitby, S. Botts.
Thompson, Elliott.	Ripon, £6. } S. Gates.
Burslem, S. Goodwin.	Hexham, £6. } S. Gates.
Macclesfield, S. Snowden,	Stockton, S. Moon.
Booth.	Sunderland, S. Suter, Riles.
Stockport, S. Brettell.	Newcastle, S. Condy, Johnson.
Manchester, S. Rutherford,	Edinburgh, £6. } S. Bogie.
Leech, Hutton.	Glasgow, £6. } S. Bogie.
Oldham, S. Taylor.	Ireland, S. M'Cornock, Joyce,
Rochdale, S. Gaulter.	Price, Patterson, Smith,
Bolton, S. Rhodes.	Hurley, Grace, Graham,
Chester, S. M'Donald.	Wilson, M'Quigg, Stephen-
Liverpool, S. Moore, Allen.	son, £6; Irwin, Barber,
Northwich, S. Martindale.	(G.) Brown, Armstrong,
Blackburn, S. (Tim.) Crowther.	Ferguson, Miller.
Colne, S. Entwisle.	

Q. 10. How are the remaining sixty wives to be provided for?
viz.,—S. Heath, Cousins, Harper, Gill, Boyle, Baldwin, (John)

Simpson, (R.) Miller, Barrowclough, Furness, Simpson, Watson, Day, Longley, Dunn, Atkins, Nelson, Crosby, Hunter, Drake, Greenwood, Gibbon, Hopkins, Muff, (Jon.) Brown, Dixon, Percival, (D.) Jackson, Peacock, Ramshaw, Seckerson, Hunter, Hainsworth, Kilham, Townsend, Doncaster, Dall, Lumb, Davies, Ward, Cross, Warwick, Stephenson, M'Allum, Cooper, Rogerson, (Jam.) Thom, (Jos.) Taylor, Denton, Anderson, Bell, Kerr, Hamilton, Wood, Stewart, Dinnen, Gordon, M'Mullen, Dowling, and Crook.

A. Partly by the subscriptions raised in the Circuits, and partly by the Contingent Fund.

N.B. The money for the wives above-mentioned, resident in England and Scotland, will be deposited in the hands of Mr. Whitfield; and that for the wives resident in Ireland, in the hands of Messrs. M'Cornock and Joyce.

Q. 11. What numbers are in the Society?

A. As follows:—

London	-	-	3340	Plymouth	-	-	584
Sussex	-	-	365	Launceston	-	-	300
Rochester	-	-	389	St. Austle	-	-	920
Canterbury	-	-	277	Redruth	-	-	1858
Colchester	-	-	150	Penzance, &c.	-	-	1395
Harwich	-	-	193	Pembroke	-	-	136
Norwich	-	-	280	Glamorgan	-	-	290
Yarmouth	-	-	398	Brecon	-	-	121
Diss	-	-	417	Birmingham	-	-	1207
Bury	-	-	179	Dudley	-	-	445
Lynn	-	-	227	Shrewsbury	-	-	420
Walsingham	-	-	237	Burslem	-	-	1300
Bedford	-	-	250	Leek	-	-	460
Higham-Ferrers	-	-	193	Macclesfield	-	-	1355
St. Ives, Hunts.	-	-	180	Stockport	-	-	1400
Northampton	-	-	229	Manchester	-	-	3300
Banbury	-	-	291	Oldham	-	-	1070
Oxford	-	-	820	Bolton	-	-	1080
Gloucester	-	-	333	Wigan	-	-	430
Worcester	-	-	470	Chester	-	-	560
Salisbury	-	-	262	Liverpool	-	-	982
Blandford	-	-	190	Northwich	-	-	624
Portsmouth	-	-	500	Blackburn	-	-	993
Isles of Guernsey, &c.	-	-	600	Colne	-	-	1120
Isle of Alderney	-	-	622	Lancaster	-	-	53
Bradford, Wilts.	-	-	414	Leicester	-	-	287
Bristol	-	-	1645	Hinckley	-	-	197
Shepton-Mallet	-	-	750	Castle-Donington	-	-	570
Taunton	-	-	410	Nottingham	-	-	1100
Collumpton	-	-	484	Newark	-	-	370

Derby -	-	580	Waterford -	-	254
Ashby -	-	700	Cork -	-	360
Sheffield -	-	1750	Bandon -	-	162
Rotherham -	-	637	Mallow -	-	175
Grimsby -	-	869	Limerick -	-	226
Horncastle -	-	682	Birr -	-	264
Boston			Aughrim -	-	270
Gainsborough -	-	950	Castlebar -	-	223
Epworth -	-	684	Athlone -	-	920
Leeds -	-	3450	Longford -	-	450
Wakefield -	-	1080	Sligo -	-	310
Huddersfield -	-	1286	Ballyconnell -	-	460
Birstal -	-	1400	Cavan -	-	680
Dewsbury -	-	820	Clones -	-	755
Bradford -	-	1430	Brookborough -	-	565
Halifax -	-	1500	Enniskillen -	-	386
Keighley -	-	1360	Ballinamallard -	-	592
Otley -	-	1100	Ballyshannon -	-	356
Whitehaven -	-	400	Newtown-Stewart -	-	735
Isle of Man -	-	2433	Charlemont -	-	1200
York -	-	1220	Londonderry -	-	260
Malton -	-	730	Innishowen -	-	100
Pocklington -	-	940	Coleraine -	-	283
Hull -	-	1280	Ballymena -	-	285
Bridlington -	-	450	Belfast -	-	550
Scarborough -	-	500	Lisburn -	-	825
Whitby -	-	530	Downpatrick -	-	510
Thirsk -	-	978	Tanderagee -	-	1030
Stockton -	-	625	Newry -	-	460
Barnard-Castle -	-	560			
Hexham -	-	789	In all		90,347
Sunderland -	-	1028			
Newcastle -	-	800			
Alnwick -	-	320			
Edinburgh -	-	180			
Glasgow -	-	151			
Ayr -	-	32			
Dumfries -	-	36			
Berwick, &c. -	-	62			
Dundee -	-	105			
Brechin -	-	68			
Aberdeen -	-	290			
Banff -	-	170			
Inverness -	-	104			
Dublin -	-	1030			
Wicklow -	-	145			
Carlow -	-	445			

AMERICA.

THE BRITISH DOMINIONS.

Nova Scotia and New Brunswick.

Halifax -	-	133
Liverpool -	-	70
Shelburne -	-	180
Horton -	-	94
Newport -	-	78
Cumberland -	-	150
Annapolis -	-	105
St. John -	-	118

Frederickton - -	100	Annamesssex, Whites -	345
St. Stephen's - -	52	Blacks -	85
St. John's, Island -	20	Dorset, Whites -	534
		Blacks -	431
<i>Newfoundland</i> -	200	Talbot, Whites -	635
		Blacks -	330
<i>West Indies.</i>		Caroline, Whites -	446
		Blacks -	236
Antigua, Whites -	36	Queen Ann, Whites -	573
Coloured people	7	Blacks -	467
Blacks -	2279	Kent, Whites -	372
Barbadoes, Whites -	34	Blacks -	467
Coloured people	7	Cecil, Whites -	434
Blacks -	10	Blacks -	321
Grenada - -	80	Hartford, Whites -	519
St. Vincent's,* Whites	4	Blacks -	219
Coloured people	} 450	Baltimore, Whites -	695
and Blacks }		Blacks -	123
Dominica - -	20	Baltimore Town, Whites	440
St. Christopher's, Whites	13	Blacks	207
Coloured people	} 1410	Federal, Whites -	732
and Blacks }		Blacks -	565
Nevis - -	400	Annapolis, Whites -	120
Montserrat - -	12	Blacks -	190
Tortola, Whites -	6	Calvert, Whites -	682
Coloured people	} 2250	Blacks -	1102
and Blacks }		Prince George, Whites	110
Jamaica, Whites -	24	Blacks -	205
Coloured people	46	Huntingdon, Whites -	191
Blacks -	170	Blacks -	2
		Bath, Whites -	290
In all	8,558	Blacks -	22
		Montgomery, Whites -	685
IN THE STATES OF AMERICA.		Blacks -	340
Dover Circuit, Whites -	930	Frederick, Whites -	365
Blacks -	507	Blacks -	90
Milford, Whites -	781	Little York and Car-	276
Blacks -	319	lisle, Whites -	
Somerset, Whites -	553	Blacks -	7
Blacks -	87	Leesburg, Whites -	55
Northampton, Whites -	616	Blacks -	12
Blacks -	249	Fell's-Point, Whites -	96
		Blacks -	35
		Alexandria, Whites -	60

* This island and Grenada are now in so dreadful a state, that the work of God seems quite at a stand. But we doubt not that, as soon as peace is established, religion will again lift up its head. In the other islands, it still flourishes and deepens.

Alexandria, Blacks	-	40	Banks, Blacks	-	16
Winchester, Whites	-	451	Richmond and Man-		
Blacks	-	111	chester, Whites	-	23
Fairfax, Whites	-	540	Blacks	-	4
Blacks	-	50	Salisbury, Whites	-	543
Stafford, Whites	-	324	Blacks	-	21
Blacks	-	42	Jadkin and Swanino,		
Lancaster, Whites	-	552	Whites	-	702
Blacks	-	180	Blacks	-	12
Pendleton, Whites	-	67	Anson, Whites	-	249
Blacks	-	3	Blacks	-	36
Berkley, Whites	-	526	Roan Oak, Whites	-	464
Blacks	-	72	Blacks	-	423
Rockingham, Whites	-	364	Tar River, Whites	-	570
Blacks	-	33	Blacks	-	103
Alleghany, Whites	-	285	Goshen, Whites	-	355
Blacks	-	14	Blacks	-	34
Amherst, Whites	-	341	Pamlico, Whites	-	488
Blacks	-	10	Blacks	-	92
Orange, Whites	-	642	Mattamaskeat, Whites	-	198
Blacks	-	74	Bladen, Whites	-	480
Hanover, Whites	-	532	Blacks	-	55
Blacks	-	81	Quotentney, Whites	-	316
Gloucester, Whites	-	713	Blacks	-	74
Blacks	-	81	Trent, Whites	-	597
Williamsburg, Whites	-	423	Blacks	-	327
Blacks	-	121	New Hope, Whites	-	666
Amelia, Whites	-	545	Blacks	-	102
Blacks	-	103	Guildford, Whites	-	631
Greensville, Whites	-	878	Blacks	-	51
Blacks	-	360	Caswell, Whites	-	477
Sussex, Whites	-	1285	Blacks	-	58
Blacks	-	1069	Franklin, Whites	-	514
Portsmouth, Whites	-	651	Blacks	-	86
Blacks	-	367	Great Pee-Dee, Whites	-	291
Bertie, Whites	-	616	Blacks	-	127
Blacks	-	176	Little Pee-Dee, Whites	-	500
Camden, Whites	-	480	Blacks	-	91
Blacks	-	304	Santee, Whites	-	254
Brunswick, Whites	-	586	Blacks	-	149
Blacks	-	216	Union, Whites	-	483
Cumberland, Whites	-	312	Blacks	-	57
Blacks	-	7	Catauba, Whites	-	180
Norfolk, Whites	-	119	Blacks	-	5
Blacks	-	154	Charleston, Whites	-	60
Petersburg, Whites	-	52	Blacks	-	220
Blacks	-	28	Edisto, Whites	-	452
Banks, Whites	-	203	Blacks	-	100

Bush River, Whites	-	245	Washington, Whites	-	222
Blacks	-	7	Blacks	-	6
Broad River, Whites	-	435	Redstone, Whites	-	278
Blacks	-	68	Blacks	-	7
Seleuda, Whites	-	333	Pittsburg, Whites	-	150
Blacks	-	23	Blacks	-	1
Cherokee, Whites	-	204	Boston, Whites	-	45
George-Town, Whites	-	53	Blacks	-	4
Blacks	-	103	Needham, Whites	-	76
Washington, Whites	-	389	Lynn, Whites	-	149
Blacks	-	128	Greenwich, Whites	-	30
Richmond, Whites	-	650	Warren, Whites	-	127
Blacks	-	111	New London, Whites	-	219
Burke & Oconee, Whites	-	523	Middletown, Whites	-	187
Blacks	-	31	Lichfield, Whites	-	195
Blackswamp, Whites	-	120	Tolland, Whites	-	334
Holstein, Whites	-	257	Granville, Whites	-	148
Blacks	-	18	Pittsfield, Whites	-	305
New River, Whites	-	255	Cambridge, Whites	-	412
Blacks	-	18	Saratoga, Whites	-	160
Russel, Whites	-	145	Otsego, Whites	-	140
Blacks	-	4	Harkemer, Whites	-	182
Green, Whites	-	300	Blacks	-	2
Blacks	-	7	Dutchess, Whites	-	406
Lexington, Whites	-	410	Blacks	-	10
Blacks	-	20	Albany, Whites	-	475
Dansville, Whites	-	447	Blacks	-	5
Blacks	-	19	Columbia, Whites	-	251
Hinkstone, Whites	-	270	Blacks	-	2
Blacks	-	5	Fairfield, Whites	-	220
Limestone, Whites	-	374	Croton, Whites	-	283
Blacks	-	6	New Rochelle, Whites	-	364
Cumberland, Whites	-	400	Blacks	-	11
Blacks	-	30	Long Island, Whites	-	250
Salt River, Whites	-	350	Blacks	-	34
Blacks	-	8	Staten Island, Whites	-	70
Bedford, Whites	-	345	Elizabeth-Town, Whites	-	199
Blacks	-	41	Blacks	-	12
Bottetourt, Whites	-	470	Flanders, Whites	-	258
Blacks	-	30	Blacks	-	3
Greenbrier, Whites	-	107	Newburg, Whites	-	430
Blacks	-	7	Blacks	-	13
Cowpasture, Whites	-	50	New York, Whites	-	575
Blacks	-	8	Blacks	-	135
Clarksburg, Whites	-	334	Delaware, Whites	-	290
Blacks	-	4	Freehold, Whites	-	453
Ohio, Whites	-	221	Blacks	-	24
Blacks	-	1	Salem, Whites	-	586

Salem, Blacks	-	94	British Dominions,	} 116	
Bethel, Whites	-	404	Whites		
Blacks	-	11	Upper Canada,		
Trenton, Whites	-	156	Whites		
Blacks	-	18	Lower Circuit,		
Burlington, Whites	-	383	Whites	} 216	
Blacks	-	15	Midland Circuit, Whites		
Bristol, Whites	-	211	Blacks		2
Blacks	-	6			
Chester, Whites	-	200	Total number of		
Blacks	-	19	Whites and		
Lancaster, Whites	-	256	Blacks		65,505
Blacks	-	4			
Wilmington, Whites	-	90	AFRICA.		
Blacks	-	55	Sierra Leone, Coloured	} 400	
Philadelphia, Whites	-	301	people		
Blacks	-	66			
Northumberland, Whites	-	310	Total in Europe		90,347
Blacks	-	1	Total in America		74,063
Tioga, Whites	-	113	Total in Africa		400
Wyoming, Whites	-	183			
Seneca-Lake, Whites	-	81	In all		164,810

Q. 12. What is the Kingswood Collection?

A. £1,350. 14s. 6d.

Q. 13. What children are admitted this year?

A. Joseph Algar and Theophilus Lessey.

Q. 14. What can we allow at present for the education of the Preachers' children who cannot be admitted into Kingswood School?

A. £348.

Q. 15. What sons of Preachers who are not admitted into Kingswood School have an allowance for their education?

A. William Thompson, £12. Joseph Benson, £12. John Benson, £12. Thomas Taylor, £12. Robert Hopkins, £12. Thomas Henry Taylor, £12. Robert Taylor, £12. John M'Allum, £12. William Blair, for two years, £24. William West, £12. John Dall, £12. William Black's son, for two years, £24. James Thom, £12. William Percival, £12. Jonathan West and Matthew Stewart, £9. 17s. In all, £201. 17s.

Q. 16. What is allowed for the education of the daughters of Preachers?

A. For Sarah Day, third year, £6. Hannah Pritchard, third year, £6. Martha Longley, third year, £6. Jane Longley, second year, £6. Jane Wilshaw, second year, £6. Elizabeth Kane, second year, £6. Martha Kane, second year, £6. Esther Lessey, second year, £6. Ann Martindale, second year, £6. Sarah Pritchard, second year, £6. Esther Roberts,

second year, £6. Ann Benson, second year, £6. Isabella Watson, second year, £6. Sarah Condy, second year, £6. Jane Jackson, second year, £6. Letitia Hall, second year, £6. Ann Graham, second year, £6. Ann Creighton, second year, £6. Sophia Moon, first year, £6. Ann Kirkpatrick, first year, £6. Hester Ann Rogers, first year, £6. Martha Goodwin, first year, £6. Elizabeth Day, first year, £6. Lucy Gibbon, first year, £6. Elizabeth Mill, first year, £6. Margaret Price, first year, £6. Catharine Thompson, £6. In all, £162.

Q. 17. What is contributed for the Preachers' Fund?

A. Subscriptions by the people	-	-	£882	6	0
Ditto by the Preachers	-	-	406	10	6

In all

£1,288 16 6

Q. 18. What is allowed out of it?

	£.	s.	d.		£.	s.	d.		
A. To Sister Westell }	15	0	0	Margaret Shaw	-	30	0	0	
Thomas Hanson	-	20	0	0	Joseph Thompson	-	29	0	0
John Furz -	-	15	0	0	Joseph Jerom	-	12	0	0
Ann Morgan	-	24	0	0	Robert Costerdine	-	29	0	0
Lucia Bourke	-	15	0	0	Robert Hayward	-	19	0	0
Mary Penington	-	12	0	0	Maria Marshall	-	12	0	0
Elizabeth Dillon	-	12	0	0	Jane Butterfield	-	12	0	0
Sarah Barry	-	15	0	0	Sister Hodgson	-	16	0	0
Sarah Naylor	-	10	0	0	Susannah Boon	-	24	0	0
Mary Mitchell	-	15	0	0	Sister Miller	-	12	0	0
Thomas Johnson	-	7	7	0	Booth Newton	-	12	0	0
Christopher Hopper	30	0	0	0	William Denton	-	12	0	0
John Poole	-	30	0	0	Catherine Garnet	-	12	0	0
James Christie	-	12	0	0	John Easton	-	33	0	0
William Boothby	-	12	0	0	Peter Mill -	-	12	0	0
Thomas Brisco	-	30	0	0	Sister Pearce	-	12	0	0
John Watson	-	12	0	0					
Thomas Wride	-	20	0	0	IRELAND.				
Thomas Olivers	-	24	0	0	Samuel Bates	-	12	0	0
George Shadford	-	23	0	0	John Bredin	-	12	0	0
Ann Wright	-	15	0	0	Mary Blair	-	16	0	0
Christopher Watkins	23	0	0	0	James Rennick	-	12	0	0
Susannah Watkinson	16	0	0	0	Sister Miller	-	14	0	0
George Wadsworth	12	0	0	0	Matthias Joyce	-	12	0	0
Mary Empringham	12	0	0	0	Thomas Kerr	-	12	0	0
Sister Broadbent	-	22	0	0	John Malcomson	-	12	0	0
Sister Tennant	-	23	0	0					
					In all	£866	7	0	

Q. 19. What is contributed for the Yearly Expenses?

A. £1,431. 15s. 3d.

Q. 20. What has been expended on account of this Fund?

	£.	s.	d.		£.	s.	d.
A. For Deficiencies on account of sickness	334	19	6	Servants for Preachers with families, not provided for by the Circuits	146	11	6
Removal of families	176	2	0	Rents -	506	15	3½
Expenses in travelling	286	8	8	Law at Great Bardfield	33	0	0
Deficiencies in the salaries of the Preachers, of Preachers' wives, and of the children	1048	6	10	Ireland -	1032	9	4
				Sundries in England	10	12	6
				In all	£3,575	5	7½

Q. 21. What Circuits were deficient in providing for their respective Preachers and families? and what sum was allowed to each of those Circuits from the Contingent Fund?

	£.	s.	d.		£.	s.	d.
A. London	-	6	6	0	Colne	-	8 10 0
Rye	-	10	0	0	Lancaster	-	22 8 0
Rochester	-	32	1	6	Leicester	-	47 5 0
Canterbury	-	3	3	0	Hinckley	-	36 7 8
Colchester	-	28	11	0	Castle-Donington	-	23 8 0
Harwich	-	65	3	9	Newark	-	20 8 0
Worcester	-	6	0	0	Nottingham	-	26 7 5
Salisbury	-	26	15	10	Derby	-	59 7 6
Portsmouth	-	76	10	6	Rotherham	-	46 18 0
Bath	-	6	6	0	Grimsby	-	16 6 0
Bradford, Wilts.	-	28	11	0	Horncastle	-	47 7 4
Bristol	-	36	15	0	Gainsborough	-	28 8 0
Norwich	-	44	5	6	Epworth	-	24 3 9
Yarmouth	-	25	7	0	Leeds	-	7 7 0
Diss	-	25	12	6	Wakefield	-	12 0 0
Bury	-	11	12	2	Keighley	-	44 0 10
Lynn	-	20	0	0	Otley	-	22 1 0
Walsingham	-	27	6	8	Shepton-Mallet	-	24 0 0
Bedford	-	7	4	0	Taunton	-	14 3 6
St. Ives, Hunts.	-	9	9	0	Collumpton	-	10 10 0
Northampton	-	17	11	3	Launceston	-	5 5 0
Banbury	-	24	0	0	St. Austle	-	27 4 4
Oxford and Newbury	48	3	0	0	Redruth	-	24 3 0
Gloucester	-	12	0	0	Swansea	-	20 17 6
Bolton	-	2	12	6	Brecon	-	24 1 6
Wigan	-	2	13	6	Birmingham	-	8 8 0
Chester	-	20	13	10	Dudley	-	85 9 9
Liverpool	-	25	4	0	Shrewsbury	-	53 12 0
Northwich	-	40	12	7	Burslem	-	33 10 8
Blackburn	-	31	14	0	Oldham	-	20 4 0

	£.	s.	d.		£.	s.	d.
Whitehaven	-	26	3	0	Edinburgh	-	29 9 6
Isle of Man	-	7	3	0	Glasgow	-	16 11 0
York	-	17	5	0	Dumfries	-	42 15 0
Malton	-	34	7	0	Berwick and	}	68 10 9
Pocklington	-	5	5	0	Kelso		
Hull	-	12	0	0	Dundee	-	66 6 6
Bridlington	-	66	9	0	Brechin	-	43 18 0
Scarborough	-	28	16	0	Aberdeen	-	25 5 0
Barnard-Castle	-	68	19	5	Inverness and Banff	154	17 0
Hexham	-	65	12	8	Law at Preston	-	20 0 0
Sunderland	-	10	10	0			
Alnwick	-	21	3	0			
						£2,397	13 8

Q. 22. What directions shall be given concerning the attendance of Preachers at the Conference.

A. 1. Only one Preacher shall attend the Conference from Scotland; viz., one year, an Assistant from this side of the Forth, and the next year, one from the other side.

2. Only one Preacher shall attend from Wales, except when the Conference is at Bristol, at which all the Assistants may attend.

3. Only two shall attend from Cornwall, except when the Conference is at Bristol.

4. Only one shall attend from each District north of York, except when the Conference is at Leeds or Manchester.

5. Only one shall attend from each District south and south-east of London, except when the Conference is at London.

6. Only one shall attend from the Lincolnshire District, when the Conference is at Bristol.

7. With respect to the other Districts and Circuits, we confirm the rule recorded in the Minutes of the Conference of last year, page 311th, question 23d; viz., The District-Committees respectively shall, from year to year, fix upon the Preachers who are to attend the Conference; and the expenses of their going to and returning from the Conference shall be defrayed by their respective Circuits.

8. In respect to those who are to be *admitted* from time to time: Those who shall be west of Bristol, and in Wales, shall be admitted only in the Bristol Conference; those who shall be south and east of London, and in the neighbourhood, shall be admitted there; and those in the north, at Manchester and Leeds.

9. Nothing in the above resolutions shall be construed to prevent those Preachers from attending the Conference, against whom there lies any accusation or complaint.

10. In order that all the Preachers may be perfectly easy respecting our form of government, it is agreed that no change

shall be made in this, unless first proposed and agreed to in full Conference.

Q. 23. What direction shall be given concerning the supplying of the Circuits with Preachers?

A. No Circuit shall have more Preachers than it can support, unless in case of some extraordinary burden in respect to wives and children; the Circuits in Scotland and Wales, and such as are poor in Ireland, being always excepted.

Q. 24. What direction shall be given concerning the building of preaching-houses?

A. No step shall be taken towards the building of preaching-houses without the consent of the Conference first obtained, except as further specified in these Minutes.

Q. 25. What directions shall be given concerning the books?

A. 1. Every Preacher who has the care of books shall remit all the money he can to Mr. Whitfield before or at Christmas.

2. All the interest which is due to the Preachers' Fund shall be paid out of the Book-Room the next year.

TO THE MEMBERS OF THE METHODIST SOCIETIES.

VERY DEAR BRETHREN,

You see here a very large deficiency, arising from the great and (as things are) unavoidable demands upon the Yearly Collection, which is raised amongst us for sending and supporting the Gospel in Scotland, Wales, and those parts of Ireland where the people are willing to hear, but, from their indigent circumstances, are unable to support those who minister to them the word of life, all the burdens of which might be borne by the means of that collection; though they are very much increased of late, by the necessity the Conference has been under of calling out many more Preachers than they formerly were accustomed to do. But you will easily see from the above statement, that demands of a similar nature have been made by a great number of Circuits in England, which have been multiplying every year, both before and since the death of our venerable Father. Insomuch as, notwithstanding he laid up nothing of the profits arising from what he published, but, as it increased, laid it out in that way he judged best for the carrying on the work, and supporting those Preachers and their families who were not supported by the Circuits where they laboured; yet he was obliged, for many years before his death, to take a *very* considerable part of what many of you so cheerfully contributed, for the support of those Preachers who had continued in your service as long as they were able, and the widows of such as had died in the work.

It is true, many of you, who knew that the money you had subscribed for the above ends was so applied, were grieved, and

a few perhaps offended, as judging it unjust thus to lay it out. But when we told him so, he was used to answer, "What can I do? Must the work stand still? The men and their families cannot starve! I have no money. Here it is: we must use it. It is for the Lord's work," &c., &c.

In such circumstances, we could not refuse helping him, and in him the work of God, and also our distressed brethren, who were engaged with us in that work; only keeping an account from year to year of what was so advanced, which at his death was a considerable sum, besides the simple interest due upon it: which, as stewards for you, and also for those for whom you gave it, *we had no right* to give up; especially as the demands upon the Fund for superannuated or worn-out Preachers, and the widows of Preachers, are increasing every year, and are very likely to do so more abundantly.

Should any say, "Now, the case is altered. All the profits of the books, which must amount to a very considerable sum yearly, are to be applied in defraying those expenses. And this is enough for all, and to spare!" As there is nothing more desired by us, than that all our deeds be brought to the light, especially when any satisfaction may thereby be afforded to the world, and more especially to our own Societies or any individuals therein, whose minds may have been hurt by misrepresentations of this kind, the present may be a favourable opportunity for so doing. We will therefore make a few observations upon the occasion, and state the case just as it is, and leave all men to pass an impartial judgment on it.

1. It is true, that by Will and Deed Mr. Wesley did appoint that, after the payment of his just debts, the profits arising from the sale of the books, tracts, &c., which he left behind him, should be expended in carrying on the work of God.

2. It is as true, that, at his death, he owed to the widow and children of his brother, Charles Wesley, sixteen hundred pounds.

3. It is equally true, that an agreement was made between the Executor of Mr. Charles Wesley, and those who, by virtue of the Deed, were obliged to become Executors of the books, &c., of Mr. John Wesley, that, to secure the widow and children of the said Charles Wesley, and *free them from all uneasiness*, the above sixteen hundred pounds should be paid into the hands of Mr. John Collinson, as acting Executor for them; which was done some time about November, 1791, or as soon after as the money could be raised.

4. It is no less true, that this swallowed up all that was the stock of the Preachers' Fund at *that time*, and several hundreds more. Now the whole of this was in the Book-Room. From whence it was natural to suppose, (1.) That the *simple interest* (if not the principal) of the sundry sums advanced from year to

year *for ten years* before the death of Mr. Wesley, as well as of what was advanced in the instance just mentioned, should have been *all* cleared up before a shilling of the profits arising from the sale of the books was applied in any other way.

But, strange as it may appear to many, the case is, (2.) That, instead of having been able to get one single shilling for interest out of the Book-Room since the death of Mr. Wesley, we have *every year* since that time sunk in debt in carrying on the work between four and five hundred pounds, and in 1791 between five and six hundred, over and above all we could draw out of the Book-Room for that end.

This is our case as to the Book-Room and Preachers' Fund.*

Witness our hands,

ALEXANDER MATHER,

JOHN PAWSON,

Stewards of the Preachers' Fund.

Now, very dear brethren, you see, the Conference was not precipitate in making the resolutions which precede this Address; and that, in order to be just, we must (at least for the present) sacredly adhere to them; being well assured, God who calls us to carry on His work requires of us to use every prudential means, as well as to exercise faith in Him, who, we have no doubt, will, in the use of proper means, bring us through every difficulty. Nor can you be more alarmed at the above than we were, when we came to view the vast deficiency which *must* be made up out of the Book-Room *this year*, after sinking all the surplus of the Contributions for the Preachers' Fund, and endeavouring to put off every person we possibly could, to a remoter period of the year, for just claims of sundry kinds upon the Contingent Fund or Yearly Collection.

This being the case, all our brethren will see it necessary to attend to what has been resolved upon in the Conference, respecting the Preachers and Circuits, and in making their remittances to Mr. Whitfield at the time he desires.

Q. 26. What directions shall be given concerning the keeping of the Lord's day holy?

A. We are afraid that some of our people are not sufficiently attentive to this ordinance of God. We therefore strongly recommend the religious observance of that sacred day; and desire our Assistants to exclude every person from the Society who buys or sells on the Lord's day, unless the sin be acknowledged and forsaken; except in the cases of medicine for the sick, or of supplying necessities for funerals.

Q. 27. What directions shall be given concerning those

* After having examined the Fund-Books, and carefully compared them.

received upon trial, who have been inserted in the Reserved List, and have been called out in the course of the ensuing year?

A. If they shall have travelled nine months in the year ensuing, they shall be entitled to the privileges of those who have travelled the whole year; but not otherwise.

Q. 28. Who are the Book-Committee?

A. The Preachers stationed in London. The Corresponding Members are, Joseph Bradford, Alexander Mather, Thomas Hanby, William Thompson, Thomas Taylor, John Allen, Joseph Benson, Samuel Bradburn, Richard Rodda, Henry Moore, Benjamin Rhodes, John Moon, Henry Taylor, John Gaulter, Miles Martindale.

Q. 29. What directions shall be given concerning the administration of the Lord's Supper?

A. The Lord's Supper shall be administered by the Assistant only, or such of his Helpers, who are in full connexion, as he shall appoint; provided no Preacher be required to give it against his approbation. And should it be granted to any place where the Preachers on the Circuit are all unwilling to give it, the Assistant shall in that case invite a neighbouring Preacher, who is properly qualified, to administer it.

Q. 30. What directions shall be given concerning the appointment of Stewards?

A. As several inconveniences have arisen respecting the change of Stewards; to remedy this, let it be observed, that the office of a Steward ceases at the end of the year; and every Assistant is required to change at least one Steward every year, so that no Steward may be in office above two years together, except in some extraordinary cases.

Q. 31. What directions shall be given concerning the use of tobacco?

A. 1. No Preacher shall use tobacco for smoking, for chewing, or in snuff, unless it be prescribed by a physician.

2. Our people are requested not to introduce pipes and tobacco into their houses for Preachers, except in extreme cases.

Q. 32. Who are the Chairmen of the Districts?

A. 1 *London*, John Pawson.

2 *Norwich*, Charles Kyte.

3 *Northampton*, Jonathan Cousins.

4 *Bristol*, Joseph Bradford.

5 *Birmingham*, William Thompson.

6 *Salisbury*, William Holmes.

7 *Isles of Jersey, &c.*, William Palmer.

8 *Plymouth*, Jonathan Crowther.

9 *Redruth*, William Horner.

10 *Pembroke*, William Cox.

11 *Chester*, Richard Rodda.

12 *Manchester*, Alexander Mather.

- 13 *Halifax*, John Pritchard.
- 14 *Nottingham*, Thomas Hanby.
- 15 *Leeds*, William Thom.
- 16 *Grimsby*, Jasper Robinson.
- 17 *Whitehaven*, George Holder.
- 18 *York*, James Wood.
- 19 *Whitby*, Thomas Dixon.
- 20 *Newcastle*, William Hunter.
- 21 *Edinburgh*, Matthew Lumb.
- 22 *Aberdeen*, Duncan M'Allum.

IRELAND.

- 23 *Dublin*, William M'Cornock.
- 24 *Cork*, Joseph Sutcliffe.
- 25 *Limerick*, John Grace.
- 26 *Athlone*, Samuel Mitchell.
- 27 *Clones*, Gustavus Armstrong.
- 28 *Londonderry*, Samuel Wood.
- 29 *Coleraine*, John Dinnen.
- 30 *Charlemont*, Andrew Hamilton, sen.

Q. 33. Who are the Committee for Kingswood School?

A. Joseph Bradford, Joseph Cole, Charles Atmore, Samuel Bradburn, James Rogers.

Q. 34. Who is appointed to preside at the next Irish Conference?

A. Thomas Coke; who is authorized to visit the Irish Circuits the ensuing year.

Q. 35. What directions shall be given concerning the collections?

A. 1. It is desired, that the money collected in each Circuit for the Yearly Collection, for Kingswood School, and the Preachers' Fund, be entered in the General Stewards' books in their respective Circuits. 2. It is agreed, that the benefit of the late Act of Parliament respecting charitable funds shall be taken in behalf of the Preachers' Fund.

Q. 36. What directions shall be given concerning our public fasts?

A. 1. A public fast shall be held on the first Friday after Michaelmas, and every other regular quarter-day.

2. That we may be favoured with the direction and blessing of God on our important work at the Conference, it is agreed, that on the morning of the first day of the Conference the President and Secretary shall be chosen, and the rest of the day be dedicated to fasting and prayer. And it is desired, that our Societies and congregations may join us in the solemn duties of the day.

Q. 37. What time are the Delegates of the Districts to meet in London, to draw up the rough Plan of the Stations of the Preachers?

A. On the Wednesday morning preceding the next Conference.

Q. 38. When and where shall the next Conference be held?

A. In London, on the last Monday in July, 1796.

TO THE MEMBERS OF THE METHODIST SOCIETY.

DEARLY BELOVED BRETHREN,

WE beg leave to state to you what has been done in our present Conference, in order to establish a general and lasting peace and union throughout our Connexion.

When we assembled together, our hearts were most deeply touched with the awful situation of our affairs. We trembled at the thought of a division, and its dreadful consequences; and therefore determined to set apart the first day of the Conference, as a day of solemn and real fasting and prayer. God was indeed in the midst of us; and we all felt a confidence that a solid foundation would be laid for lasting peace and unity.

When we met in Conference on the second day, we saw the necessity of appointing a Committee to prepare a plan of general pacification; and, that the Committee might be the men of our own choice, in the fullest sense of the words, we resolved that they should be chosen by ballot. Every Preacher, therefore, in full connexion, gave in nine papers, with a name upon each (nine being the predetermined number of the Committee). The ballots were received, and Messrs. Mather and Pawson were desired to retire and count the votes. When they returned, they gave in the following names, as the first upon the list; viz.—Joseph Bradford, who was President; John Pawson, Alexander Mather, Thomas Coke, William Thompson, Samuel Bradburn, Joseph Benson, Henry Moore, and Adam Clarke. We were astonished at the choice, and clearly saw it was of God. It evidenced beyond a doubt the impartiality of the body of Preachers; for there must have existed a majority, on one side or the other, in respect to the disputed points; and yet they voted for a *mixed* Committee. The Committee accordingly met six evenings successively; and sat each evening, after all the fatigues of the Conference, for about three hours and a half. Their plan was at last completed, and laid before the Conference; who, with the alteration of a single article, passed them unanimously. After this, two or three articles more were agreed upon, under the title of *Addenda*, in order to give the completest satisfaction, and to remove every obstacle to a lasting peace.

ARTICLES OF AGREEMENT FOR GENERAL PACIFICATION.

I. CONCERNING THE LORD'S SUPPER, BAPTISM, &c.

1. THE Sacrament of the Lord's Supper shall not be administered in any chapel, except the majority of the Trustees of that chapel on the one hand, and the majority of the Stewards and Leaders belonging to that chapel (as the best qualified to give the sense of the people) on the other hand, allow of it. Nevertheless, in all cases, the consent of the Conference shall be obtained before the Lord's Supper be administered.

2. Wherever there is a Society, but no chapel, if the majority of the Stewards and Leaders of that Society testify that it is the wish of the people that the Lord's Supper should be administered to them, their desire shall be gratified; provided that the consent of the Conference be previously obtained.

3. Provided, nevertheless, that in Mount-Pleasant chapel in Liverpool, and in all other chapels where the Lord's Supper has been already peaceably administered, the administration of it shall be continued in future.

4. The administration of Baptism, the Burial of the Dead, and Service in Church-hours, shall be determined according to the regulations above-mentioned.

5. Wherever the Lord's Supper shall be administered according to the before-mentioned regulations, it shall always be continued, except the Conference order the contrary.

6. The Lord's Supper shall be administered by those *only* who are authorized by the Conference; and at such times, and in such manner *only*, as the Conference shall appoint.

7. The administration of Baptism and the Lord's Supper, according to the above regulations, is intended only for the members of our own Society.

8. We agree, that the Lord's Supper be administered among us on Sunday evenings only; except where the majority of the Stewards and Leaders desire it in Church-hours, or where it has already been administered in those hours. Nevertheless, it shall never be administered on those Sundays on which it is administered in the parochial church.

9. The Lord's Supper shall be always administered in England according to the form of the Established Church; but the person who administers shall have full liberty to give out hymns, and to use exhortation and extemporary prayer.

10. Wherever Divine service is performed in England on the Lord's day in Church-hours, the officiating Preacher shall read either the Service of the Established Church, our venerable father's Abridgment, or, at least, the Lessons appointed by the Calendar. But we recommend either the full Service, or the Abridgment.

II. CONCERNING DISCIPLINE.

1. THE appointment of Preachers shall remain solely with the Conference; and no Trustee, or number of Trustees, shall expel or exclude from their chapel or chapels any Preachers so appointed.

2. Nevertheless, if the majority of the Trustees, or the majority of the Stewards and Leaders of any Society, believe that any Preacher appointed for their Circuit is immoral, erroneous in doctrines, deficient in abilities, or that he has broken any of the rules above-mentioned, they shall have authority to summon the Preachers of the District, and all the Trustees, Stewards, and Leaders of the Circuit, to meet in their chapel on a day and hour appointed (sufficient time being given). The Chairman of the District shall be the President of the assembly; and every Preacher, Trustee, Steward, and Leader shall have a single vote, the Chairman possessing also the casting voice. And if the majority of the meeting judge that the accused Preacher is immoral, erroneous in doctrines, deficient in abilities, or has broken any of the rules above-mentioned, he shall be considered as removed from that Circuit; and the District-Committee shall, as soon as possible, appoint another Preacher for that Circuit, instead of the Preacher so removed; and shall determine among themselves how the removed Preacher shall be disposed of till the Conference, and shall have authority to suspend the said Preacher from all public duties, till the Conference, if they judge proper. The District-Committee shall also supply, as well as possible, the place of the removed Preacher, till another Preacher be appointed. And the Preacher thus appointed, and all other Preachers, shall be subject to the above mode of trial. And if the District-Committee do not appoint a Preacher for that Circuit, instead of the removed Preacher, within a month after the aforesaid removal, or do not fill up the place of the removed Preacher till another Preacher be appointed, the majority of the said Trustees, Stewards, and Leaders, being again regularly summoned, shall appoint a Preacher for the said Circuit, provided he be a member of the Methodist Connexion, till the ensuing Conference.

3. If any Preacher refuse to submit to the above mode of trial, in any of the cases mentioned above, he shall be considered as suspended till the Conference. And if any Trustees expel from any chapel a Preacher, by their own *separate* authority, the Preachers appointed for that Circuit shall not preach in that chapel till the ensuing Conference, or till a trial take place according to the mode mentioned above.

4. If any Trustees expel or exclude a Preacher, by their own *separate* authority, from any chapel in any Circuit, the Chairman of the District shall summon the members of the District-Committee, the Trustees of that Circuit who have not offended,

and the Stewards and Leaders of the Circuit. And the members of such assembly shall examine into the evidence on both sides; and if the majority of them determine, that the state of the Society in which the exclusion took place requires that a new chapel should be built previous to the meeting of the Conference, every proper step shall be immediately taken for erecting such chapel. And no step shall on any account be taken to erect a chapel for *such purpose*, before the meeting of the Conference, till such meeting be summoned, and such determination be made.

5. No Preacher shall be suspended or removed from his Circuit by any District-Committee, except he have the privilege of the trial before-mentioned.

6. The hundred Preachers mentioned in the enrolled Deed, and their successors, are the only *legal* persons who constitute the Conference: and we think the junior brethren have no reason to object to this proposition, as they are regularly elected according to seniority.

7. Inasmuch as, in drawing up the preceding regulations, we have laboured to restore and preserve the peace and unity of the Society, and, in order thereto, have endeavoured to keep the Preachers out of all disputes on the subjects therein specified; Be it understood, that any Preacher who shall disturb the peace of the Society, by speaking for or against the introduction of the Lord's Supper in our Societies, or concerning the old or new plan, so called, shall be subject to the trial and penalties before mentioned.

8. And, in order that the utmost impartiality may be manifest in these regulations, for the peace of the whole body, we also resolve, that if any Local Preacher, Trustee, Steward, or Leader shall disturb the peace of the Society, by speaking for or against the introduction of the Lord's Supper, or concerning the old or new plan, so called, the Assistant of the Circuit, or the majority of the Trustees, Stewards, and Leaders of the Society so disturbed, shall have authority to summon a meeting of the Travelling Preachers of the Circuit, and the Trustees, Stewards, and Leaders of that Society. Evidence shall be examined on both sides; and, if the charge be proved, the Assistant Preacher shall expel from the Society the person so offending.

ADDENDA.

1. THE Conference by no means wishes to divide any Society by the introduction of the Lord's Supper; and therefore expect that the majority of the Stewards and Leaders, who desire the Lord's Supper among themselves, testify in writing to the Conference, that they are persuaded no separation will be made thereby.

2. The Sacrament shall not be administered to a Society in

any private house, within two miles of any Methodist chapel in which it is regularly administered.

3. We all agree, that the pulpit shall not be a vehicle of abuse.

4. It has been our general custom, never to appoint or remove a Leader or Steward without first consulting the Leaders and Stewards of the Society; and we are resolved to walk by the same rule.

5. To prevent as much as possible the progress of *strife* and *debate*, and consequent divisions in our Connexion, no pamphlet or printed letter shall be circulated among us without the author's name, *and the postage or carriage paid*.

6. Nothing contained in these rules shall be construed to violate the rights of the Trustees, as expressed in their respective deeds.

Thus, beloved brethren, have we done our utmost to satisfy every party, and to unite the whole. You, by your Trustees on the one hand, and your proper representatives, the Leaders and Stewards, on the other, are to determine concerning the introduction of the Sacraments, or the service in Church-hours, among yourselves. We have gone abundantly farther. We have in some degree deposited our characters and usefulness in your hands, or the hands of your representatives, by making them judges of our morals, doctrines, and gifts. We apprehend that we could have made no further sacrifice, without sapping the foundations of Methodism, and particularly destroying the Itinerant plan. O brethren, be as zealous for peace and unity in your respective Societies, as your Preachers have been in this blessed Conference. Let the majorities and minorities on both sides exercise the utmost forbearance towards each other; let them mutually concede one to the other as far as possible; and, by thus bearing each other's burdens, fulfil the law of Christ. Let all resentment be buried in eternal oblivion; and let contention and strife be for ever banished from the borders of our Israel.

Surely, our present complete and happy union, so contrary to the fears of many, is a signal of good times. God will, we believe, pour out His Spirit upon us more largely than ever; and by the exercise of His most gracious prerogative, bring abundance of good out of all our past evils.

To His grace and holy keeping we commend you. May nothing ever separate you and us from the love of God, or from each other; but may you be our crown of rejoicing in the great day of the Lord!

Signed, in behalf of the Conference,

JOSEPH BRADFORD, *President*,

THOMAS COKE, *Secretary*.

Manchester, August 6, 1795.

*Addresses from the Delegated Trustees, assembled at Manchester,
to the Conference.*

RESOLVED, That the thanks of this meeting be *unanimously* given to the President, and the members of the Conference, for their kind attention to the business of the Delegation of the Trustees that has been laid before them.

Resolved, That a copy of this Resolution be sent to the Conference, signed by the President and Secretary.

MATTHEW MAYER,
WILLIAM PINE.

*Committee-Room of Delegates,
August 4, 1795.*

To the Methodist Preachers assembled in Conference.

DEAR AND HONOURED FATHERS AND BRETHREN,

WE beg you to accept our sincere thanks, for your kind attention in sending us propositions for general pacification and discipline.

We are sensible of the liberality and candour which are manifest in them. It is evident from their tenor, that you have attempted to meet the views of each party. We hope and trust that, by the blessing of God, it may be a means of uniting the whole body of Methodists throughout the three kingdoms.

With all deference to the Conference, we submit the following propositions to their further attention :—

That some provision be made for the brethren who differ from the judgment of Trustees, or the major part of a Society, on the subjects in question; as we suppose such cases are numerous and important. We particularly refer to Leeds Circuit.

That the case of those chapels where there are no Leaders be more fully explained :

Also those where the Sacrament is administered every Sunday in the parochial church.

Although we think it our duty thus candidly to state the views which have occurred to us in carefully perusing the propositions, yet we think it necessary to say, we shall cheerfully acquiesce in the final determination of the Conference.

Signed, in behalf of the Meeting,

Manchester, August 3, 1795.

MICHAEL LONGRIDGE.

THE ADDRESS OF THE IRISH CONFERENCE TO THE PRESIDENT
AND PREACHERS OF THE MANCHESTER CONFERENCE.

FATHERS AND BRETHREN,

YOUR kind reception of our last Address is a sufficient proof of your disinterested love towards us; and, while it raises joy in

our souls, begets that affection and gratitude to you which we cannot describe.

We may safely say, that nothing except the Divine approbation could afford us a happiness equal to that which arises from the assurance of your Christian esteem and brotherly love; and we trust that it shall be our constant care to maintain that heavenly union, which, through the mercy of our Divine Master, so eminently subsists among us at present. Sensible how much we are indebted, under God, to you, we feel it our hearts' desire to receive your every advice in the spirit which becomes junior brethren.

Your important observation, that nothing can materially injure the great work which God is so remarkably carrying on through our instrumentality but "strife and division," we most sensibly feel, and highly approve; and, as we know your ardent wish for Jerusalem's welfare, we are happy to inform you, that, through the goodness of God, peace and unanimity prevail among us.

Your earnest exhortations to be much in prayer, and to establish prayer-meetings, we believe to be dictated by hearts big with desire for the prosperity of Zion; and we look to God to enable us to follow these counsels, so agreeable to the Divine will, and so conducive to the eternal happiness of mankind.

We cannot help repeating our approbation of our dear brother Bradford. We are more and more convinced that he is a man of God, and, like Moses, faithful in all His house: we sincerely regret his departure; and if our dear fathers and brethren should appoint him to labour in our land again, we should consider it as a blessing from heaven, and receive him with open arms. But, while we particularize our dear friend Bradford, we would not be thought to reflect upon our beloved English brethren about to leave the kingdom, whom we believe to be true servants of God: we rejoiced in their labours, and have only to regret their removal.

Neither can we help thanking God and you for the visitation of Dr. Coke. The Lord was undoubtedly with him in his tour through the kingdom; and in our Conference he has presided with wisdom, meekness, impartiality, and love. We shall be happy to receive him as our President, whenever you shall be pleased to appoint him; and we unanimously request to be favoured with his presidency the ensuing year.

We rejoice, and we bless God, that we have it in our power to inform you, that He hath owned our labours the year that is past, and that He is building up Jerusalem in troublesome times. Great have been the disturbances in our nation, among those who are without; yet, through all, the Great Head of the church has wonderfully preserved and prospered us. To Him be the glory!

We humbly and earnestly entreat a continuation of your Christian attention; and that you will not fail to remember us

at the throne of grace. And be assured, respected fathers and brethren, that it shall, through grace, be our constant care to unite our petitions to yours for the general good, and our ambition to follow your pious example.

We remain, with all possible love and esteem, your brethren in Christ Jesus.

Signed, in behalf of the Conference,
Dublin, July 11, 1795. JOHN CROOK, *Secretary.*

LONDON, Monday, July 25, 1796.

Q. 1. WHAT Preachers are ADMITTED INTO FULL CONNEXION this year?

A. Richard Gower, Joseph Bowes, Joseph Robbins, John Stephens, Robert Smith, John Ward, Richard Hardacre, James Bridgnell, William Fenwick, Isaac Muff, John Brice, George Morley, George Smith, Thomas Fearnley, Henry Anderson.

Ireland.—Matthew Tobias, James Stuart, Robert Banks, James Jordan, James Smith, John M'Arthur.

Q. 2. Who REMAIN ON TRIAL?

A. Jonathan Barker, George Marsden, James Scholefield, Edmund Shaw, Francis West, James Penman, George Douglas, John Clarke, Robert Green, Anthony Seckerson, William Harrison, George Dermott, John Phillips, Charles Gloyne, Thomas Ingham, John Foster, Joseph Kyte:

The above have travelled three years.

Edward Towler, William Hicks, Caleb Simmons, James Crabb, Mark Daniel, Thomas Stanton, William Pearson, John Brownell, John Ashall, Thomas Parsons, William Howarth, William Moulton, Andrew Mayor, William Timperley, Joseph Drake, Arthur Hutchinson, Richard Thompson, Richard Waddy, John Furnace, Edward Millward, John Jones, Samuel Harris, John Hudson, Charles Greenly:

The above have travelled two years.

John Jennings, Thomas Rought, Josiah Hill, Joseph Brookhouse, James Gill, Joseph Cook, John Leppington, John Wood, Thomas Edman, Thomas Blanshard, Thomas Stanley, Joseph Collier, John Dutton, Richard Emmett:

The above have travelled one year.

Ireland.—James M'Kee, Robert Crozier, George Stephenson:
The above have travelled three years.

Francis Russell, Archibald Montgomery, John Stuart, William Patten, Joseph Anderson, John Hamilton, Daniel M'Mullen, Matthew Lanktree:

The above have travelled two years.

John Clegg, James M'Kown, Lawrence Kane, jun., Alexander Sturgeon, Daniel Pedlow :

The above have travelled one year.

Q. 3. Who are ADMITTED ON TRIAL?

A. Hans Shrowder, Cuthbert Whiteside, James Townley, George Matthewson, Humphrey Parsons, Martin Vaughan, Peter Haslam, James Burley, Thomas Shaw, John Aikenhead, John Burdsall, John Hughes.

Ireland.—Thomas Edwards, John Clendinnen, Zechariah Worrell, Charles Mayne, William Douglas, John Hagan, William Sturgeon, Andrew Taylor, William Little, Thomas Booth.

Q. 4. Who have DIED this year?

A. 1. JOHN MILLER, a German. He was a Travelling Preacher for sixteen years; and though the disadvantages of his pronunciation were always objections to him on his first visit to a Circuit, yet he soon gained the affection and esteem of the people. Love and zeal were the two distinguishing traits in his character. After a very useful life, he died happy, rejoicing in Christ Jesus.

2. JOHN BRETTELL. He was brought to the knowledge of God when he was very young; and laboured in the Lord's vineyard more than three-and-twenty years, with a steady, upright character. In his last illness he was remarkably happy in God; and one of his dying testimonies was, "I bless God, I was never more resigned to the Divine will; have no pain, nor have had any doubt of my acceptance with God since my affliction began."

3. WILLIAM DENTON; a truly serious, watchful, and exemplary Christian; of great humility, meekness, and patience; and an acceptable and edifying Preacher. After having travelled four years on trial, and being much approved of in the Circuits in which he had laboured, he was admitted into full connexion at the last Conference; but he was immediately obliged to desist from travelling, through a painful and distressing disorder, which arose from a hurt received in the work. This affliction, which continued and increased upon him for many months, he supported with great resignation to the Divine will; and, although frequently exercised with sore temptation and much heaviness, he went off the stage of life in great peace and triumph.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. Who have DESISTED FROM TRAVELLING?

A. Richard Seed;—James Lyons, William Franklin, Alexander Kilham.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

Dr. Coke superintends the West India Missionaries.

- 1 *London*, John Pawson, Francis Wrigley, William West, Adam Clarke, Richard Reece, George Marsden, Peard Dickinson, James Creighton; George Story, Editor, &c.; George Whitfield, Book-Steward.
- 2 *Rye*, Thomas Tattershall, Robert Swan, Joseph Kyte, Martin Vaughan.
- 3 *Rochester*, John Woodrow, Peter Haslam.
- 4 *Canterbury*, George Deverell, William Howarth, James Townley.
- 5 *Colchester*, John Reynolds, John Stephens.
- 6 *Harwich*, John Hickling, John Cricket.
- 7 *Norwich*, Charles Kyte, Duncan Kay.
- 8 *Yarmouth*, James Anderson, Richard Hardacre, John Leppington.
- 9 *Diss*, William Collins, Thomas Rogerson.
- 10 *Bury*, Thomas Broadbent, Francis West.
- 11 *Lynn*, Benjamin Leggatt, Edmund Shaw.
- 12 *Walsingham*, John Saunderson, Josiah Hill.
- 13 *Bedford*, James Watson, John Furnace.
- 14 *Higham-Ferrers*, Thomas Gill, Edward Towler.
- 15 *St. Ives*, (*Hunts.*) Edward Gibbons, Stephen Wilson, James Scholefield, John Wittam.
- 16 *Northampton*, Jonathan Cousins, Charles Tunnycliffe.
- 17 *Banbury*, Joseph Harper, Cuthbert Whiteside.
- 18 *Oxford*, William Shelmerdine, John Dean; John Murlin, Supernumerary.
- 19 *Newbury*, William Holmes, Thomas Dunn.
- 20 *Gloucester*, William Jenkins, Joseph Burgess, Samuel Harris.
- 21 *Worcester*, Walter Griffith, Jonathan Crowther, James Bridgnell.
- 22 *Salisbury*, John M'Kersey, Robert Smith, jun.
- 23 *Blandford*, Theophilus Lessey, Thomas Stanton, John Jones, Isaac Lilly.
- 24 *Portsmouth*, Joseph Algar, Thomas Rought, Joseph Brookhouse, Charles Greenly.
- 25 *Isle of Jersey*, Thomas Simmonite, William Dieuaide, Henry Mahy.
- 26 *Isle of Guernsey*, William Palmer, Francis Balliau.
- 27 *Isles of Alderney and Sark*, John de Queteville.
- 28 *Bath*, Samuel Bradburn, Richard Gower.
- 29 *Bradford, Wilts.*, James Rogers, William Moulton.
- 30 *Bristol*, Joseph Bradford, John Pritchard, Charles Atmore, Thomas Roberts, Owen Davies, Andrew Mayor.

- 31 *Shepton-Mallet*, William Ashman, Thomas Kelk.
- 32 *Taunton*, James M. Byron, James Jay, Joseph Robbins,
Humphrey Parsons.
- 33 *Collumpton*, Mark Daniel, James Lawton.
- 34 *Plymouth-Dock*, William Horner, William Aver.
- 35 *Launceston*, John Smith, Thomas Yates, James Evans.
- 36 *St. Austle*, John Boyle, Edward Millward, Robert Green,
Thomas Stanley.
- 37 *Redruth*, Francis Truscott, John Clarke, Richard
Treffry, Thomas Trethewey.
- 38 *Penzance*, Lawrence Kane, Joseph Cook, John Sandoe,
John Grant, Joseph Bowes.
- 39 *Haverford-West*, Cleland Kirkpatrick, William Pearson,
James Gill.
- 40 *Swansea*, Samuel Taylor, Hans Shrowder.
- 41 *Cardiff*, Caleb Simmons, John Hughes.
- 42 *Brecon*, James Buckley, John Wood, John Jennings.
- 43 *Birmingham*, William Thompson, Richard Elliott, John S.
Pipe, Jonathan Barker.
- 44 *Dudley*, Joseph Taylor, John Simpson, William
Hicks.
- 45 *Shrewsbury*, George Baldwin, Thomas Blanshard.
- 46 *Burslem*, John Mason, Richard Rodda, Thomas Hutton.
- 47 *Leek*, William Simpson, James Ridall.
- 48 *Macclesfield*, George Snowden, Miles Martindale, Thomas
Greaves.
- 49 *Stockport*, Jeremiah Brettell, James M'Donald.
- 50 *Manchester*, Alexander Mather, Thomas Rutherford.
- 51 *Oldham*, Thomas Taylor, Joseph Collier.
- 52 *Rochdale*, John Gaulter, Robert Miller.
- 53 *Bolton*, Benjamin Rhodes, David Barrowclough.
- 54 *Wigan*, Thomas Wood, George Sykes.
- 55 *Chester*, John Goodwin, Robert Crowther, Richard
Emmett.
- 56 *Liverpool*, Henry Moore, John Allen, George Morley.
- 57 *Northwich*, John Booth, Thomas Fearnley.
- 58 *Blackburn*, Timothy Crowther, John Denton.
- 59 *Colne*, Jonathan Edmondson, John Atkins, Charles
Gloyne.
- 60 *Lancaster*, Robert Harrison, Thomas Shaw.
- 61 *Leicester*, Simon Day, Samuel Bardsley.
- 62 *Hinckley*, John Beaumont, James Penman.
- 63 *Castle-Donington*, George Sargent, William Timperley.
- 64 *Newark*, Jonathan Parkin, Charles Bland.
- 65 *Nottingham*, Thomas Hanby, Thomas Bartholomew,
George Lowe.
- 66 *Derby*, Thomas Longley, William Hainsworth.
- 67 *Ashby-de-la-Zouch*, Thomas Cooper, John Burdsall.

- 68 *Sheffield*, Henry Taylor, William Bramwell, Michael Emmett.
- 69 *Rotherham*, George Button, John Crosby.
- 70 *Grimsby*, Thomas Vasey, John Nelson, Thomas Edman.
- 71 *Horncastle*, William Saunderson, George Dermott, James Burley; Robert Carr Brackenbury, Supernumerary.
- 72 *Boston*, John Wilshaw, John Aikenhead.
- 73 *Gainsborough*, Robert Smith, sen., William Hunter, jun.
- 74 *Barrow*, John King, William Harrison.
- 75 *Epworth*, Jasper Robinson, George Mowat, James Hall.
- 76 *Leeds*, Joseph Benson, William Myles, Robert Hopkins.
- 77 *Wakefield*, Joseph Entwisle, Robert Lomas.
- 78 *Pontefract*, John Furness, William Heath.
- 79 *Huddersfield*, John Barber, John Kershaw, Joseph Drake.
- 80 *Birstal*, George Highfield, John Brice.
- 81 *Dewsbury*, Isaac Brown, Booth Newton.
- 82 *Bradford*, Robert Roberts, John Ashall.
- 83 *Halifax*, William Thom, Joseph Sutcliffe.
- 84 *Keighley*, Edward Jackson, John Leech.
- 85 *Otley*, George Gibbon, John Ogilvie.
- 86 *Whitehaven*, George Holder, John Braithwaite.
- 87 *Isle of Man*, John Barritt, Arthur Hutchinson, Alexander Cummins.
- 88 *York*, William Blagborne, Zachariah Yewdall, John Stamp.
- 89 *Malton*, Joseph Pescod, Thomas Harrison, Thomas Parsons.
- 90 *Pocklington*, Lancelot Harrison, Thomas Carlill.
- 91 *Hull*, James Wood, William Percival, Joseph Cole.
- 92 *Bridlington*, William Stevens, William Saunders.
- 93 *Scarborough*, Jonathan Brown, John Foster, John Dutton.
- 94 *Whitby*, Thomas Dixon, John Hudson.
- 95 *Ripon*, Samuel Gates, Isaac Muff.
- 96 *Middleham*, Philip Harcastle, Anthony Seckerson.
- 97 *Stockton*, Daniel Jackson, John Riles.
- 98 *Barnard-Castle*, Matthew Lumb, John Phillips.
- 99 *Hexham*, William Cox, Abraham Moseley.
- 100 *Sunderland*, William Hunter, sen., John Moon, Samuel Botts.
- 101 *Newcastle*, Robert Johnson, Richard Condry.
- 102 *Alnwick*, Alexander Suter, Henry Anderson.

SCOTLAND.

- 103 *Edinburgh*, James Bogie, Joseph Cross, Thomas Ingham; Joseph Saunderson, Supernumerary.
- 104 *Glasgow*, Thomas Warwick, John Townsend.

- 105 *Dumfries*, Robert Dall.
 106 *Berwick*, John Doncaster.
 107 *Dundee*, James Thom, John Ward.
 108 *Brechin*, Stephen Eversfield, George Douglas.
 109 *Aberdeen*, William Stephenson, Richard Waddy.
 110 *Inverness*, Duncan M'Allum, William Fenwick, Richard Thompson.

IRELAND.

- 111 *Dublin*, William Smith, John Hurley; Matthias Joyce, Book-Steward.
 112 *Wicklow*, Alexander Moore, Andrew Taylor.
 113 *Carlow*, Robert Banks, Thomas Edwards.
 114 *Waterford*, William M'Cornock, John Stuart.
 115 *Youghall*, William Hamilton, William Sturgeon.
 116 *Cork*, John Dinnen, John Darragh.
 117 *Bandon*, Samuel Mitchell, Joseph Anderson.
 118 *Mallow*, Michael Murphy, James M'Quigg, George Stephenson.
 119 *Limerick*, John M'Farland, Thomas Patterson.
 120 *Birr*, Samuel Steele, John Price, Zephariah Worrell; John Bredin, Supernumerary.
 121 *Connemara*, John Hamilton.—N.B. This Circuit is to be under the inspection of brother Steele.
 122 *Castlebar*, George Brown, James M'Kown.
 123 *Athlone*, Francis Russell, John Gillis.
 124 *Mountrath*, Charles Graham, John Clegg; Adam Averell, Supernumerary.
 125 *Longford*, John Stephenson, James Bell, James Jordan.
 126 *Sligo*, Thomas Ridgeway, William Wilson, Matthew Lanktree.
 127 *Ballyconnell*, Thomas Hewett, Archibald Montgomery, Thomas Booth.
 128 *Cavan*, Andrew Hamilton, jun., James Irwin, James Smith.
 129 *Clones*, Robert Smith, James Stuart, Alexander Sturgeon.
 130 *Brookborough*, Francis Armstrong, Thomas Barber.
 131 *Enniskillen*, William Ferguson, William Douglas.
 132 *Ballinamallard*, Matthew Tobias, Blakely Dowling.
 133 *Ballyshannon*, Robert Crozier, John Clendinnen.
 134 *Newtown-Stewart*, Joseph Armstrong, William Little, John Hagan; Thomas Kerr, Supernumerary.
 135 *Londonderry*, Samuel Wood, Lawrence Kane.
 136 *Coleraine*, Matthew Stewart, David Gordon, Daniel M'Mullen.
 137 *Dungannon*, John Kerr, Samuel Alcorn.
 138 *Armagh*, Andrew Hamilton, sen., James M'Kee.

- 139 *Tanderagee*, John Malcomson, Thomas Brown, John M'Arthur.
 140 *Belfast*, James M'Mullen, William Armstrong.
 141 *Lisburn*, Gustavus Armstrong, Joseph Hennin.
 142 *Downpatrick*, James Rennick, Daniel Pedlow; John Grace, Supernumerary.
 143 *Newry*, John Crook, Charles Mayne.

Missionaries for Africa, Archibald Murdoch, William Patten.*

THE BRITISH DOMINIONS IN AMERICA.

NOVA SCOTIA, NEW BRUNSWICK, AND NEWFOUNDLAND.

<i>Halifax</i> ,	James Mann.	} William Black, General Assistant.
<i>Liverpool</i> ,	Isaac Lunsford.	
<i>Shelburne</i> ,	Daniel Fidler.	
<i>Newport</i> ,	John Mann.	
<i>Horton</i> ,	Theodore Harding.	
<i>Annapolis</i> ,	James Boyd.	
<i>St. John</i> ,	William Jessop.	
<i>Frederickton</i> ,	William Grandine.	
<i>St. Stephen's</i> ,	Duncan M'Coll.	
<i>Cumberland</i> ,	Benjamin Wilson.	}
<i>Newfoundland</i> ,	Wm. Thoresby, George Smith.	

WEST INDIES.

<i>Antigua</i> ,	John Baxter, William Warrener.
<i>St. Christopher's</i> ,	} Thomas Owens, Thomas Dumbleton, John Brownell.
<i>Nevis</i> ,	
<i>Dominica</i> ,	John Kingston.
<i>St. Vincent's</i> ,	Richard Pattison.
<i>Barbadoes</i> ,	James Alexander.
<i>Grenada</i> ,	Francis Hallett.
<i>Jamaica</i> ,	John M'Vean, William Stainforth.
<i>Tortola</i> ,	Edward Turner, Thomas Isham.
<i>Honduras Bay</i> ,	William Fish.

N.B. John Harper and Richard Andrews are gone to the States of America.

Q. 8. How many wives are to be provided for?

A. One hundred and forty-three.

Q. 9. How many of these are to be provided for by the Circuits?

* Dr. Coke laid before the Conference an account of the failure of the colony intended to be established in the Foulah Country in Africa; and, after prayer and mature consideration, the Conference unanimously judged, that a trial should be made, in that part of Africa, on the proper Missionary plan. The two brethren above-mentioned having voluntarily offered themselves for this important work, the Conference solemnly appointed them for it, and earnestly recommend them and their great undertaking to the public and private prayers of all the members of the Methodist Society.

A. Seventy-three.

London, S. Clarke, West,	Colne, S. Atkins.
Reynolds, Woodrow.	Castle-Donington, £6.
Rye, £6.	Nottingham, S. Hanby.
Rochester, } S. Tattershall.	Derby, S. Longley.
Canterbury, }	Ashby, S. Cooper.
Harwich, £3.	Sheffield, S. H. Taylor, Bram-
Norwich, } S. Anderson.	well, M. Emmett.
Yarmouth, }	Grimsby, S. Nelson.
Diss, S. Rogerson.	Horncastle, S. Bland.
Lynn, S. Leggatt.	Gainsborough, S. Smith.
Bedford, £3.	Epworth, S. Mowat.
Worcester, £6.	Leeds, S. Benson, Myles,
Portsmouth, S. Algar.	Hopkins.
The Isles, £6.	Wakefield, S. Entwisle.
Bath, S. Bradburn.	Pontefract, S. Moon.
Bristol, S. Pritchard, Atmore,	Huddersfield, S. Barber.
Davies.	Birstal, S. Highfield.
Shepton-Mallet, S. Ashman.	Bradford, S. R. Roberts.
Taunton, } S. Byron.	Halifax, S. W. Thom.
Collumpton, }	Keighley, S. Leech.
Plymouth-Dock, S. Sutcliffe,	Isle of Man, S. Barritt.
and £6.	York, S. Ogilvie, Drake.
St. Austle, S. Boyle.	Malton, S. Pescod.
Redruth, S. Truscott, Smith,	Pocklington, S. L. Harrison.
and £6.	Hull, S. Wood.
Penzance, S. Kane.	Scarborough, S. Jon. Brown.
Birmingham, S. Thompson,	Whitby, S. Hudson.
Elliott.	Ripon, £6.
Burslem, S. Hutton.	Stockton, S. D. Jackson.
Leek, S. Simpson.	Hexham, £6.
Macclesfield, S. Snowden,	Sunderland, S. Suter, Hains-
Martindale.	worth.
Stockport, S. Brettell.	Newcastle, S. Johnson, Condry.
Manchester, S. Rutherford,	Edinburgh, S. Bogie.
Barrowclough, Miller.	Glasgow, £6.
Oldham, S. T. Taylor.	Ireland, S. Smith, Stewart,
Rochdale, S. Gaulter.	Joyce, M'Cornock, Dinnen,
Bolton, S. Rhodes.	Mitchell, M'Quigg, Patter-
Chester, S. Goodwin.	son, Price, Brown, Hurley,
Liverpool, S. Moore, M'Donald.	Graham, Stephenson, £6;
Northwich, S. Booth.	Bell, Wilson, Irwin, Barber.
Blackburn, S. T. Crowther.	

Q. 10. How are the remaining seventy wives to be provided for? viz.,—S. Shelmerdine, Tunnycliffe, Kyte, Hickling, Kelk, Horner, Allen, Burgess, Beaumont, Parkin, Button, Crosby, Botts, Riles, Lessey, S. Taylor, Percival, Broadbent, Collins, Brown, Dean, Lumb, Muff, Dixon, King, Seckerson, Hall,

Baldwin, Warwick, Ward, Stephenson, Cross, M'Allum, Stephens, Saunderson, Townsend, Dall, Jos. Taylor, Holder, John Simpson, Harper, J. Denton, T. Wood, Gibbon, Hunter, sen., Cousins, Deverell, Trethewey, Griffith, Stevens, Dunn, M'Kersey, James Thom, Gill, Jon. Crowther.—*Ireland*. Ferguson, Dowling, Armstrong, T. Kerr, Wood, Gordon, Hamilton, Brown, M'Mullen, Hennin, Crook, Grace, J. Kerr, and R. Smith.

A. Partly by the subscriptions raised in the Circuits, and partly by the Contingent Fund, with £10. 10s. 6d. of the Irish subscription.

N.B. The money for the wives above-mentioned, resident in England and Scotland, will be deposited in the hands of Mr. Whitfield; and that for the wives in Ireland, in the hands of Mr. Joyce.

Q. 11. What numbers are in the Society?

A. As follows:—

London	-	-	3114	Collumpton	-	-	486
Rye	-	-	460	Plymouth-Dock	-	-	588
Rochester	-	-	400	Launceston	-	-	395
Canterbury	-	-	270	St. Austle	-	-	770
Colchester	-	-	173	Redruth	-	-	2328
Harwich	-	-	227	Penzance and the	}	-	1605
Norwich	-	-	310	Isles of Scilly			
Yarmouth	-	-	510	Haverford-West	-	-	178
Diss	-	-	386	Swansea	-	-	390
Bury	-	-	180	Brecon	-	-	254
Lynn	-	-	212	Birmingham	-	-	1300
Walsingham	-	-	194	Dudley	-	-	600
Bedford	-	-	270	Shrewsbury	-	-	470
Higham-Ferrers	-	-	190	Burslem	-	-	1375
St. Ives, Hunts.	-	-	220	Leek	-	-	490
Northampton	-	-	269	Macclesfield	-	-	1375
Banbury	-	-	296	Stockport	-	-	1420
Oxford	-	-	281	Manchester	-	-	2322
Newbury	-	-	550	Oldham	-	-	800
Gloucester	-	-	440	Rochdale	-	-	780
Worcester	-	-	660	Bolton	-	-	1150
Salisbury	-	-	258	Wigan	-	-	606
Blandford	-	-	337	Chester	-	-	800
Portsmouth	-	-	540	Liverpool	-	-	1000
Isle of Guernsey, &c.	-	-	620	Northwich	-	-	678
Isle of Alderney	-	-	53	Blackburn	-	-	870
Bath	-	-	540	Colne	-	-	1076
Bradford, Wilts.	-	-	430	Lancaster	-	-	230
Bristol	-	-	1500	Leicester	-	-	462
Shepton-Mallet	-	-	770	Hinckley	-	-	280
Taunton	-	-	520	Castle-Donington	-	-	620

Newark	-	450	Banff and Inverness	-	70
Nottingham	-	1078			
Derby	-	720			79,142
Ashby	-	757			
Sheffield	-	3000	IRELAND.		
Rotherham	-	800	Dublin	-	960
Grimsby	-	1000	Wicklow	-	182
Horncastle	-	540	Carlow	-	472
Boston	-	170	Waterford	-	172
Gainsborough	-	1100	Cork	-	340
Epworth	-	965	Bandon	-	203
Leeds	-	2640	Mallow	-	310
Wakefield	-	1500	Limerick	-	310
Huddersfield	-	1600	Birr	-	562
Birstal	-	1220	Castlebar	-	189
Dewsbury	-	752	Athlone	-	480
Bradford	-	1460	Mountrath	-	590
Halifax	-	1600	Longford	-	530
Keighley	-	1420	Sligo	-	472
Otley	-	1030	Ballyconnell	-	733
Whitehaven	-	401	Cavan	-	666
Isle of Man	-	2433	Clones	-	761
York	-	1214	Brookborough	-	600
Malton	-	760	Enniskillen	-	420
Pocklington	-	800	Ballinamallard	-	685
Hull	-	1290	Ballyshannon	-	426
Bridlington	-	500	Newtown-Stewart	-	680
Scarborough	-	530	Charlemont	-	1380
Whitby	-	526	Londonderry	-	304
Ripon	-	560	Coleraine	-	582
Middleham	-	580	Belfast	-	670
Stockton	-	670	Lisburn	-	832
Barnard-Castle	-	452	Downpatrick	-	458
Hexham	-	660	Tanderagee	-	1340
Sunderland	-	980	Newry	-	455
Newcastle	-	860			
Alnwick	-	280			16,764
Berwick	-	48			

SCOTLAND.

Edinburgh	-	180
Glasgow and Ayr	-	189
Dumfries	-	37
Dundee	-	109
Brechin	-	68
Aberdeen	-	265

AMERICA.

THE BRITISH DOMINIONS.

<i>Nova Scotia and New Brunswick.</i>	
Halifax	- 133
Liverpool	- 70
Shelburne	- 180

Horton	-	94	Grenada, Coloured people and Blacks	-	100
Newport	-	78	Montserrat	-	12
Cumberland	-	150	Jamaica, Kingston, Whites	24	
Annapolis	-	105	Coloured people	46	
St. John	-	118	Blacks	-	170
Fredericton	-	100	Montego Bay	-	16
St. Stephen's	-	52			
St. John's Island	-	20			
<i>Newfoundland</i>	-	250	In all		9,653

West Indies.

UNITED STATES.

Antigua, Whites	-	33	Whites	-	48,121
Coloured people	151		Blacks	-	12,170
Blacks	-	2315			
Tortola and Spanish Town, Whites	-	17			
Blacks	-	3151			
St. Vincent's *	-	481			
St. Christopher's, Whites	13				
Coloured people and Blacks	} 1410				
Nevis, Coloured people and Blacks	} 320				
Barbadoes, Whites	-	34			
Coloured people and Blacks	} 10				

AFRICA.

Sierra Leone	-	223
Total in Europe		95,906
Total in America		69,944
Total in Africa	-	223
In all		166,073

Q. 12. Who are the Chairmen of the Districts?

- A. 1 *London*, John Pawson.
 2 *Norwich*, Charles Kyte.
 3 *Northampton*, Jonathan Cousins.
 4 *Bristol*, Joseph Bradford.
 5 *Salisbury*, John M'Kersey.
 6 *The Isles*, William Palmer.
 7 *Plymouth*, William Horner.
 8 *Redruth*, Lawrence Kane.
 9 *Pembroke*, Samuel Taylor.
 10 *Birmingham*, William Thompson.
 11 *Chester*, John Mason.
 12 *Manchester*, Alexander Mather.
 13 *Halifax*, Robert Roberts.
 14 *Nottingham*, Thomas Hanby.
 15 *Leeds*, Joseph Benson.
 16 *Grimsby*, John King.
 17 *Whitehaven*, George Holder.

* We had near one thousand members in Society in St. Vincent's before the war; but, owing to the late insurrection of the Caribbs, we cannot be exact in respect to this island at present.

- 18 *York*, James Wood.
- 19 *Whitby*, Daniel Jackson.
- 20 *Newcastle*, John Moon.
- 21 *Edinburgh*, Thomas Warwick.
- 22 *Aberdeen*, Duncan M'Allum.

IRELAND.

- 23 *Dublin*, William Smith.
- 24 *Cork*, William Hamilton.
- 25 *Limerick*, Samuel Steele.
- 26 *Athlone*, Thomas Ridgeway.
- 27 *Clones*, Andrew Hamilton.
- 28 *Londonderry*, Joseph Armstrong.
- 29 *Belfast*, Matthew Stewart.
- 30 *Newry*, John Malcomson.

Q. 13. What is the Kingswood Collection?

A. 1. In Great Britain, £1,317. 1s. 6d.

2. In Ireland, £117. 13s. 0d.

Q. 14. What children are admitted this year?

A. William Andrew Blair, John Dermott, John Nelson, George Bramwell, (who should have gone last year,) Joseph Algar, Robert Wood, William Jackson, William Percival, William Mowat, John M'Allum.

N.B. If a Preacher cannot give a satisfactory reason why his son should not go to the school, he shall not be allowed the £12 a year out of the Collection.

Q. 15. What sons of the Preachers, who are not admitted into Kingswood School, have an allowance for their education?

A. Thomas Taylor, £12; John Benson, £12; William Thompson, £12; Robert Taylor, £12; Robert Dall, £12; James Thom, £12; Robert Hopkins, £12; William Black, £12; James Stuart, £12.

N.B. The boys, when sent from the school, shall have only the quantity of clothes which they brought with them when they were received.

Q. 16. What is allowed for the education of the daughters of the Preachers?

A. No daughter shall receive anything till she is nine years old. She shall then have eight guineas a year for four years.

Q. 17. What daughters have the allowance this year?

A. Hannah Pritchard, fourth year; Jane Longley, third year; Jane Wilshaw, third year; M. Kane, third year; E. Kane, third year; Esther Lessey, third year; Ann Martindale, third year; Sarah Pritchard, third year; Esther Roberts, third year; Isabella Watson, third year; Sarah Condry, third year; Jane Jackson, third year; Letitia Hall, third year; Ann Graham, third year; Ann Creighton, third year; Sophia Moon, second year; Sarah Kirkpatrick, second year; Esther Rogers,

second year; Martha Goodwin, second year; Elizabeth Day, second year; Lucy Gibbon, second year; Eliza Mill, second year; Mary Price, second year; Jane and Betty Rutherford, first year; Jane Fenwick, first year; Maxwell Watson, first year; Ann Cooper, first year; Esther Hopkins, first year; Ann Condry, first year.—*Ireland*, as follows: Ann Graham, second year; and Margaret Price, second year.

Q. 18. What is contributed for the Preachers' Fund?

A. In England,		£.	s.	d.
Subscriptions by the People	-	745	15	3
Ditto, by the Preachers	-	325	10	0
In Ireland	-	178	12	0
In all		£1,249	17	3

Q. 19. What is allowed out of it?

IN ENGLAND.				£.	s.	d.			
A. To Sister Westell	}	£.	s.	d.	Robert Costerdine	- 29	0	0	
		15	0	0	Robert Hayward	- 19	0	0	
Thomas Hanson		- 20	0	0	Maria Marshall	- 12	0	0	
John Furz		- 15	0	0	Joanna Butterfield	- 12	0	0	
Ann Morgan		- 24	0	0	Susannah Boon	- 24	0	0	
Mary Penington		- 12	0	0	John Easton	- 33	0	0	
Elizabeth Dillon		- 15	0	0	W. Denton's child	- 14	0	0	
Sarah Barry		- 15	0	0	Catherine Garnet	- 12	0	0	
Sarah Naylor		- 10	0	0	Peter Mill	- 24	0	0	
Mary Mitchell		- 15	0	0	Parson Greenwood	- 32	0	0	
Thomas Johnson		- 7	7	0	Ditto, omitted last year	}	32	0	0
Christopher Hopper		30	0	0	Deborah Brettell		- 23	0	0
John Poole		- 30	0	0	John Peacock	- 27	0	0	
James Christie		- 12	0	0	Sister Pearce	- 12	0	0	
William Boothby		- 14	0	0	John Beanland	- 21	0	0	
Thomas Brisco		- 30	0	0	William Franklin	- 6	6	0	
John Watson		- 12	0	0					
Thomas Wride		- 20	0	0	In all	£851	3	0	
Thomas Olivers		- 24	0	0					
George Shadford		- 12	0	0	IN IRELAND.				
Ann Wright		- 12	0	0	Samuel Bates	- 12	0	0	
Christopher Watkins		23	0	0	John Bredin	- 12	0	0	
George Wadsworth		12	0	0	Mary Blair	- 16	0	0	
Mary Empringham		12	0	0	Thomas Kerr	- 12	0	0	
Susanna Broadbent		22	0	0	Mary Miller	- 16	0	0	
Hester Tennant		- 23	0	0	Returned to Robert Dougherty	- 3	3	0	
Margaret Shaw		- 30	0	0					
Joseph Thompson		- 29	0	0	In all	£71	3	0	
Joseph Jerom		- 13	0	0					
Ditto, a gift		- 10	10	0					

Q. 20. Is it necessary to make any alterations in the Rules of the Preachers' Fund?

A. The Rules of the Fund, as amended at this Conference, are as follow :—

Rules respecting the Fund for Worn-out Preachers, and the Widows of such as are deceased.

RULE I. Every Preacher who shall be admitted upon trial shall at the next and every subsequent Conference, till his admission into full connexion, contribute one guinea.

II. Every Preacher, when he is received into full connexion, shall contribute two guineas; and every succeeding year, one guinea.

III. No Travelling Preacher shall be entitled to any benefit from this Fund, till he has paid, or caused to be paid, ten guineas towards the support of it; except as hereafter provided. But any Preacher in full connexion shall be entitled to the privileges of the Fund on paying ten guineas.

IV. All the money received towards the support of this Fund shall be lodged in the hands of four Stewards, chosen by the Conference. These Stewards shall give sufficient security to the Committee chosen by the Conference, who shall see these Rules executed. And this Committee shall keep exact accounts of all moneys received and paid, and shall lay them before the Conference every year.

V. Every Preacher whom the Conference judges to be worn out, and who has not departed from the work, shall receive twelve pounds a year for life. And every Preacher who has laboured longer than twelve years without departing from the work, and is judged by the Conference to be worn out, shall receive one pound annually for life, for every year he has travelled above twelve, to the time he became superannuated.

But this allowance shall not preclude the Conference from extending MERCY to any distressed Brother whose case may be represented to them. They shall consider his situation and circumstances, and add to this *just demand* what to them may appear needful to support him comfortably.

It shall likewise be in the power of the Conference to make suitable provision, out of this Fund, for the children of deceased Preachers, and distressed widows, on any occasion which they shall judge necessary.

VI. Every widow of a Travelling Preacher shall receive twelve pounds a year. And if her deceased husband travelled more than twelve years before he was worn out, she shall be allowed one pound annually, for every year her husband travelled above twelve, till the time he was superannuated.

N.B. If a widow marry, she shall have but half her allowance during her second marriage. But if her second husband die,

she shall again receive the whole as before, while she continues a widow.

VII. If any Travelling Preacher be superannuated, or become an invalid, before he has deposited ten guineas in the Fund, he shall be allowed twelve pounds annually for life; on condition that he subscribe annually one guinea, till the ten guineas be subscribed, or that he make up the ten guineas sooner.

VIII. If any married Travelling Preacher die before he has deposited ten guineas in the Fund, his widow shall be allowed twelve pounds annually for life; on condition that she subscribe annually one guinea, till the ten guineas be subscribed, or that she make up the ten guineas sooner.

IX. No Preacher shall have any right to this Fund till he be admitted into full connexion.

X. The widow of a Preacher that has never been admitted into full connexion shall have no right to the privileges of this Fund.

XI. If any widow of a Preacher, as aforesaid, marry, her annuity shall be at her own disposal, and be paid to her quarterly, by the Assistant of the Circuit in which she resides, and no otherwise.

XII. No person shall be entitled to any benefit from this Fund who has voluntarily left the work, or who sets up for himself independently of the Methodist Conference and Connexion.

XIII. No Preacher that shall be excluded this Connexion, for any crime or misdemeanour, shall have any benefit from this Fund, except the money he shall have subscribed toward the support of it, which shall be returned to him.

XIV. No Travelling Preacher who neglects to pay his subscription for four years successively (except those engaged in Foreign Missions) shall have any benefit from this Fund. And every Travelling Preacher who does not bring or send his subscription to the Conference every year shall be fined five shillings.

XV. This Fund shall never be reduced to less than one thousand pounds.

XVI. If it shall happen at any future period, that the Fund cannot support the burden upon it, then in such case the Committee, with the advice of the Travelling Preachers, shall advise the best method, and use the most prudent means, to raise the Fund.

XVII. No part of this Fund shall be applied to any other purposes than those directed by these Rules; and all moneys that have been borrowed from it shall be repaid with legal interest.

XVIII. The Head-Master of Kingswood-School for the time being, and the Book-Steward for the time being, sub-

scribing as above to the Fund, shall have all the privileges allowed by it.

Q. 21. What directions shall be given concerning the attendance of Preachers at the Conference?

A. 1. We confirm the rule recorded in the Minutes of the last Conference; (Q. 22, rule 7;) namely,—“The District-Committees respectively shall, from year to year, fix upon the Preachers who are to attend the Conference; and the expenses of their going to and returning from the Conference shall be defrayed by their respective Circuits.”

2. “Let no Circuit be left without a Preacher during the Conference. And if any Preacher, or Preachers, so left in a Circuit, shall during the Conference leave such Circuit, he or they shall be suspended till the next Conference.” Large Minutes, p. 38. [Ed. 1780.]

3. Whoever leave the Conference before the business is all finished, and the Journals signed, must not complain, whatever may be done after their departure.

Q. 22. What can be done to bring certain Local Preachers more fully to observe our discipline?

A. 1. Let no one be permitted to preach who will not meet in class, and who is not regularly planned by the Superintendent of the Circuit where he resides.

2. Let no Local Preacher be allowed to preach in any other Circuit, without producing a recommendation from the Superintendent of the Circuit where he lives; or suffer any invitation to be admitted as a plea, whether from men in office or not, without the previous knowledge and full consent of the Superintendent of the place where any one may ask him to preach.

3. Let no Local Preacher keep lovefeasts without the appointment of the Superintendent, nor any way interfere with his business, as mentioned in the Large Minutes. We must carefully attend to our Rules, that all things may be done decently and in order.

Q. 23. What can be done in order to have a regular account of our stock of books?

A. The Conference have appointed Mr. Mather and Mr. Pawson to superintend the examination of the books in London, and to print a statement of the book-account, for the information of the Preachers.—N.B. Mr. Mather and Mr. Pawson have a discretionary power to call in any of the Preachers appointed for London to assist them in this work.

Q. 24. Can anything be done to stop the abuse of printing and publishing among us?

A. The liberty of the press being considered as our undoubted privilege, the subject was fully examined, and after some debates the Conference came to the following conclusions; namely,—

1. That, as the Preachers are eminently *one body*, nothing should be done by any individual which would be prejudicial to the whole, or to any part thereof. Therefore, *no Preacher shall publish anything* but what is given to the Conference, and printed in our own press. The Book-Committee to determine what is proper to be printed.

2. That, as a reward for his labour, whatever shall be approved of by the Book-Committee, and printed, the Author shall have a hundred out of every thousand of the books, whether great or small. And, if published in the Magazine, he shall have a reasonable allowance; the Conference being judges.

3. That any Preacher who has books on hand may sell them; but if another edition of any book be wanted, he shall give it to the Conference, as though it were a new manuscript.

N.B. Several of the Preachers, whose writings have been highly approved of, agreed to the above regulations, merely to restrain improper persons from publishing; the peace and honour of the Connexion outweighing with them every other consideration.

Q. 25. Can anything new be said relative to building chapels?

A. We refer them to the District-Meetings, with this caution: Let no chapel be built but where it is absolutely necessary, and where "*two-thirds* of the expense are subscribed." See Large Minutes, Q. 71. [Ed. 1780.]

If men will build of their own accord, without the consent of the District, we are not answerable for consequences.

N.B. This rule does not affect those places where buildings are begun, or where we are already engaged; as in Manchester, Sheffield, &c.

Q. 26. How shall we prevent uneasiness among Preachers and people, with respect to horses?

A. Many of the Preachers have, from the beginning, provided their own horses, and do so still; and it has been no uncommon case for those horses to supply the Circuits: but from henceforward we recommend it to every Circuit to provide the horse or horses necessary for that Circuit. But if any Circuit choose rather for the Preachers to ride their own horses, we submit, on this condition,—that no Preacher shall make any collection or subscription towards paying for horses; but that all collections judged needful for this purpose shall be made, either by the Circuit-Stewards, or the Stewards of the particular Societies.

Q. 27. What can we do to simplify the account of our annual expenditure?

A. 1. All doctors' bills shall be discharged in the Circuit. And if the Stewards cannot pay the quarterage of the Preachers, their wives, and children, the deficiencies shall be paid by the Conference.

2. Let no demand for a Preacher's board, whether he be sick or well, be ever brought to the Conference.

Q. 28. What was the determination of the Conference concerning the various addresses and petitions which they received?

A. 1. They were all read in full Conference, and a Committee appointed to examine them, and make a report to the Conference. The Committee consisted of the nine who formed the Plan of Pacification; except that the President took Dr. Coke's place (the Doctor being gone to America); and the Preachers of Chester, Liverpool, Leeds, and Bristol were present when the case of those Circuits was considered.

2. The Committee examined every circumstance minutely, and made the following Report to the Conference:—

(1.) That the Secretary should write to the Trustees at Bristol on both sides, proposing a meeting between them and such Preachers as the Conference should appoint, to settle the present dispute. Should the Trustees agree, we think Mr. Mather and Mr. Pawson proper Preachers to be appointed.

(2.) With respect to Leeds, we see no better way than for the Preachers to be left to their own judgment, whether to preach in Bethel or not. Only, to attend to prudence, peace among themselves, and the general good of the Society.

(3.) The case of Chester was fully explained; and the Assistant declaring, that "writing to the Trustees of the new chapel would signify nothing, unless they had what they desired," the Committee could proceed no further, but considered them as not under our care or direction at present.

(4.) A conciliatory letter was written to Liverpool, advising all parties to drop their disputes, and unite in love, &c.

(5.) Mr. Mather was nominated to go to Macclesfield, in order to settle the disputes, and, if possible, heal the breach which has been made in that Society.

The Secretary having read the above Report of the Committee to the Conference, the Conference confirmed every particular. Letters were accordingly written to Bristol, and answers received; and Mr. Mather and Mr. Pawson appointed to go there, as soon after the Conference as possible.

At the request of the Chester Assistant, and some other brethren, who had reconsidered the Chester business, the Conference ordered a letter to be written to the Trustees of the new chapel, similar to the one sent to Bristol. But no answer has been received.

August the 8th, a letter was received from Mr. Kilham, the contents of which seemed to indicate some desire to return. The Conference, willing to leave him no shadow of excuse, appointed (with his consent) a Committee to converse with him on his case, and to consider any proposal he might make.

The Committee consisted of the President, Messrs. Mather, Pawson, Thompson, Bradburn, Benson, Bradford, and Moore. After spending much time with him, and giving him an opportunity to say what he thought proper, treating him (as he acknowledged) with the utmost respect and tenderness; the amount of what he said, was, "That Mr. Mather and Mr. Benson had said (in their pamphlets), that it was our general custom to act in the manner he desired; and that he only wished that general custom to be made a law."

The Rules of Pacification were then proposed to him, as introductory to a further explanation. His answer was, "he thought many of them unscriptural, and he could not conform to them."

The Secretary having read the above Report to the Conference, it was finally determined that he could have no place in our Connexion while he continued in his present opinions.

Q. 29. What can be done to prevent unruly or unthinking men from disturbing our people?

A. Let no man, nor number of men, in our Connexion, on any account or occasion, circulate letters, call meetings, do or attempt to do anything *new*, till it has been first appointed by the Conference.

Q. 30. How shall we avoid the being entangled in law?

A. Let no District-Meetings, no Preacher, nor number of Preachers, or people whatsoever, on any consideration, involve the Conference in a lawsuit, nor have any demand on the Conference for the expenses, or any part of the expenses of a lawsuit, more especially concerning chapels or preaching-houses, without the consent of the Conference, previously obtained.

Q. 31. Shall any Travelling Preacher follow trade, or be engaged in any business?

A. We all agree to confirm our old rule, in the Large Minutes [Q. 30, p. 21, ed. 1780]; namely,—“After long consideration it was agreed by all our brethren, That no Preacher who will not relinquish his trade of buying and selling, (though it were only pills, drops, or balsams,) shall be considered as a Travelling Preacher any longer.”

N.B. Selling our own books is an exception.

Q. 32. What is to be done for the support of the Missions in the West Indies and Newfoundland?

A. Let a general Collection be made by the Preachers in every town in England where Dr. Coke has not made application, within six months before the meeting of the Conference; and let the money so collected be deposited in the hands of Mr. Whitfield.

Q. 33. Have the regulations respecting the Sacrament been strictly attended to?

A. We have had some complaints on both sides. To remedy

which in future, the Conference agree, 1st. That those Societies who have the Sacrament allowed, according to the Rules of Pacification, shall have it duly administered; and that, if the Superintendent will not administer it himself, he shall provide some other Preacher who is properly qualified to do it; so that the people may not be deprived of their privilege.

2dly. That every Preacher shall attend, with the utmost exactness, to that rule in the Pacific Plan which states, That no Preacher shall, directly or indirectly, endeavour to excite any Society to desire to have the Lord's Supper; nor, on the other hand, strive to set any Society against that blessed ordinance; but leave the people everywhere entirely free.

Q. 34. Is there any direction necessary concerning the admission of communicants to the Lord's Supper?

A. No person shall be suffered, on any pretence, to partake of the Lord's Supper among us, unless he be a member of our Society, or receive a note of admission from the Assistant, which note must be renewed quarterly. And if any Leaders, Stewards, or Trustees, refuse to be regulated by this rule, the sacrament shall not be administered where this is the case.

Q. 35. Inasmuch as sundry questions have been agitated in the course of the last year, respecting divers things in our Plan of Discipline, such as the admission or exclusion of members, the appointment or change of Leaders and Stewards, and the reception of Local and Travelling Preachers;—

What are our rules, or what has been our custom, respecting these particulars?

A. 1st. As to the *admission* of members, the rule by which we have been accustomed and still intend to walk, is contained in the Large Minutes of our Conference.

Q. 36. How shall we prevent improper persons from insinuating into the Society?

A. 1. Give tickets to none till they are recommended by a Leader, with whom they have met at least two months on trial.

2. Give notes to none but those who are recommended by one you know, or till they have met three or four times in a class.

3. Give them the Rules the first time they meet. See that this never be neglected.

2d. As to the *exclusion* of members, our rule is fixed, and our custom expressed in the Rules of the Society, where it is said:—

“These are the general rules of our Societies; all which we are taught of God to observe, even in His written word, the only rule, and the sufficient rule, both of our faith and practice. And all these we know His Spirit writes on every truly awakened heart. If there be any among us who observe them not, who

habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season. But then, if he repent not, he hath no more place among us."

3. As to the appointment and change of Leaders and Stewards, our rule is not to appoint or change any Leader or Steward without consulting the Leaders and Stewards.

4. Respecting the admission of persons to be Local Preachers, let the Assistant regularly meet the Local Preachers once a quarter, and let none be admitted but those that are proposed and approved at that Meeting; and, if in any Circuit this be not practicable, let them be proposed and approved at the Quarterly Meeting.

5. With respect to persons that propose to travel, let none be recommended to be received on trial, but such as have first been mentioned at the Quarterly Meeting in March, and approved of at the District-Meeting following.

6. Respecting collections; it was enacted last year, and we now confirm the rule, that the money collected in each Circuit for the Yearly Collection, for Kingswood School, and the Preachers' Fund, be entered in the General Stewards' books, in their respective Circuits. To this we add, that from henceforth all the disbursements shall be published in detail in the yearly Minutes of Conference as they are this year.

7. As we desire to have every proper information on whatever concerns ourselves or our people, we will gladly receive intelligence, not only from our Leaders and Quarterly Meetings, but from any individual member of Society, as well at the District-Meeting, as at the Conference; provided always, the postage of letters containing such information be paid by the persons that write or send them.

N.B. The letters that concern the stations of the Preachers should be sent so as to be at the place of Conference the week before the time appointed for the meeting thereof.

Q. 37. Are there any of our former rules which are either forgotten or overlooked, and which it would be well to bring forward into the view of our Preachers and people?

A. We conceive there are, such as the following:—

1. Minutes, 1787. Let no anthems be introduced into our chapels, (unless on extraordinary occasions, and with the consent of the Assistant,) because they cannot be properly called *joint-worship*. Also we agree with our late Rev. Father that our own tunes should be learned and sung in preference to others, as in these the whole congregation can in general join.

See also p. 27, Large Minutes; [ed. 1780, Q. 39;] viz.,—"Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by them who have either very strong or very weak

voices. Let the women constantly sing their parts alone. Let no man sing with them, unless he understands the notes, and sings the bass, as it is pricked down in the book. Let no organ be placed anywhere till proposed in the Conference. Recommend our Tune-Book everywhere; and, if you cannot sing yourself, choose a person or two in each place to pitch the tune for you. Exhort everyone in the congregation to sing, not one in ten only. If a Preacher be present, let no singer give out the words."

2. Minutes, 1789. Let no Preacher go out to supper, or be from home, if possible, after nine o'clock.

3. As enjoined in the Large Minutes, p. 14: [ed. 1780, Q. 21:] (1.) Let us preach expressly, now and then, on Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness, or gaiety of apparel, and contracting debts without due care to discharge them. (2.) Read in every Society the Sermon on Evil-Speaking. (3.) Let the Leaders closely examine and exhort every person to put away the accursed thing. (4.) Let the Preacher warn every Society, that none who is guilty herein can remain with us.

4. We judge still, as in the year 1785, that it is not right to send our children to a dancing-school, nor for any who keep boarding-schools to admit a dancing-master into their house.

5. It was enacted in 1791, and we still enjoin, that nothing shall be received from the Circuits for the children for whom £12 is received from the Kingswood Collection. And no Preacher shall receive anything for his child, when above the age of seventeen.

6. It appears, from the state of the account relating to the Preachers' Fund, now laid before us, that the amount, if in our hands, or in any of the Funds, from whence regular interest would be paid, would have been £6,000. But this whole sum (except about £70) is all expended in the payment of Mr. Wesley's debts, and in carrying on the work before and since his death.

Q. 38. When and where shall our next Conference be held?

A. In Leeds, on the last Monday in July, 1797.

N.B. The Delegates will meet, as usual, on the preceding Wednesday.

[NOTE BY THE SECRETARY OF THE CONFERENCE.]

MEMORANDUM FOR THE TIME OF CONFERENCE.

SOME years ago I wrote the following Rules for my own conduct during the time of the Conference, but never let any one see them till this Conference. When I showed them to Mr. Benson, he said they ought to be put in the Minutes for general good. I intended reading them first; but, in the multiplicity of business,

forgot it. But as the Preachers to whom I showed them were all of the same mind, (that they ought to be printed,) I have ventured to comply with their desire.

S. BRADBURN.

1. Be tender of the character of every brother ; but keep at the utmost distance from countenancing sin.

2. Say nothing in the Conference but what is strictly necessary, and to the point.

3. If accused by any one, remember, recrimination is no acquittance ; therefore avoid it.

4. Beware of impatience of contradiction ; be firm, but be open to conviction. The cause is God's, and He needs not the hands of an Uzzah to support His ark. The being too tenacious of a point, because you brought it forward, is only feeding self. Be quite easy, if a majority decide against you.

5. Use no craft or guile to gain any point. Genuine simplicity will always support itself. But there is no need always to say all you know or think.

6. Beware of too much confidence in your own abilities ; and never despise an opponent.

7. Avoid all lightness of spirit, even what would be innocent anywhere else.—
Thou God seest me !

DISBURSEMENT OF THE YEARLY COLLECTION.

CIRCUITS.	Yearly Collect.			Quarter-age.		Wives.		Deficiencies in the Preachers'				House-Rent.		Furniture.		Sickness.		Removals.		Travel-ling.		Coals and Candles.		Law.		Total Expenditure.			
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.		
London	90	5	0																							2	2	0	
Rye	16	8	7																							7	7	0	
Rochester	11	2	6																							3	13	6	
Canterbury	10	0	0																										
Colchester	2	8	0	3	0	0	20	0	0	4	4	0													102	10	7		
Harwich	4	15	10																										
Norwich	4	19	0				6	0	0	6	0	0																	
Yarmouth	8	7	6							3	12	0																	
Diss	8	6	7							3	3	0																	
Bury	3	14	0	2	2	0							4	2	0														
Lynn	4	12	8				12	0	0	6	0	0																	
Walsingham	2	9	0	6	6	0				3	0	0	4	0	0														
Bedford	4	6	9	9	0	0	4	0	0	6	0	0																	
Higham-Ferrers	2	11	10				12	0	0	6	0	0	17	3	0	29	15	8											
St. Ives, Hunts.	3	5	0										7	7	0														
Northampton	2	5	6				12	0	0	12	0	0																	
Banbury	3	8	0				12	0	0																				
Oxford	10	1	0				12	0	0	6	0	0	10	0	0														
Newbury	5	5	0				12	0	0	6	0	0	6	0	0														
Gloucester	8	0	6				12	0	0																				
Worcester	13	16	6				12	0	0	2	0	0																	
Salisbury	4	15	0	12	0	0	12	0	0	2	0	0	10	0	0														
Blandford	8	3	0																										
Portsmouth	5	5	0				14	0	0																				
Jersey																													
Guernsey	30	10	6							2	0	0	10	0	0														
Alderney																													
Bath	12	3	6																										
Bradford, Wilts.	9	8	6																										
Bristol	40	18	6				12	0	0																				

CIRCUITS.	Yearly Collect.		Quarterly age.		Wives.		Defendants in the Preachers' Children.				Servants' Wages.				House- Rent.				Furniture.				Sickness.				Removals.				Travel- ling.				Coals and Candles.				Law.		Total Expenditure.
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.					
	12	1	6	12	0	0	12	0	0	12	0	0	6	0	0	6	0	0	21	0	0	3	13	6	4	4	0	2	1	0	6	6	0	6	4	5	58	17	6		
Newark	19	19	0	12	0	0	12	0	0	12	0	0	6	0	0	6	0	0	21	0	0	3	13	6 <td>4</td> <td>4</td> <td>0</td> <td>2</td> <td>1</td> <td>0</td> <td>6</td> <td>6</td> <td>0</td> <td>6</td> <td>6</td> <td>0</td> <td>42</td> <td>13</td> <td>0</td>	4	4	0	2	1	0	6	6	0	6	6	0	42	13	0		
Nottingham	12	1	4	4	0	0	4	0	0	4	0	0	6	0	0	6	0	0	11	2	6	3	13	9	15	3	4	14	18	6				39	19	7	35	17	1		
Derby	13	19	0	13	0	0	21	0	0	22	0	0	6	19	0	16	15	6	4	0	0	2	2	0	2	2	0	2	2	0	6	4	5	77	18	11	21	0	0		
Aslby	40	15	1	22	0	0	8	0	0	8	0	0	5	0	0	5	0	0	5	0	0	13	13	0	5	5	0	8	8	0				39	18	0	8	8	0		
Rotherham	14	0	6	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0				12	0	0	12	0	0		
Grimsby	16	6	1	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0				12	0	0	12	0	0		
Horncastle	4	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0				12	0	0	12	0	0		
Boston	23	17	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0				12	0	0	12	0	0		
Gainsborough	14	17	10	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0				12	0	0	12	0	0		
Epworth	52	6	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0				12	0	0	12	0	0		
Leeds	34	16	6	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0	12	0	0				12	0	0	12	0	0		
Wakefield	32	5	1	12	0	0	12	0	0	12	0	0	12	0	0	12	0																								

TO THE GENERAL CONFERENCE OF THE PEOPLE CALLED
METHODISTS IN AMERICA.

DEARLY BELOVED BRETHREN,

WITH real pleasure we embrace the present opportunity, by means of our highly-respected brother, the Rev. Dr. Coke, of greeting you in the name of our common Lord, and of convincing you that we still remember you in love, and have your peace and prosperity greatly at heart.

When we consider the church of Christ as one body, composed of true believers over the whole earth, animated by one Spirit, and hastening to one glorious kingdom to spend eternity together, we cannot but lament the discord and divisions which have been caused by the means of "the god of this world" among the professors of Christianity. To say nothing of the dreadful effects of persecution, the principles of which we sincerely detest, we grieve to observe the mischievous consequences of bigotry and party rage.

We hope there is a more liberal spirit gone forth, and that the period is swiftly approaching when universal love will unite all the members of Christ's mystical body, and put an end to strife and confusion.

We are influenced thus to hope, from the conduct of Infinite Wisdom in choosing instruments to carry on His work, so much resembling those our blessed Saviour chose to propagate primitive Christianity.

In the mean time, we see it our indispensable duty to guard against the spirit of indifference and infidelity, which, under the appearance of candour and liberality, is doing irreparable mischief to pure religion, by aggrandizing human reason, feeding the vanity of the carnal mind, and increasing a criminal conformity to the world.

We see an absolute necessity of strictly adhering to our first principles, by firmly maintaining our original doctrines, and that plan of discipline which we have so long proved to be the very sinews of our body. Herein, we doubt not, you are like-minded with us. We consider you as a branch from the same root from which we sprung, and of which we can never think but with inexpressible gratitude.

You will rejoice to hear of our unanimity and increase. The more so, as on the death of our venerable father, Mr. Wesley, the contrary was feared by our friends, and wished for by our enemies. Glory be to God, we never were more united to each other; nor were our labours, in general, more owned by the Head of the church.

We trust, dear brethren, that you will join us, in frequently calling to mind our original design, and "walk by the same rule and mind the same thing;" namely, to save our own souls and those who hear us.

We congratulate you on the honour which our blessed Lord has put upon you, in crowning your endeavours with such amazing success, and blessing you with the enjoyment of civil and religious liberty, for which we also have great cause to be thankful.

May we still remember, that, whatever differences may mark other denominations, we are eminently one body, actuated by one Spirit, having one faith, one Lord, one baptism.

That the ever-blessed Jehovah, Father, Son, and Holy Ghost, may preside in all your assemblies, and continue to distinguish you by particular manifestations of His love, till we meet together in the peaceful mansions of unmixed and never-ending happiness, is the sincere and fervent prayer of,

Dearly beloved Brethren,

Your truly affectionate Brethren in Christ Jesus,

THE ENGLISH CONFERENCE.

Signed by order and behalf of the Conference,

THOMAS TAYLOR, *President*,

SAMUEL BRADBURN, *Secretary*.

THE IRISH ADDRESS TO THE BRITISH CONFERENCE.

FATHERS AND BRETHREN,

YOUR silence respecting our Address, although it gave us pain, could not for a moment raise in our minds a suspicion that you were unkind; since we could not but remember the days of old, and the former years, in which you so cheerfully and generously administered both to our spiritual and temporal necessities. And while we call to mind the comforts we enjoyed through your bountiful regard, our grateful hearts acknowledge they were more powerful proofs of brotherly kindness than the most endearing expressions.

Yet we knew not what to think, until our much-respected President assured us that our Address was well received, and that an answer had been voted in the Conference, which, through the multiplicity of business, and his indisposition, was not remembered. This assurance has cheered our hearts, confirmed us in our opinion of your fatherly and brotherly love, and encouraged us to send you, as with one mind, this small token of our gratitude, esteem, and affection.

We are sorry, however, that our dear brethren on your side of the water manifest so great a backwardness to come over and help us. We are ignorant of the cause; for we feel that we sincerely love them, that we rejoice to give them the right hand of fellowship, and to embrace them with all the powers of our souls. These declarations we hope our fathers and brethren will not look upon as mere professions, while we can appeal to those who have returned to their own land, who were workers together with us in the vineyard of the Lord. An exchange of Preachers, therefore, is still very much desired, as we believe it

will tend to draw us closer together, and make us more intimately one.

And, in order that confusion with regard to the appointments may be prevented, (in case the wished-for exchange of Preachers should take place,) it was thought expedient to propose to your consideration a plan which our President suggested, and which met our hearty approbation; viz., That, whenever it is judged necessary to send an Irish Preacher to England, the same should be notified, with his name, to the British Conference, that permission may be obtained for him to go to England the following year. And also, that when any of the English brethren think it their duty to come over and help us, information should be given to the Irish Conference, or their Delegate, that the appointments may be made, and loss of time thereby prevented. This plan we propose, with all due deference and respect, and submit it to your determination; hoping, nevertheless, that the upright conduct and usefulness of our countrymen, so many years among you, will influence you to adopt this, or any other plan, which may tend to a closer union.

The past year, notwithstanding some painful encounters with the enemy, has been very favourable to Zion in this land. In many places, the word of the Lord has been glorified; numbers have been convinced, converted, and added to the church; and we are happy to inform you that the spirit and lives of the Preachers in general give us reason to believe, that the ensuing year will be as the former, and much more abundant.

We also greatly rejoice at the good tidings from England. Truly we may say, "Great things are spoken of thee, O city of God:" and to our enemies we may say, "Walk about Zion, go round about her, tell the towers thereof, mark well her bulwarks, consider her palaces; for this God is our God for ever and ever, and He will be our guide unto death."

We cannot conclude this Address without requesting the Presidency of Dr. Coke the ensuing year: we are exceedingly happy with him, and much admire his zeal for God, his love for the brethren, and his impartiality in decision. Should this be granted, it would be considered as an additional favour, and thankfully acknowledged.

That God may bless you all with the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and the fear of the Lord; that all your consultations may be to the advancement of His glory, the perpetual union of the Preachers, and the present and eternal happiness of the people, is and shall be the prayer of, dear Fathers and Brethren, your fellow-labourers and younger brethren in Christ Jesus.

Signed in behalf of the Conference,

WILLIAM SMITH, *Secretary.*

Dublin, July 13, 1796.

ADDRESS TO THE IRISH CONFERENCE.

DEAR BRETHREN,

You may rest assured that the reason of your not hearing *in form* from us last year was that assigned by our highly-esteemed Delegate, the Rev. Dr. Coke.

We hope our conduct sufficiently proves our love to you, not only in granting the money you have wanted to carry on the work of God, but in complying with your every desire as far as we could, considering our situation. We have, according to your request, appointed Dr. Coke to be our Delegate, to preside in your next Conference; not doubting but he, should the Lord spare him, will continue to give you satisfaction.

With respect to exchanging Preachers, we have only to observe, that the expense of bringing over Preachers from, or sending them to Ireland, is a very weighty argument why the changes should be as few as possible, especially as we are at present so much encumbered with debt. However, should we at any future period see it necessary to call any of our Irish brethren to England, or to send any of our brethren to Ireland, we shall give you timely notice, according to a rule made in 1794, (but not printed,)—namely, That no Preacher shall be appointed to come from Ireland without the consent of the English Conference.

We rejoice greatly to hear of your spiritual prosperity, and trust you will be owned by our blessed Lord still more abundantly.

We have the pleasure to inform you, that we have also been distinguished by Infinite Love crowning our labours with great success through the past year. This humbles us before our God, and fills our hearts with unspeakable gratitude.

You will join us in praising our adorable God and Saviour for the peace and unanimity which we enjoy. This is the rather to be remarked at present, as our common enemy has endeavoured to sow discord among us. In a few places, we feared our people would have been divided and scattered, by false notions of our constitution being artfully and industriously propagated among them. Glory be to God, our adversaries have been defeated, and we have reason to believe good will be brought out of the evil.

That the Head of the church may bless you with the fulness of His Spirit, and make you the happy instruments of bringing thousands to glory, is the earnest prayer of,

Dear Brethren,

Your truly affectionate Brethren in Christ.

Signed in behalf of the Conference,

THOMAS TAYLOR, *President*,

SAMUEL BRADBURN, *Secretary*.

LEEDS, July 31, 1797.

TO THE MEMBERS AND FRIENDS OF THE METHODIST
SOCIETIES.

Leeds, August 1, 1797.

WHEREAS we, the undersigned, have, on this and the preceding day, carefully revised the Rules drawn up and left us by our late venerable Father in the Gospel, the Rev. Mr. Wesley, which were published by him in our Large Minutes, to which we consented when we were admitted, and by which we were regulated during his life: And whereas we have collected together those Rules which we believe to be essential to the existence of Methodism, as well as others, to which we have no objection: We do now VOLUNTARILY, and in GOOD FAITH, sign our names, as approving of, and engaging to comply with, the aforesaid collection of Rules, or Code of Laws, God being our helper:—

Thomas Coke, *President*; Samuel Bradburn, *Secretary*; William Thompson, Alexander Mather, John Pawson, Joseph Benson, Thomas Warwick, Thomas Taylor, John Crook, Joseph Algar, Joseph Bradford, Isaac Brown, Lancelot Harrison, Christopher Hopper, John Barber, Robert Hopkins, Jeremiah Brettell, Robert Johnson, William Percival, William Myles, William West, Edward Jackson, George Gibbon, James Wood, Thomas Rutherford, Henry Moore, Benjamin Rhodes, John Pritchard, Joseph Taylor, James Rogers, John Moon, Daniel Jackson, Thomas Rogerson, James M. Byron, Parson Greenwood, James Anderson, Jonathan Cousins, Robert Roberts, Zachariah Yewdall, Thomas Cooper, William Horner, John King, Thomas Carlill, Thomas Longley, George Button, George Sargent, William Warrener, Samuel Bardsley, George Holder, Joseph Pescod, Jonathan Brown, John Goodwin, Joseph Saunderson, Samuel Botts, John Hickling, John Brice, George Highfield, Charles Kyte, Thomas Vasey, John Stamp, John Kershaw, Charles Gloyne, George Dermott, John Ogilvie, Owen Davies, Walter Griffith, John Beaumont, James Penman, William Jenkins, Anthony Seckerson, William Shelmerdine, Thomas Gill, Joseph Harper, John Boyle, William Simpson, Thomas Dixon, Samuel Taylor, John Gaulter, William Heath, John Crosby, Simon Day, Lawrence Kane, Thomas Wood, Thomas Hutton, James Buckley, Isaac Muff, John Foster, John Barritt, Cleland Kirkpatrick, Thomas Parsons, John Clarke, William Blagborne, Thomas Yates, John Riles, Joseph Entwisle, Joseph Sutcliffe, William Stevens, John Woodrow, Edmund Shaw, George Baldwin, Jonathan Parkin, James M'Donald, Jonathan Crowther, Samuel Gates, Matthew Lumb, Thomas Shaw,

William Saunderson, John Wilshaw, John Furness, Miles Martindale, Robert Smith, sen., Francis West, John Booth, William Thom, Booth Newton, William Harrison, Edward Gibbons, James Hall, Thomas Bartholomew, Jonathan Edmondson, Theophilus Lessey, Isaac Lilly, John Nelson, Robert Lomas, Jonathan Barker, Thomas Simmonite, Joseph Drake, Charles Atmore, John Ashall, William Bramwell, Jasper Robinson, George Whitfield, Timothy Crowther, John Allen, George Snowden, Henry Taylor, Joseph Cole, James Scholefield, James Watson, Michael Emmett, Robert Miller, David Barrowclough, Andrew Mayor, George Sykes, Richard Hardacre, Richard Reece.

VARIOUS unkind reflections having been thrown out in certain publications, concerning such of the senior Preachers as are said to direct and manage our Connexion, as if they were "tryants and oppressors," and the other Preachers but mere "ciphers:" We, whose names are under-written, think it our duty to repel such reflections, by declaring, That, instead of considering our senior brethren in the light of "tyrants and oppressors," we feel ourselves under great obligations to them, for their extraordinary labour and fatigue in the service of the Conference. We are satisfied that their piety, abilities, faithfulness, diligence, usefulness, and long continuance in the work of the ministry, entitle them to the respect and esteem of the whole Connexion: and though we are taught by our Saviour to "call no man master upon earth," yet, regarding them as our fathers, we conceive it our duty to hear them speak in our Conferences with that deference which is due to their age and character; especially as we are persuaded they have greatly contributed to keep the body one in the Lord. We should think it an honour to wash their feet; and our desire and prayer is, to follow them as they have followed Christ.

Jonathan Crowther, Walter Griffith, Lawrence Kane, Robert Johnson, Jonathan Edmondson, Theophilus Lessey, John Gaulter, James M. Byron, John Crosby, Timothy Crowther, James M'Donald, William Jenkins, William Blagborne, William Sheldermine, William Heath, William Stevens, George Baldwin, Joseph Sutcliffe, Robert Lomas, Samuel Taylor, James Buckley, John Stamp, John Kershaw, Andrew Mayor, Cleland Kirkpatrick, John Wilshaw, Jonathan Barker, Thomas Yates, Isaac Lilly, John Riles, James Anderson, Thomas Hutton, John Clarke, Francis West, Edward Gibbons, John Hickling, Booth Newton, James Scholefield, John Brice, Richard Hardacre, William Harrison, Thomas Warwick, Robert Smith, John Barritt, John Boyle, Charles Gloyne, John Foster, Isaac Muff, Samuel Gates, John Beaumont, James Penman, Anthony

Seckerson, Matthew Lumb, Thomas Shaw, William Saunderson, Joseph Entwisle, Thomas Wood, George Highfield, Owen Davies, Thomas Gill, John Nelson, George Sykes, John Woodrow, Miles Martindale, John King, James Hall, Edmund Shaw, Joseph Drake, John Ashall, Thomas Longley, Thomas Simmonite, George Gibbon, William Myles, Robert Hopkins, John Ogilvie, John Barber, Charles Atmore, George Holder, Jonathan Brown, William Warrener, Joseph Taylor, Zachariah Yewdall, Jonathan Cousins, William Simpson, Alexander Suter, William West, David Barrowclough, John Furness, Joseph Cole, Charles Kyte, Robert Miller, Jonathan Parkin, Simon Day, Samuel Botts, Thomas Cooper, Joseph Saunderson.

Leeds, August 10, 1797.

A CERTAIN person has informed the public, in print, that “the junior Preachers were *required* to sign the above Declaration or quit the Connexion,” and has made plausible comments upon the circumstance on that ground. But the whole Conference know, and especially those who signed it, that this is as absolutely false as anything that ever was published. No person was “*required* to sign it;” and no man was threatened with either expulsion or anything else, in case he did not sign. Every man was left entirely to his own choice: the junior brethren met by themselves; spoke freely and largely upon the subject; drew up, unanimously agreed to, and cheerfully signed the Declaration, as a *free-will offering* in vindication of the reputation of those who deserve so well of the Methodist Connexion.

Signed by the desire of the junior Preachers,

JONATHAN CROWTHER, *Chairman.*

Leeds, August 15, 1797.

Q. 1. WHAT Preachers are ADMITTED INTO FULL CONNEXION this year?

A. Jonathan Barker, George Marsden, James Scholefield, Edmund Shaw, Francis West, James Penman, George Douglas, John Clarke, Robert Green, Anthony Seckerson, William Harrison, George Dermott, John Phillips, Charles Gloyne, Thomas Ingham, John Foster, Francis Balliau, James Alexander, Thomas Isham, Edward Turner, Richard Waddy, Joseph Kyte.

Ireland.—James M’Kee, Robert Crozier, George Stephenson.

Q. 2. WHO REMAIN ON TRIAL?

A. Edward Towler, William Hicks, Caleb Simmons, Mark Daniel, Thomas Stanton, William Pearson, John Brownell, John Ashall, Thomas Parsons, William Howarth, William Moulton, Andrew Mayor, William Timperley, Joseph Drake,

Arthur Hutchinson, Richard Thompson, John Furnace, Edward Millward, John Jones, John Hudson, Charles Greenly, Thomas Dumbleton :

The above have travelled three years.

John Jennings, Thomas Rought, Josiah Hill, Joseph Brookhouse, James Gill, Joseph Cook, John Leppington, John Wood, Thomas Edman, Thomas Blanshard, Thomas Stanley, Joseph Collier, John Dutton :

The above have travelled two years.

Cuthbert Whiteside, James Townley, George Matthewson, Humphrey Parsons, Martin Vaughan, Peter Haslam, James Burley, Thomas Shaw, John Aikenhead, John Burdsall, John Hughes, Francis Hallett, William Williams, John Sydserff, Thomas Laycock, Richard Watson, Hans Shrowder :

The above have travelled one year.

Ireland.—Francis Russell, Archibald Montgomery, John Stuart, William Patten, Joseph Anderson, John Hamilton, Daniel M'Mullen, Matthew Lanktree :

These have travelled three years.

John Clegg, James M'Kown, Alexander Sturgeon, Daniel Pedlow :

These have travelled two years.

David Gordon, Thomas Edwards, John Clendinnen, Zechariah Worrell, Charles Mayne, William Douglas, William Sturgeon, Andrew Taylor, William Little :

These have travelled one year.

Q. 3. Who are ADMITTED ON TRIAL?

A. Samuel Woolmer, Jacob Stauley, Charles Martin, William M'Allum, John Walmsley, John Hodgson, John White, William Henshaw, John Chettle, David Deakin, Henry Stead, John Vipond, William Vipond, William Jenkin, Francis Collier, John Moses, John Waters, John Knowles, James Hall.

Ireland.—Archibald Campbell, Thomas Johnson, James Carter.

Q. 4. Who have DIED this year?

A. 1. THOMAS HANBY. He was the oldest Travelling Preacher in the Methodist Connexion, having regularly travelled forty-four years. His temper was remarkably mild and gentle. His qualifications for the ministry were very great, and his character unexceptionable. His praise is in our Societies, and his memory will long be precious to thousands. Though the affliction which ended in his death was of some continuance, yet he was taken rather suddenly at last ; as he preached till within a few days of his removal. He died in the triumph of faith, rejoicing in the God of his salvation.

2. GEORGE WADSWORTH, who had been confined by the palsy near two years. He never discovered the smallest disposition, during all his illness, to murmur against Divine Providence; but submitted with unfeigned resignation to the will of God, and departed remarkably happy. A more full account of him will be given in the Magazine.

3. SAMUEL HARRIS, a very pious, steady, and promising young man. His heart was truly engaged in the work of God, and much united in love to his brethren in the ministry. He died of a consumption, in the third year of his travelling, very happy in God.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. Who have DESISTED FROM TRAVELLING this year?

A. William Thom, Stephen Eversfield, James Lawton.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

Dr. Coke visits America and the West Indies.

- 1 *London*, John Pawson, Charles Atmore, Adam Clarke, George Marsden, John Ashall, Peard Dickinson, James Creighton; George Story, Editor, &c.; and George Whitfield, Book-Steward.
- 2 *Colchester*, John Hickling, George Deverell, Edward Towler.
- 3 *Rochester*, William West, Martin Vaughan.
- 4 *Canterbury*, John Woodrow, Booth Newton, James Hall.
- 5 *Rye*, Thomas Tattershall, James Burley, Samuel Woolmer, William Henshaw.
- 6 *Weathersfield*, John Stephens.
John Pawson, Chairman of the District.
- 7 *Northampton*, Jonathan Cousins, Cuthbert Whiteside, David Deakin.
- 8 *Brackley*, William Holmes, John Dean.
- 9 *Bedford*, Joseph Harper, Jacob Stanley.
- 10 *Oxford*, William Shelmerdine, Joseph Cole, Stephen Wilson; John Murlin, Supernumerary.
- 11 *Higham-Ferrers*, Thomas Gill, James Scholefield.
- 12 *St. Ives, Hunts.*, Edward Gibbons, Thomas Dunn, James Townley, John Wittam.
Joseph Cole, Chairman of the District.
- 13 *Norwich*, Charles Kyte, Francis West.
- 14 *Yarmouth*, James Anderson, Thomas Broadbent, Duncan Kay.
- 15 *Diss*, Thomas Rogerson, William Vipond.

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| 16 | <i>Thetford,</i> | William Timperley, John Crickett. |
| 17 | <i>Lynn,</i> | John Saunderson, John Leppington. |
| 18 | <i>Walsingham,</i> | Benjamin Leggatt, Charles Martin.
<i>Charles Kyte, Chairman of the District.</i> |
| 19 | <i>Bristol,</i> | Joseph Bradford, John Pritchard, Walter Griffith, William Jenkins, Andrew Mayor. |
| 20 | <i>Taunton,</i> | Richard Gower, William Johnson. |
| 21 | <i>Banwell,</i> | James Jay, Joseph Robbins. |
| 22 | <i>Bath,</i> | Henry Moore, Thomas Simmonite. |
| 23 | <i>Stroud,</i> | James Rogers, William Moulton. |
| 24 | <i>Gloucester,</i> | Lawrence Kane, Charles Greenly.
<i>Joseph Bradford, Chairman of the District.</i> |
| 25 | <i>Salisbury,</i> | James M. Byron, Humphrey Parsons. |
| 26 | <i>Portsmouth,</i> | Joseph Algar, William Ashman, John Clarke, Thomas Stanton, John Sydserff; and John Mason, Supernumerary. (The Godalming and Crowdhill Missions must be supplied by the single men, under the direction of the Superintendent.) |
| 27 | <i>Newbury,</i> | James Watson, John Furnace. |
| 28 | <i>Poole,</i> | Robert Smith, jun., Robert Green, Mark Daniel. |
| 29 | <i>Bradford, Wilts.,</i> | William Horner, Thomas Yates. |
| 30 | <i>Shepton-Mallet,</i> | Thomas Kelk, John M'Kersey.
<i>William Horner, Chairman of the District.</i> |
| 31 | <i>Isle of Jersey,</i> | William Palmer, John de Queteville. |
| 32 | <i>Isles of Guernsey, }
Alderney, and Sark, }</i> | Francis Balliau, Joseph Brookhouse,
Henry Mahy.
<i>William Palmer, Chairman of the District.</i> |
| 33 | <i>Plymouth-Dock,</i> | Theophilus Lessey, Thomas Trethewey. |
| 34 | <i>Collumpton,</i> | William Aver, John Sandoe. |
| 35 | <i>Launceston,</i> | John Smith, Edward Millward, William Jenkin.
<i>Theophilus Lessey, Chairman of the District.</i> |
| 36 | <i>Redruth,</i> | Francis Truscott, James Evans, Joseph Bowes, William Howarth, Thomas Rought. |
| 37 | <i>St. Austle,</i> | John Boyle, Joseph Cook, John Walmsley, William Macklow. |
| 38 | <i>Penzance,</i> | Owen Davies, John Grant, Richard Treffry, Thomas Stanley, Hans Shrowder.
<i>Owen Davies, Chairman of the District.</i> |
| 39 | <i>Swansea,</i> | George Baldwin, Thomas Blanshard. |
| 40 | <i>Cardiff,</i> | Cleland Kirkpatrick, Thomas Roberts, John Wood. |

- 41 *Brecon*, James Buckley, William Pearson, James Gill,
Francis Collier.
- 42 *Haverford-West*, Caleb Simmons, John Hughes, John
Jennings.
George Baldwin, Chairman of the District.
- 43 *Birmingham*, Samuel Bradburn, Thomas Cooper, William
Williams, Edmund Shaw.
- 44 *Worcester*, Francis Wrigley, Joseph Burgess.
- 45 *Stourport*, Richard Elliott, Samuel Taylor.
- 46 *Dudley*, Joseph Taylor, James Bridgnell, John Burdsall.
- 47 *Shrewsbury*, Jonathan Crowther, John Jones.
Samuel Bradburn, Chairman of the District.
- 48 *Chester*, John Goodwin, Robert Crowther, Isaac Lilly.
- 49 *Macclesfield*, Richard Reece, Miles Martindale, John
Knowles; Thomas Greaves, Supernumerary.
- 50 *Burslem*, Jeremiah Brettell, William Saunders; Richard
Rodda, Supernumerary.
- 51 *Northwich*, John Booth, John Hodgson.
- 52 *Leek*, William Simpson, James Ridall.
John Goodwin, Chairman of the District.
- 53 *Manchester*, William Thompson, John Barber, Jonathan
Barker.
- 54 *Stockport*, Edward Jackson, William Percival.
- 55 *Bolton*, John Allen, James M'Donald.
- 56 *Liverpool*, Thomas Rutherford, George Snowden, George
Morley. (N.B. Mr. Morley and Mr. Barker
are to change once a quarter.)
- 57 *Rochdale*, John Gaulter, Thomas Wood.
- 58 *Oldham*, Benjamin Rhodes, Joseph Collier.
- 59 *Blackburn*, Henry Taylor, John Leech.
- 60 *Wigan*, Thomas Hutton, James Penman.
William Thompson, Chairman of the District.
- 61 *Halifax*, Thomas Taylor, Robert Miller.
- 62 *Colne*, Timothy Crowther, John Denton, Richard
Hardacre.
- 63 *Keighley*, John Moon, Samuel Gates.
- 64 *Bradford*, Robert Hopkins, Thomas Harrison.
- 65 *Huddersfield*, George Highfield, Charles Gloyne, Joseph Drake.
- 66 *Lancaster*, Thomas Shaw, Thomas Fearnley.
Thomas Taylor, Chairman of the District.
- 67 *Nottingham*, Thomas Bartholomew, John Reynolds, George
Lowe.
- 68 *Newark*, Jonathan Parkin, John Simpson.
- 69 *Leicester*, Jonathan Edmondson, Thomas Laycock.

- 70 *Hinckley*, Simon Day, John Chettle.
 71 *Ashby-de-la-Zouch*, John Riles, George Smith.
 72 *Burton*, Joseph Pescod, William Hicks.
 73 *Derby*, Thomas Longley, George Sargent, W. M'Allum.
 74 *Castle-Donington*, William Hainsworth, Richard Watson.
Thomas Bartholomew, Chairman of the District.
- 75 *Leeds*, Alexander Mather, William Myles, Alexander Suter, P. Haslam. (Mr. Mather is requested to visit any Societies to which he is invited by the Superintendents of the Circuits respectively; and to give advice when applied to concerning preaching-houses, or anything else relating to the Connexion; and also to inform the Superintendents, on application, what Preachers remain on the List of Reserve, and can go out to travel.)
- 76 *Wakefield*, Joseph Entwisle, Robert Lomas.
 77 *Birstal*, David Barrowclough, John Nelson.
 78 *Dewsbury*, John Crosby, William Heath.
 79 *Rotherham*, John Beaumont, John Furness.
 80 *Otley*, George Gibbon, John Ogilvie.
 81 *Sheffield*, James Wood, William Bramwell, John S. Pipe.
 82 *Pontefract*, Isaac Brown, George Sykes.
 83 *Doncaster*, Joseph Sutcliffe, John Atkins.
Alexander Mather, Chairman of the District.
- 84 *Grimsby*, William Saunderson, Robert Smith, sen., Richard Thompson; Thomas Carlill, Supernumerary.
 85 *Horncastle*, Jasper Robinson, George Dermott, John Aikenhead; R. C. Brackenbury, Supernumerary.
 86 *Epworth*, John King, Anthony Seckerson.
 87 *Spalding*, Thomas Edman, Joseph Kyte.
 88 *Barrow*, John Brice, Henry Stead.
 89 *Gainsborough*, George Button, John Dutton.
John King, Chairman of the District.
- 90 *Whitehaven*, Robert Dall, John Wilshaw.
 91 *Isle of Man*, Robert Harrison, Alexander Cummins, John Moses.
Robert Dall, Chairman of the District.
- 92 *York*, William Blagborne, Robert Roberts, Michael Emmett.
 93 *Hull*, Joseph Benson, John Stamp, John Foster.
 94 *Pocklington*, Lancelot Harrison, John White.

- 95 *Bridlington*, George Holder, William Harrison.
 96 *Scarborough*, Daniel Jackson, William Warrener, Henry Anderson.
 97 *Malton*, Thomas Dixon, John Hudson, Thomas Parsons.
 Joseph Benson, Chairman of the District.
 98 *Whitby*, Jonathan Brown, Thomas Vasey.
 99 *Ripon*, William Hunter, jun., Isaac Muff.
 100 *Stockton*, William Stevens, Richard Condy.
 101 *Barnard-Castle*, Matthew Lumb, Abraham Moseley;
 Joseph Thompson, Supernumerary.
 102 *Middleham*, John Phillips, Charles Tunnycliffe; Philip Hardcastle, Supernumerary.
 Jonathan Brown, Chairman of the District.
 103 *Newcastle*, Zachariah Yewdall, James Bogie.
 104 *Sunderland*, Robert Johnson, Charles Bland, William Cox.
 105 *Hexham*, Samuel Bardsley, George Mowat.
 106 *Alnwick*, Samuel Botts, Thomas Ingham; William Hunter, sen., Supernumerary.
 Robert Johnson, Chairman of the District.

SCOTLAND.

- 107 *Edinburgh*, Thomas Warwick, John Braithwaite, William Fenwick; Joseph Saunderson, Supernumerary.
 108 *Glasgow*, John Townsend.
 109 *Dumfries*, John Barritt.
 Thomas Warwick, Chairman of the District.
 110 *Aberdeen*, John Doncaster, Arthur Hutchinson.
 111 *Dundee*, John Kershaw, Joseph Cross.
 112 *Brechin*, John Ward, George Douglas.
 113 *Inverness*, Duncan M'Allum, Richard Waddy, John Vipond, James Thom.
 Duncan M'Allum, Chairman of the District.

IRELAND.

- 1 *Dublin*, James M'Mullen, John Hurley; Matthias Joyce, Book-Steward.
 2 *Wicklow*, Alexander Moore, Andrew Taylor.
 3 *Carlow*, Francis Russell, Zechariah Worrell.
 4 *Waterford*, William M'Cornock, Joseph Anderson.
 5 *Youghall*, John Darragh, Matthew Lanktree; Thomas Patterson, Supernumerary.
 6 *Cork*, John Dinnen, John Stuart.
 7 *Bandon*, Samuel Mitchell, George Stephenson; John Gillis, Missionary.
 8 *Milltown*, Michael Murphy, John Hamilton.

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| 9 | <i>Limerick,</i> | William Smith, John M'Farland. |
| 10 | <i>Birr,</i> | Samuel Steele, James Bell, William Patten. |
| 11 | <i>Castlebar,</i> | George Brown, James M'Quigg. |
| 12 | <i>Athlone,</i> | Robert Smith, John Price, Alexander Sturgeon. |
| 13 | <i>Mountrath,</i> | Charles Graham, Thomas Hewett; Adam Averell, Supernumerary. |
| 14 | <i>Longford,</i> | Francis Armstrong, James Irwin, James Stuart. |
| 15 | <i>Sligo,</i> | William Hamilton, Thomas Barber, William Douglas. |
| 16 | <i>Ballyconnell,</i> | William Ferguson, Blakely Dowling, John Clendinnen. |
| 17 | <i>Cavan,</i> | Matthew Tobias, J. Smith, Archibald Campbell. |
| 18 | <i>Clones,</i> | Archibald Murdoch, Thomas Edwards, William Little. |
| 19 | <i>Brookborough,</i> | John Stephenson, Daniel Pedlow; William Armstrong, Supernumerary. |
| 20 | <i>Enniskillen,</i> | Matthew Stewart, Archibald Montgomery. |
| 21 | <i>Ballinamallard,</i> | James Rennick, John M'Arthur. |
| 22 | <i>Ballyshannon,</i> | Samuel Alcorn, James M'Kown. |
| 23 | <i>Newtown-Stewart,</i> | Robert Crozier, Thomas Johnson. |
| 24 | <i>Londonderry,</i> | Thomas Ridgeway, David Gordon, James Jordan; Thomas Kerr, Supernumerary. |
| 25 | <i>Coleraine,</i> | Andrew Hamilton, jun., William Wilson, William Sturgeon. |
| 26 | <i>Dungannon,</i> | John Kerr, James M'Kee. |
| 27 | <i>Charlemont,</i> | John Crook, John Grace; Andrew Hamilton, sen., Supernumerary. |
| 28 | <i>Tanderagee,</i> | Joseph Armstrong, Thomas Brown, James Carter. |
| 29 | <i>Belfast,</i> | Samuel Wood, Daniel M'Mullen. |
| 30 | <i>Lisburn,</i> | Gustavus Armstrong, Charles Mayne. |
| 31 | <i>Downpatrick,</i> | Robert Banks, John Clegg. |
| 32 | <i>Newry,</i> | John Malcomson, Samuel Moorhead. |

The Chairmen of the Districts in Ireland for the ensuing year :—

- 1 *Dublin,* James M'Mullen.
- 2 *Cork,* John Dinnen.
- 3 *Limerick,* William Smith.
- 4 *Athlone,* Robert Smith.
- 5 *Clones,* William Ferguson.
- 6 *Londonderry,* Thomas Ridgeway.
- 7 *Belfast,* Andrew Hamilton, jun.
- 8 *Newry,* John Crook.

THE BRITISH DOMINIONS IN AMERICA.

NOVA SCOTIA, NEW BRUNSWICK, AND NEWFOUNDLAND.

James Mann, John Mann, William Grandine, Duncan M'Coll, Benjamin Wilson, and Daniel Fidler.	}	William Black, General Assistant.
<i>Newfoundland</i> , William Thoresby.		

WEST INDIES.

<i>Antigua</i> ,	John Baxter, John Walters.
<i>St. Christopher's</i> ,	Thomas Owens, Richard Merritt.
<i>Nevis</i> ,	John Brownell.
<i>Tortola</i> ,	Edward Turner, Thomas Isham.
<i>St. Vincent's</i> ,	Richard Pattison, Francis Hallett.
<i>Barbadoes</i> ,	Thomas Dumbleton.
<i>Grenada</i> ,	John Kingston.
<i>Jamaica</i> ,	William Fish, John M'Vean, James Alexander.

Q. 8. How many wives are to be provided for?

A. One hundred and thirty-six.

Q. 9. How many of these are provided for by the Circuits?

A. Seventy-eight; viz,—

London, S. Clarke, Atmore,	Worcester, £3.	
West, Hickling.	Stourport, £3.	
Rye, £6.	Birmingham, S. Bradburn,	
Rochester, } S. Woodrow.	Cooper.	
Canterbury, }	Burslem, S. Brettell.	
Colchester, £3.	Leek, £6.	
Norwich, } S. Anderson.	Macclesfield, S. Martindale,	
Yarmouth, }	(Rob.) Crowther.	
Diss, S. Rogerson.	Stockport, S. (Edward) Jack-	
Lynn, S. Saunderson.	son.	
Bedford, £3.	Manchester, S. Thompson,	
Isles of Jersey, &c., £6.	Barber, Percival.	
Portsmouth, S. Algar.	Oldham, S. Rhodes.	
Bath, S. Moore.	Rochdale, S. Gaulter.	
Bristol, S. Pritchard, Griffith,	Bolton, S. M'Donald.	
Horner.	Chester, S. Goodwin.	
Shepton-Mallet, S. Kelk.	Liverpool, S. Rutherford,	
Taunton, }	Snowden.	
Banwell, } S. Gower.	Northwich, S. Booth.	
Collumpton, }	Blackburn, S. (Henry) Taylor.	
Plymouth-Dock, S. Lessey.	Colne, S. (Tim.) Crowther.	
Redruth, S. Truscott, Evans,	Nottingham, S. Reynolds.	
(John) Smith.	Leicester, £6.	
St. Austle, S. Boyle.	Castle-Donington, } S. Hains-	
Penzance, S. Davies, Byron,	£6.	worth.
Trethewey.	Derby, S. Longley.	

Ashby, S. Riles.	Isle of Man, S. Cummins.
Burton, S. Pescod.	York, S. Emmett, Sykes.
Sheffield, S. (James) Wood,	Malton,
Bramwell, Pipe.	Pocklington, S. (Lancelot)
Grimsby, S. (Robert) Smith,	Harrison.
sen.	Scarborough, S. (Daniel)
Horncastle, S. Dermott.	Jackson.
Gainsborough, S. Button.	Hull, S. Benson.
Epworth, S. Seckerson.	Whitby, S. (Jonathan) Brown.
Leeds, S. Myles, Suter,	Ripon, S. (William) Hunter.
Lomas.	Hexham, £6.
Wakefield, S. Entwisle.	Stockton, S. Stevens.
Barrow, S. Brice.	Sunderland, S. Johnson,
Pontefract, S. (Isaac) Brown.	Bland.
Huddersfield, S. Highfield.	Newcastle, S. Bogie, Tunny-
Birstal, S. Allen.	cliffe.
Bradford, S. Hopkins.	Edinburgh, S. Barritt.
Halifax, S. (Thomas) Taylor.	Glasgow, £6.
Keighley, S. Moon.	

Q. 10. How are the remaining fifty-eight wives to be provided for? viz.,—S. Deverell, Tattershall, Stephens, Cousins, Dean, Harper, Shelmerdine, Gill, Dunn, (Cha.) Kyte, Broadbent, Cricket, Leggatt, Kane, Baldwin, Watson, Kirkpatrick, Burgess, Elliott, (Jos.) Taylor, Bridgnell, (Jon.) Crowther, (Robert) Crowther, Simpson, Miller, Leech, Hutton, Denton, Gates, Drake, Reynolds, Parkin, Day, Nelson, Crosby, Heath, Beaumont, Furness, Sutcliffe, Atkins, Dall, Wilshaw, Holder, Gibbon, Ogilvie, Dixon, Muff, Condry, Lumb, Moseley, Mowat, Doncaster, (Daniel) Jackson, Barrowclough, Cross, Wood, M'Allum, Botts.

A. Partly by the subscriptions raised in the Circuits, and partly by the Book-Room.

Q. 11. What numbers are in the Society?

A. As follows:—

London	-	3292	St. Ives, Hunts.	-	231
Rye	-	500	Northampton	-	259
Rochester	-	403	Banbury	-	317
Canterbury	-	270	Oxford	-	286
Colchester	-	222	Newbury	-	530
Harwich	-	250	Gloucester	-	506
Norwich	-	308	Worcester	-	800
Yarmouth	-	555	Salisbury	-	252
Diss	-	444	Blandford	-	320
Bury	-	206	Portsmouth	-	670
Lynn	-	220	Isles of Jersey, Guern-	}	681
Walsingham	-	150	sey, Alderney, and		
Bedford	-	277	Sark		
Higham-Ferrers	-	157	Bath	-	520

Castlebar	-	219	Frederickton	-	100
Athlone	-	600	St. Stephen's	-	52
Mountrath	-	355	St. John's Island	-	20
Longford	-	580			
Sligo	-	664	Newfoundland	-	250
Ballyconnell	-	662			
Cavan	-	689	West Indies.		
Clones	-	660	Antigua, Whites	-	25
Brookborough	-	560	Coloured people	-	2379
Enniskillen	-	514	Tortola and Spanish- }		17
Ballinamallard	-	651	Town, Whites		
Ballyshannon	-	380	Coloured people	-	1351
Newtown-Stewart	-	557	St. Christopher's, Whites	-	13
Londonderry	-	309	Coloured people	-	1460
Coleraine	-	500	Nevis, Coloured people	-	320
Dungannon	-	560	Barbadoes, Whites	-	34
Charlemont	-	860	Coloured people	-	10
Tanderagee	-	1400	Grenada, Coloured people	-	100
Belfast	-	669	Montserrat, Coloured people	-	12
Lisburn	-	836	Dominica, Coloured people	-	50
Downpatrick	-	490	Jamaica, Kingston, }		24
Newry	-	415	Whites		
			Coloured people	-	46
		16,806	Blacks	-	170
			Montego Bay	-	23
			The Plantations	-	350
			St. Vincent's	-	1008
					8,742
			In the United States	-	56,800
			Total in America	-	65,542
			Total in Europe	-	99,519
			In all	-	165,061

N.B. For an account of the Collections and Disbursements see the whole in detail at the end of these Minutes.

TO THE METHODIST SOCIETIES.

Leeds, Aug. 7, 1797.

DEAR BRETHREN,

WE think it our duty to inform you, by the earliest opportunity, of the measures we have taken, in order to satisfy those of our brethren who have been made more or less uneasy by sundry publications circulated through the Societies; and we trust that, on a serious consideration of the regulations we have

agreed to at this Conference, you will see that the sacrifices in respect to authority which we have made, on the part of the whole body of Travelling Preachers, evidence our willingness to meet our brethren in everything which is consistent with the existence of the Methodist discipline, and our readiness to be their servants for Jesu's sake.

I. In respect to finances, or money matters:—

1. We have determined to publish annually a very minute account of the disbursements or application of the Yearly Collection. And,

2. A full account of the affairs of Kingswood School.

3. That all bills for the support of Travelling Preachers and their families, in respect to deficiencies, house-rent, fire, candles, sickness, travelling expenses, and all other matters of a temporal kind for their support, for which the Circuits cannot provide, shall first meet with the approbation of the Quarterly Meeting, and be signed by the General Steward of the Circuit, before they can be brought to the District-Committee.

II. In respect to all other temporal matters:—

1. It has been determined that no Circuits shall be divided, till such division has been approved of by their respective Quarter-Meetings, and signed by the General Stewards.

2. That no other temporal matter shall be transacted by the District-Committees, till the approbation of the respective Quarterly Meetings be first given, signed by the Circuit-Stewards.

III. In respect to the receiving and excluding private members of Society:—

1. The Leaders' Meeting shall have a right to declare any person on trial improper to be received into the Society; and, after such declaration, the Superintendent shall not admit such person into the Society.

2. No person shall be expelled from the Society for immorality, till such immorality be proved at a Leaders' Meeting.

IV. In respect to the appointment and removal of Leaders, Stewards, and Local Preachers, and concerning meetings:—

1. No person shall be appointed a Leader or Steward, or be removed from his office, but in conjunction with the Leaders' Meeting; the nomination to be in the Superintendent, and the approbation or disapprobation in the Leaders' Meeting.

2. The former rule concerning Local Preachers is confirmed; viz., That no person shall receive a Plan as a Local Preacher, without the approbation of a Local Preachers' Meeting.

3. In compliance with a request made by the Committee of persons from various parts,—namely, “That the Conference be requested to re-consider and revise those rules which relate to the calling of meetings, and appointing Local Preachers, made

last year,"—we say: "No Local Preacher shall be permitted to preach in any other Circuit than his own, without producing a recommendation from the Superintendent of the Circuit in which he lives; or suffer any invitation to be admitted as a plea, but from men in office, who act in conjunction with the Superintendent of that Circuit which he visits." The design of this rule is, to prevent any, under the character of Local Preachers, from burdening the people, either by collecting money, or by living upon them; and to prevent improper persons, who bear no part of the expense, from inviting Local Preachers thus to visit them. But it never was intended to reflect the least disrespect on any of our worthy brethren, the Local Preachers, whom, considered as a body, we greatly respect. And it should not be lost sight of, that several of the most respectable Local Preachers in the kingdom, who were in the Committee which met the Committee of Preachers appointed by the Conference, declared their high approbation of the rule, and desired that it might be strengthened as much as possible, as none could justly complain of it.

4. As the Committee above-mentioned requested also that the Minutes of the last Conference, concerning the calling of meetings to consider of the affairs of the Society or Connexion, be explained; and as we are exceedingly desirous of preserving the peace and union of the whole body; we have agreed upon the following explanation; viz.,—

(1.) As the Leaders' Meeting is the proper meeting for the Society, and the Quarterly Meeting for the Circuit, we think that other formal Meetings, in general, would be contrary to the Methodist economy, and very prejudicial in their consequences. But,

(2.) In order to be as tender as possible, consistently with what we believe to be essential to the welfare of our Societies, we allow that other formal Meetings may be held, if they first receive the approbation of the Superintendent, and the Leaders' or Quarterly Meeting; provided also, that the Superintendent, if he please, be present at every such Meeting.

V. We have selected all our ancient rules, which were made before the death of our late venerable Father in the Gospel, the Rev. Mr. Wesley, which are essential rules, or prudential at this present time; and have solemnly signed them, declaring our approbation of them, and determination to comply with them; one single Preacher excepted,* who, in consequence, withdrew from us.

VI. We have determined that all the rules which relate to the Societies, Leaders, Stewards, Local Preachers, Trustees, and Quarterly Meetings, shall be published with the Rules of the Society, for the benefit and convenience of all the members.

* Before the Conference concluded two other Preachers withdrew.

VII. In respect to all new rules which shall be made by the Conference,

It is determined, that if at any time the Conference see it necessary to make any new rule for the Societies at large, and such rule should be objected to at the first Quarterly Meeting in any given Circuit; and if the major part of that Meeting, in conjunction with the Preachers, be of opinion that the enforcing of such rule in that Circuit will be injurious to the prosperity of that Circuit; it shall not be enforced in opposition to the judgment of such Quarterly Meeting, before the second Conference. But, if the rule be confirmed by the second Conference, it shall be binding to the whole Connexion. Nevertheless, the Quarterly Meetings, rejecting a new rule, shall not, by publications, public meetings, or otherwise, make that rule a cause of contention; but shall strive, by every means, to preserve the peace of the Connexion.

Thus, brethren, we have given up the greatest part of our executive government into your hands, as represented in your different public meetings.

(1.) We have delivered the whole of our Yearly Collection to your management. For we know, by experience, that the bills of the Quarterly Meetings, if only *mere* justice be done to the Preachers and their families, will amount to much more than the Yearly Collection. The Conference will, in this business, have no authority whatsoever. They will have nothing but the trouble of receiving the money, and paying the bills which shall have been sent to them from the Quarterly Meetings, and been approved of by the District-Committees. And when the accounts are published by the Conference, every Quarterly Meeting may compare its own accounts with those of the Conference, and thereby have as complete a check as the nature of things can possibly admit of.

The Conference has reserved to itself the management of its own Book-concerns. This is most reasonable: as the institution was established for the carrying on of the work of God, under the direction of Mr. Wesley and the Conference; was continued, by the deed or codicil of Mr. Wesley's will, for the use of the Conference; as the whole burden of the management of the business lies upon the Conference, and the servants they employ, and on the Superintendents of Circuits; and also, as it is the only fund which can supply any deficiencies of the Yearly Collection, as the accounts published in our Minutes for several years past clearly evidence, the Yearly Collection having not been nearly sufficient for the wants of the Preachers and families, and for the carrying on of the work of God in general.

(2.) The whole management of our temporal concerns may now be truly said to be invested in the Quarterly Meetings, the District-Meetings having nothing left them but a negative.

(3.) Our Societies have a full check on the Superintendent, by the means of their Leaders' Meeting, in regard to the introduction of persons into Society; whilst the Superintendent has sufficient scope allowed him for the increase of the Societies, not only according to the common course of things, but at the times of remarkable outpourings of the Spirit of God.

(4.) The members of our Societies are delivered from every apprehension of clandestine expulsions; as *that* Superintendent would be bold indeed, who would act with partiality or injustice in the presence of the whole meeting of Leaders. Such a Superintendent, we trust, we have not among us; and if such there ever should be, we should be ready to do all possible justice to our injured brethren.

(5.) There is now no Society-officer among us, who can be received without the consent of that Meeting to which he particularly belongs; nor can any officer be appointed, except upon the same plan.

(6.) In order to prevent any degree of precipitation in making of new rules, and to obtain information of the sentiments of our people on every such rule, we have agreed to the article mentioned under the VIIth head, by which no regulations will be finally confirmed till after a year's consideration, and the knowledge of the sentiments of the Connexion at large, through the medium of all their public officers.

In short, brethren, out of our great love for peace and union, and our great desire to satisfy your minds, we have given up to you far the greatest part of the Superintendent's authority: and, if we consider that the Quarterly Meetings are the sources from whence all temporal regulations, during the intervals of the Conference, must now originally spring; and also, that the Committee, formed according to the Plan of Pacification, can, in every instance in which the Trustees, Leaders, and Stewards choose to interfere respecting the gifts, doctrines, or moral character of Preachers, supersede, in a great measure, the regular District-Committees; we may, taking all these things into our view, truly say, that such have been the sacrifices we have made, that our District-Committees themselves have hardly any authority remaining, but a bare negative in general, and the appointment of a Representative to assist in drawing up the rough draught of the Stations of the Preachers. And, besides all this, we have given the Quarterly Meetings opportunities of considering every new law, of suspending the execution of it for a year in their respective Circuits, and of sending their sentiments on it to the Conference, before it be finally confirmed.

We have represented these measures, which we have taken for your satisfaction, in as concise a manner as we well could, giving you the sense of the whole, not only for brevity's sake, but for expedition, that you may be informed of the general

heads of our proceedings as soon as possible. In the Regulations which will be published with the Rules of the Society, as mentioned above, you will have the whole at large. We are your affectionate Brethren,

Signed, in behalf and by order of the Conference,

THOMAS COKE, *President*,

SAMUEL BRADBURN, *Secretary*.

SUNDRY MISCELLANEOUS REGULATIONS.

I. WITH RESPECT TO DISTRICTS.

1. IN order to render our Districts more effective, the President of the Conference shall have power, when applied to, to supply a Circuit with Preachers, if any should die or desist from travelling; and to sanction any change of Preachers which it may be necessary to make in the intervals of the Conference; and to assist at any District-Meeting, if applied to for that purpose, by the Chairman of the District, or by a majority of the Superintendents in such District. And he shall have a right, if written to by any who are concerned, to visit any Circuit, and to inquire into their affairs with respect to METHODISM, and, in union with the District-Committee, redress any grievance.

2. The Chairman of each District, in conjunction with his brethren of the Committee, shall be responsible to the Conference for the execution of the laws, as far as his District is concerned.

3. That no Chairman may have cause to complain of the want of power, in cases which (according to his judgment) cannot be settled in the ordinary District-Meeting, he shall have authority to summon three of the nearest Superintendents, to be incorporated with the District-Committee, who shall have equal authority to vote, and settle everything till the Conference.

4. The Conference recommends it to the Superintendents of the Circuits to invite, on all important occasions, the Chairman of their respective District, to be present at their Quarterly Meetings.

5. The Chairman of every District shall be chosen by the ballot of the Conference, after the names of all the Preachers in the District have been read to them by the Secretary.

II. AS TO DELEGATES.

The Conference, having maturely considered the subject, are thoroughly persuaded, with many of our Societies, whose letters have been read in full Conference, that they cannot admit any but regular Travelling Preachers into their body, either in the Conference or District-Meetings, and preserve the system of

Methodism entire, particularly the Itinerant plan, which they are determined to support. But, let it be well observed, that, in explaining their Minutes, it was fully and explicitly understood, that, if there be any accusation against a Preacher, or any difficult affair to settle, not only the Circuit or Town Steward, but any Leader, or even member of the Society, shall be admitted, as evidence, to the District-Meeting; provided the matter has been first heard at a Quarterly Meeting.

III. WITH REGARD TO PREACHERS.

1. Before any Superintendent propose a Preacher to the Conference, as proper to be admitted on trial, such Preacher must not only be approved of at the March Quarterly Meeting, but must have read and signed the General Minutes, as fully approving of them. Nor must any one suppose, or pretend to think, that the conversations which have been on any of these Minutes were intended so to qualify them as in the least to affect the spirit and design of them.

2. No Local Preacher shall keep lovefeasts without the consent of the Superintendent, nor in any wise interfere with his business. Let every one keep in his own place, and attend to the duties of his own station.

IV. TOUCHING THE BOOK-CONCERNS: It is agreed,

1. That every Superintendent shall settle his accounts with, and pay the balance to, Mr. Whitfield, at every Conference, for the preceding year.

2. That a Circular Letter shall be drawn up, and sent by Mr. Whitfield to every Superintendent, informing him of the above resolution.

3. The article made last year, and published in the Minutes, relative to printing, shall stand in its full force, with this exception:—Should a manuscript be rejected by the Book-Committee, a Preacher may print it, provided he do not sell it at our chapels, nor advertise it from our pulpits. The design of this rule is, to prevent any Preacher in our Connexion from selling at the doors of our chapels, or otherwise, or offering to sell, any books or pamphlets among our people, but those which belong to the Conference, and come from our Book-Room.—N.B. If a Preacher be attacked by any of our enemies, and his character misrepresented, his printing a reply in his own defence shall not be deemed a breach of this rule.

V. CONCERNING THE WEST INDIES.

1. Let a collection be made in the course of this year, for the support of the Missionaries, in every congregation where it is practicable.

2. The District-Committees in the month of May are to inquire, whether any Preacher is willing to go to the West

Indies; and the Chairmen of those Districts in which any Preacher offers himself are to inform Dr. Coke of it before the meeting of the Irish Conference.

VI. THE CASE OF BRISTOL.

1. It is the opinion of the Conference, that the Plan of Pacification, in respect to the affair at Bristol, has been broken; but they are determined this shall not be a precedent, but they will take proper means that the Plan shall be sacredly observed in all its parts in future.

2. The Conference, in union with the Committee of Trustees in Leeds, advise the contending parties in Bristol to settle their differences in the following manner:—

(1.) That our brethren who attend Divine Service at the Old Room and Guinea-Street chapel unite with their brethren of the new chapel, and bring all their subscriptions and collections into one and the same channel with our brethren of the new chapel, according to the agreement at Manchester; and take seats in, and attend, in general, the services at the new chapel.

(2.) That our brethren of the new chapel, if the others comply with the above condition, give up the service in church-hours in that chapel.

VII. PUBLIC COLLECTIONS.

1. The Superintendents in the Bristol District are to make a collection in their respective Circuits, and in the Bradford Circuit, as soon as convenient, towards paying the workmen the money due to them on account of our chapel at Frome.

2. A collection is to be made through Rye, Rochester, and Canterbury Circuits, for the Dover house.

3. A collection is to be made for Axminster, through all the Circuits in the Salisbury District.

4. A collection is to be made for Tavistock, through all the Circuits in the Plymouth-Dock District.

5. A collection is to be made for Falmouth, through the Redruth, Penzance, and St. Austle Circuits.

6. A collection is to be made through the Shrewsbury and Chester Circuits, for the chapel at Merthyr-Tydvil, in the Brecon Circuit.—N.B. The Brecon Circuit is to be divided.

7. A collection is to be made for Doncaster, through the Doncaster, Rotherham, and Sheffield Circuits.

8. A collection is to be made for Carlisle, through the York, Whitby, and Newcastle Circuits.

All the above collections to be made as soon as convenient, that they may not interfere with the stated collections.

Q. When and where shall our next Conference be held?

A. In Bristol, on the last Monday in July, 1798.

N.B. The Representatives of the Districts, who form the

Committee for stationing the Preachers, will meet as usual on the preceding Wednesday, in the morning, at six o'clock.

Signed, in behalf and by order of the Conference,
 THOMAS COKE, *President*,
 SAMUEL BRADBURN, *Secretary*.

TO THE GENERAL CONFERENCE OF THE PEOPLE CALLED
 METHODISTS IN GREAT BRITAIN.

Baltimore, Nov. 1, 1796.

FATHERS AND BRETHREN, DEARLY BELOVED IN THE LORD,

WE feel ourselves highly gratified by your kind remembrance of us, and with great satisfaction embrace the present opportunity, by Dr. Coke, of returning you our sincere thanks for your welcome Address, and of assuring you of our unfeigned esteem and affection for you. Though a vast ocean divides us, we are intimately one with you in spirit, and frequently with much delight remember you in our prayers. We doubt not but we are remembered in yours; and we entreat also, through you, the fervent petitions of your dear flocks to the throne of grace in our behalf.

With you, beloved brethren, we deeply lament the increase of infidelity in the world. But it is no more than we have reason to expect, from the sure word of prophecy. And we have full confidence that, through the exercise of one great prerogative of the Head of the Church, abundance of good will be brought out of this greatest of evils. The faithful will be made manifest; the reign of Antichrist be put down by the infidels, who are the fittest instruments for the work; and the church of God will eminently become the city set upon a hill, the salt of the earth, the light of the world.

There certainly is, as you observe, brethren, a liberal spirit gone forth into the Christian world, and bigotry and party-rage daily lose ground. But the carelessness, and the contempt of the sacred writings, which more and more prevail, are perhaps as dangerous to individuals as the former. May we be able to steer between the rocks on both sides, under the guidance of our heavenly Master!

We admire with you the method God is taking to beat down the pride of philosophy, even by choosing the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty: and this is agreeable to the method of God's proceedings in the purest times of Christianity. At the same time, the Lord has not left us without men who, when necessary, are able to contend against that vain philosophy, with its own weapons of logical arguments, and with success; though we are sensible how far we are inferior to you, our elder brethren, in this respect.

We bless God, that both we and our people highly esteem all the branches of the Methodist discipline; nor can we possibly be too thankful to our adorable Lord, for that highly-honoured instrument of His grace, your and our late Father in the Gospel, the Rev. John Wesley. We do trust, brethren, we shall with you persevere to walk by the same rules, and mind the same things.

We candidly confess to you, that we were very fearful, when the Lord took that eminent man to his reward, that divisions would take place among you, from the delicate circumstances in which you were placed. To *us* in general he was personally unknown, and acted only by his Delegates. But *you* were honoured with his constant residence and useful labours. Among *you* he superintended for half a century, to the admiration, we had almost said, of the whole civilized world. But our God is infinitely kind to us all. He has preserved both you and us in a wonderful manner. We rejoice in *your* union; and can bless God that *we* were never more united than at present. A few indeed, who were as great enemies to the civil Government under which they lived, as to our discipline, have left us; and we have now not a jarring string among us. God has abundantly owned our feeble labours, during this present Conference, to the people of Baltimore; and we trust it is an earnest of a glorious Gospel-harvest through this continent in the ensuing and future years. At present *you* have the largest sphere of action in respect to the number of souls; but *we* are humbly endeavouring to sow those seeds of grace, which may grow up and spread in this immense country, which in ages to come will probably be the habitation of hundreds of millions.

We trust we shall never forget your kind advice, but shall always remember that the Methodist Societies through the world are eminently called to be one body, and to be actuated by one spirit; and that we have but one faith, one Lord, and one baptism.

To your and our God we humbly recommend you, fathers and brethren. May His everlasting arms be ever beneath and around you; may His blessed Spirit overshadow you in all your Conferences, and in all your labours; and may that love which we mutually feel towards each other increase a hundred-fold, till we all meet in those realms of bliss where we shall see each other eye to eye, and, with the children God hath given us, live together in the complete union for ever!

We subscribe ourselves, with great respect and esteem,

Your affectionate and younger Brethren in the Gospel,

THE AMERICAN GENERAL CONFERENCE.

Signed, in behalf and by order of the Conference,

THOMAS COKE,
FRANCIS ASBURY.

TO MR. FRANCIS ASBURY, AND ALL THE CONFERENCES OF THE
PEOPLE CALLED METHODISTS IN AMERICA.

VERY DEAR BRETHREN,

YOUR Address afforded us very great satisfaction; but we are more particularly thankful to our common Lord, on the information, with which you have favoured us, of your perfect union and concord. Certainly, there is nothing upon earth which displays more of the resemblance of heaven, than a numerous assembly of Christian Ministers, conferring for weeks together, and conversing of God and the interests of His church in the spirit of peace and love, which is the Spirit of our Lord Jesus Christ.

You are at present indulged with a privilege of which several of the nations of Europe are destitute. You enjoy, as a nation, in a great measure, external peace. May you improve this blessing by redoubled diligence in spreading the sacred truths of Christianity, and thereby blessing your continent for ages to come!

Our Conference has been wonderfully overshadowed by the Spirit of God. We have renewed our covenant with the Lord; and have solemnly signed our rules of doctrine and discipline, declaring our approbation of them, and engaging in the presence of God to hold them fast with an inviolable attachment, and to fulfil them with zeal.

But, in the midst of all, we have experienced some violent convulsions. For some have arisen who, under the pretence of liberty, (but in reality making it a cloak for licentiousness,) and from the desire of being the heads of a party, endeavour to overturn our itinerancy and discipline, and to destroy them root and branch. We may truly, in the proper scriptural sense, apply those words of the Apostle to them: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." However, they have been but too successful in drawing disciples after them; and, though they have been sowing the seeds of discord for two years past, their plan has been but just brought to maturity; and they are now exerting themselves to the utmost of their powers to scatter and destroy the flock. But we have a full confidence that the great Governor of the church is on our side; and if so, who can be against us? Nevertheless, it is our duty to use every prudential means to stem the torrent, as well as to pray mightily to God for His assistance.

It is on this ground, that we must request the return of our friend and brother, the Rev. Dr. Coke. He has often been a peace-maker among us, and we have frequently experienced the salutary effects of his advice and exertions in behalf of this part of the Connexion. He has informed us of the engagements he

has made to you. But you must spare him to us for a time, at least whilst these convulsions continue in our Societies; and the sooner you permit him to return, the greater will be the favour. In this, we address you as your elder brethren; and therefore we had almost said, we will not be denied: and if, when our affairs are in a settled state, he must return to you, to devote the remainder of his days to the work of God upon your continent, he shall return with our blessing and thanks. And, at all events, he shall visit you, if God preserve his life, at your next General Conference.

Brethren, we can assure you that we never possessed more heartfelt love one to another, than at present. We are not entirely unacquainted with the sifting times which you have experienced for a few years past; and we bless God that they have produced the blessed effect of uniting you so perfectly among yourselves. Favour us with your frequent prayers in behalf of us and our people. We do not forget you in ours.

We cannot too often reciprocally animate each other to the strictest observance of all the parts of the Methodist discipline. As the soul and body make a man, so the Spirit and discipline make a Christian. Our class-meetings, band-meetings, love-feasts, and other parts of our economy, are the grand *external* ties of our union. If these were broken, if the body was dead, the soul would soon disappear. Much of the life of God cannot be preserved among us without strict Christian discipline.

But love, Divine love, is the grand central point of our union. We at least flatter ourselves, that there are no people in the world who are more influenced by the spirit of love than the Methodists in Europe and America. Then, rapid as are the strides of infidelity, if we continue ONE, the world will fall before us, through the power of Almighty Grace.

As one proof of our love to you, we have agreed, That if any of the Preachers from the States of America come to Great Britain, with a recommendation from their Annual Conference, under the direction of which they shall have laboured, such Preachers shall be received into this part of the Connexion, in the same manner as if they had travelled for the same number of years in this country as they shall have travelled in their own.

And now, very dear brethren, we recommend you most affectionately to the Lord. May He pour out His Spirit largely on you all; and may you be made the happy instruments of spreading the Gospel through your vast continent, and may ages to come have cause to bless God for your labours!

We remain your very affectionate Brethren.

Signed in behalf, and by order of the British Conference in Leeds, Aug. 10, 1797,

SAMUEL BRADBURN, *Secretary*.

AN ADDRESS FROM THE METHODIST CONFERENCE AT DUBLIN.

FATHERS AND BRETHREN,

WE are exceedingly happy that the season is again returned, in which we have the opportunity of expressing our affection and gratitude. Your annual aid, and brotherly kindness, render this our indispensable duty, from the performance of which no efforts of the powers of darkness shall draw us.

The troubles of our land, as you in part have been informed, have been *inexpressibly* great. No one can have an adequate idea of them, but those who were in the midst of them. The confusion of things, the loss of trade, and variety of other distressing circumstances, have rendered our people in general unable to assist the work of God in temporal respects, as they were accustomed to do. But, at the same time, we cannot help observing, that our souls are filled with gratitude to God, who, in the midst of the greatest dangers and difficulties, preserved us; so that not one of us received the least injury through the year. Truly we may say, to the honour of our great Preserver, we have gone from strength to strength, and now every one of us appears in Zion before God. Glory be to His almighty name, we feel ourselves happy in Him, filled with brotherly love, and firmly resolved, by Divine grace, to pursue our way, regardless of our lives, in calling our fellow-sinners to repentance.

In your Address to us you observe, that according to our request you appointed Dr. Coke to be our President, and you express your confidence that he will continue to give satisfaction; and we are happy in assuring you that you have not been disappointed. Dr. Coke has given us great satisfaction in the exercise of that power vested in him by you. We feel that our souls are knit together, like those of Jonathan and David; and we have only to regret that his solemn engagements to the American brethren cut off our expectations of seeing him any more, till we meet in the presence of the Chief Shepherd: nevertheless, we entertain a hope that, should kind Heaven direct his course to Great Britain again, you will have no objection to nominate him to fill that station which he has done for so many years, with so much honour to himself and you. We could not avoid bearing this testimony for our old, valuable friend; and we believe that the remembrance of his love, and the thought of seeing him no more, will often extract the tear of sorrow and affection, and excite the heartfelt sigh for his return.

We bless the Lord that, notwithstanding the calamities of the times, His work has prospered in many places. We look upon this as a token for good, that the thoughts of God are favourable to our Zion; that He will not suffer any weapon formed against it to prosper; but that, according to His promise, He will

water it every moment, and, lest any hurt it, He will keep it night and day.

We are sorry, very sorry, to hear of that spirit of division which is likely to prevail among our brethren in Great Britain. Painful as we feel the report, we find it profitable; having agreed to drop all contention about modes and forms, and to go on in the plain path of primitive Methodism, till Divine Providence shall point out to us a more excellent way.

Respecting a President for the ensuing Conference, we can say very little, being for the most part perfect strangers to you all. The choice must therefore lie with yourselves; only we hope you will send us a man endued with much of the meekness of wisdom, and who will have patience to bear with our simplicity.

That God may guard and keep you and us from the power of the grand adversary, and that the light of Divine truth may shine upon our path, to the total banishment of error and discord, is,

Fathers and Brethren,

The hearty desire and prayer of

Your younger Brethren in the Ministry.

Signed in behalf of the Conference,

Dublin,
July 12, 1797.

JOHN CROOK, *Secretary.*

TO THE METHODIST CONFERENCE IN IRELAND.

VERY DEAR BRETHREN,

YOUR Address was very welcome to us; for we felt much for your situation. The troubles of your nation we were not unacquainted with; and we bless God for His wonderful preservation of you amidst the dangers with which you have been surrounded. We indeed had reason to expect a great diminution in the numbers in your Societies; but have been agreeably surprised to find that you have an increase of some hundreds. This is the Lord's doing, and it is marvellous in our eyes! Only go on upon the simple plan of Methodism, and our gracious Lord will be with you in the fire and the water, and make you in all things more than conquerors.

We certainly should be very glad to make reciprocal exchanges of Preachers between the two kingdoms, if it could be admitted by the circumstances of things; but at present our finances render it impracticable. It is a pleasure to us to oblige you, and we both think and feel that you are one with ourselves; and we trust that this blessed union will be handed down to succeeding ages. We are all agreed in the grand points which are essential to Christianity and Methodism, and little differences arising from local matters need never divide us.

We thank you for sympathizing with us on account of the contentions which have so injured our Connexion. But the

Lord has been with us, and has overruled all for the best. A division has taken place, but in the gentlest manner we could expect, only three Travelling Preachers having left us! We shall lose all the turbulent disturbers of our Zion,—all who have embraced the sentiments of Paine, and place a great part of their religion in contending for (what they call) liberty. The vine which the Lord has planted among us with His own right hand, needed to pass through this pruning and purgation. At the same time, all our watchfulness and diligence should be employed, that the wheat may not be destroyed with the tares. For the loss of the latter we have reason to be thankful to God. And we trust and believe that He will preserve our dear, faithful brethren from all the attacks of Satan and his emissaries. The Captain of our salvation is stronger than the demon of discord, and He will in His good time drive him back to the hell whence he came.

Dr. Coke, in consideration of our situation, has promised, with the consent of his American brethren, to return, and give us his influence and advice in these distressing times. And, as he absolutely engaged, as a point of duty and honour, (should God spare him,) to be present at the opening of our next Conference in his office as President, we have appointed him our Representative for Ireland the ensuing year, agreeably to your wishes; not doubting but he will be made useful to you, by the blessing of our Divine Master.

We are happy to hear that our people have evidenced such loyalty to the King, and attachment to the laws and government of these kingdoms. And we make no doubt but, with us, you are determined henceforth to walk by the same rule, and to mind the same thing.

May the Lord God Almighty bless you, and render you more abundantly useful than ever!

We are

Your very affectionate Brethren.

Signed in behalf and by order of the British Conference in Leeds, August 10, 1797,

SAMUEL BRADBURN, *Secretary*.

					£.	s.	d.
Yearly Collection	-	-	-	-	1412	11	1
In Ireland	-	-	-	-	145	3	6
					£.	s.	d.
Preachers' Quarterage	-	-	283	6	0		
Preachers' Wives	-	-	662	10	0		
Preachers' Children	-	-	494	19	0		
Preachers' Servants	-	-	237	12	8		
Preachers' House-rent	-	-	329	10	8		
					£1,557	14	7

	£.	s.	d.	£.	s.	d.
Preachers' Coals and Candles -	119	7	9			
Furniture for Houses -	169	16	1			
Law -	38	7	0			
Long Afflictions -	100	14	0			
Travelling Expenses -	175	7	5			
Missions -	38	11	11			
In Ireland -	850	13	0			
For Printing -	20	8	0			
Total	£3,521	3	6			

The whole expenditure this year				3,521	3	6
The Yearly Collection -	1557	14	7			
Borrowed from Kingswood -	600	0	0			
Borrowed from the Preachers' Fund	687	7	5			
From the Book-Room -	676	1	6	3,521	3	6

We likewise received from the Book-Room, which was borrowed last year from Kingswood Collection	500	0	0			
Quarterage for sixty-seven wives last year	804	0	0			
Half the money allowed to the Superannuated Preachers	425	10	0			
Taken out of the Book-Room -	-	-	-	2,405	11	6
So that the Book-Room is still very deep in debt after all that we can do.						
The Kingswood Collection -	-	-	-	1,276	17	7
In Ireland -	-	-	-	95	4	0

In all	£1,372	1	7
Paid out of it to Preachers' Children	580	19	0

Borrowed of the above sum -	600	0	0
According to the above account, the Book-Room stands engaged to pay in the course of this year to the Kingswood Collection	600	0	0
To the Superannuated Preachers and Widows, as we have only paid them half their money, except in a few cases, which are accounted for	415	5	0
Wives unprovided for 55½ -	666	0	0

The Book-Room will have to pay in the course of this year	£1681	5	0
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Q. 12. What sons of the Preachers, who are not admitted into Kingswood School, have an allowance for their education?

	£.	s.	d.		£.	s.	d.
A. Benjamin Rhodes, for last year	12	0	0	George Bramwell, for last year	12	0	0
John Clarke	12	0	0	William Stuart	12	0	0
William Rutherford	12	0	0	John Nelson, for the year 1795	12	0	0
William Percival, for two years	24	0	0	Boston King, for his conveyance to Africa	10	10	0
Edward Johnson	12	0	0	James M'Burney, son of the late John M'Burney, an orphan, for his apprenticeship fee	21	0	0
Robert Hopkins	12	0	0				
John Wesley Dall	12	0	0				
Thomas Taylor	12	0	0				
Thomas Jackson	12	0	0				
John Parkin	12	0	0				
Thomas Mowat	12	0	0				
Benjamin Roberts	12	0	0				
Martin Black	12	0	0				
					£238	0	0

Q. 13. What is allowed for the education of the daughters of the Preachers?

	£.	s.	d.		£.	s.	d.
Fourth year.				Ann Graham	8	8	0
A. Jane Longley	8	8	0	Mary Price	8	8	0
Hester Roberts	8	8	0	Second year.			
Isabel Watson	8	8	0	Ann Benson	8	8	0
Jane Rutherford	8	8	0	Elizabeth Rutherford	8	8	0
Ann Martindale	8	8	0	Ann Condry	8	8	0
Sarah Pritchard	8	8	0	Hester Hopkins	8	8	0
Sarah Condry	8	8	0	Jane Fenwick	8	8	0
Jane Wilshaw	8	8	0	Ann Cooper	8	8	0
Jane Jackson	8	8	0	First year.			
Letitia Hall	8	8	0	Isabella Benson	8	8	0
Ann Creighton	8	8	0	Maria Brettell	8	8	0
Mary Kane	8	8	0	Ann Pritchard	8	8	0
Elizabeth Kane	8	8	0	Mary Crosby	8	8	0
Hester Lessey	8	8	0	Elizabeth Horner	8	8	0
Maxwell Watson, for 1795	8	8	0	Charlotte Dermott	8	8	0
Third year.				Elizabeth Algar	8	8	0
Ann Rutherford	8	8	0	Mary Hewett	8	8	0
Hester Rogers	8	8	0	Ann Black	8	8	0
Sophia Moon	8	8	0	Conveyance for three Preachers' children to the School	9	9	0
Elizabeth Day	8	8	0				
Sarah Kirkpatrick	8	8	0				
Martha Goodwin	8	8	0				
Lucy Gibbon	8	8	0				
Elizabeth Mill	8	8	0				
				Total	£580	19	0

Q. 14. What is contributed for the Preachers' Fund?

	£.	s.	d.
A. Collected from the people -	811	7	11
From the Preachers in England -	355	5	0

In all

 £1166 12 11

Q. 15. What is paid out of it?

	£.	s.	d.		£.	s.	d.
A. To Mrs. Westell }	10	0	0	Joseph Jerom -	6	10	0
Thomas Hanson -	10	0	0	Robert Costerdine -	14	10	0
John Furz -	7	10	0	Robert Hayward -	9	10	0
Ann Morgan -	5	0	0	Mrs. Butterfield -	3	0	0
Mary Penington -	7	10	0	Mrs. Boon -	12	0	0
Elizabeth Dillon -	7	10	0	William Denton -	7	0	0
Mary Barry -	10	0	0	Mrs. Garnet -	6	0	0
Sarah Naylor -	5	0	0	John Easton -	16	10	0
Mary Mitchell -	7	10	0	Peter Mill -	18	0	0
Thomas Johnson -	7	7	0	Mrs. Pearce -	6	0	0
Christopher Hopper	15	0	0	Parson Greenwood	16	0	0
John Poole -	15	0	0	Mrs. Brettell -	11	10	0
William Boothby -	6	0	0	John Peacock -	13	10	0
Thomas Brisco -	15	0	0	John Beanland -	10	10	0
James Watson -	6	0	0	Robert Swan -	33	10	0
Thomas Wride -	10	0	0	Mrs. Hanby -	17	0	0
George Shadford -	6	0	0	Mr. Mason -	16	10	0
Mrs. Wright -	6	0	0	Mrs. Collins -	14	10	0
Christopher Watkins	11	10	0	Mr. Hunter -	15	0	0
Mrs. Empringham -	6	0	0	William Stevens -	7	7	0
Mrs. Broadbent -	11	0	0	William Dieuaide -	6	16	6
Mrs. Tennant -	5	15	0				
Mary Shaw -	15	0	0				
Joseph Thompson -	14	10	0				
				Total	£481	5	6

	£.	s.	d.
The whole Collection -	1166	12	11
Paid out of it -	481	5	6

 £685 7 5

Paid the above sum towards the common expenses.

DISBURSEMENT OF THE YEARLY COLLECTION, &c.

[illegible]

CIRCUITS.

	Yearly Collection.		Kingswood Collection.		Quarter- age.		Deficiencies in the Preachers' Wives.		Children.		Servants' Wages.		House Rent.		Coals and Candles.		Furniture.		Afflicted Families.		Travelling Expenses.		Total Expenditure.	
	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.
Stockton	12	4 6	8	15 6			12	0 0	4	0 0	7	0 0	6	10 0	5	13 11			10	10 0	2	2 0	37	10 11
Barnard-Castle	9	18 0	7	3 6			12	0 0													4	2 0	12	0 0
Middleham	9	0 0	8	5 8			12	0 0	4	0 0													20	2 0
Newcastle	14	14 9	12	5 9	4	0 0			21	19 0													25	19 0
Sunderland	21	0 0	19	3 0	3	3 0																	25	4 0
Hexham	9	13 7	7	4 6	9	0 0	18	0 0					6	10 10					10	10 0	11	11 0	44	0 10
Alnwick	5	13 6	5	16 6	12	0 0			12	0 0	6	0 0									3	3 0	33	3 0
Edinburgh	4	0 0	2	2 0	12	0 0	12	0 0	16	0 0	7	1 0	7	0 0	2	0 0					4	4 0	60	5 0
Glasgow	5	2 0	2	2 0	12	0 0	18	0 0	8	0 0	3	1 8	8	1 0							6	0 0	55	2 8
Dumfries	1	10 0			10	0 0	12	0 0	8	0 0			2	5 0							2	2 0	34	7 0
Berwick					12	0 0	12	0 0	4	0 0	4	18 0					0	11 0			10	16 5	44	5 5
Aberdeen	1	6 0	1	1 0	13	19 0	10	0 0									1	16 3			4	4 0	29	19 3
Dundee	2	2 0	2	2 0	3	0 0	24	0 0					7	7 6			11	4 0			4	8 0	27	0 0
Brechin					10	15 0	12	0 0					3	0 0	3	12 0							45	14 6
Inverness			1	1 0	32	3 0	12	0 0	8	0 0	6	0 0					2	6 0			3	0 0	70	1 0

Ireland, 145 3 6 95 4 0

Total, £1557 14 7 1372 1 7

Law, 38 7 0
 Missions, 38 11 11
 Ireland, 850 13 0
 Printing, 20 8 0
 Total, £3521 3 6

TO THE SUPERINTENDENTS THROUGHOUT THE CONNEXION.

London, Sept. 5, 1797.

VERY DEAR BRETHREN,

FROM the conversation we had with each other respecting our temporal affairs, you will, no doubt, clearly see, 1. The necessity of doing all in your power to persuade our people to provide for their Preachers in the several Circuits. 2. To inform them, that in future we shall be under the disagreeable necessity to send them no more Preachers than they are able and willing to provide for, a very few Circuits excepted. 3. That, on this account, the smaller places in each Circuit which can scarcely support the Preachers while they are with them, must have less preaching, if not be wholly given up the next Conference; and that a list of such places be taken at the next Midsummer Quarterly Meeting, in order that it may be sent to the next Conference. 4. That, where any Circuit has been divided, so as to render more Preachers necessary than the people are able to support, and especially where they cannot provide a house for a family, such Circuits must be again united. 5. That the grand reason for the above regulations is *hard necessity*. We cannot add to our debt a thousand pounds every year, as we have done, for several years last past.

BRISTOL, July 30, 1798.

Q. 1. WHAT Preachers are ADMITTED INTO FULL CONNEXION this year?

A. Edward Towler, William Hicks, Caleb Simmons, Mark Daniel, Thomas Stanton, William Pearsons, John Brownell, John Ashall, Thomas Parsons, William Howarth, William Moulton, Andrew Mayor, William Timperley, Joseph Drake, Arthur Hutchinson, Richard Thompson, John Furnace, Edward Millward, John Jones, John Hudson, Charles Greenly, Thomas Dumbleton.

Ireland.—Francis Russell, Archibald Montgomery, John Stuart, Joseph Anderson, John Hamilton, Daniel M'Mullen, Matthew Lanktree.

Q. 2. Who REMAIN ON TRIAL?

A. John Jennings, Thomas Rought, Josiah Hill, Joseph Brookhouse, James Gill, Joseph Cook, John Leppington, John Wood, Thomas Edman, Thomas Blanshard, Thomas Stanley, Joseph Collier, John Dutton:

The above have travelled three years.

Cuthbert Whiteside, James Townley, Humphrey Parsons,

Martin Vaughan, Peter Haslam, James Burley, Thomas Shaw, John Aikenhead, John Burdsall, John Hughes, Francis Hallett, William Williams, John Sydserff, Thomas Laycock, Richard Watson, Hans Shrowder, William Turton, Richard Merritt :

The above have travelled two years.

Samuel Woolmer, Jacob Stanley, Charles Martin, William M'Allum, John Walmsley, John Hodgson, John White, William Henshaw, John Chettle, David Deakin, Henry Stead, John Vipond, William Vipond, William Jenkin, Francis Collier, John Moses, John Knowles, William Atherton, George White, John Hodson, Bartholomew M'Donald :

The above have travelled one year.

Ireland.—John Clegg, James M'Kown, Alexander Sturgeon, Daniel Pedlow :

These have travelled three years.

David Gordon, Thomas Edwards, John Clendinnen, Zechariah Worrell, Charles Mayne, William Douglas, William Sturgeon, Andrew Taylor, William Little :

These have travelled two years.

Archibald Campbell, Thomas Johnson, James Carter :

These have travelled one year.

Q. 3. Who are ADMITTED ON TRIAL?

A. Edward Hare, George Pinder, William Welborne, George Gilead, George Gellard, Robert James, John Moore, Robert Finney, John Farrar, Thomas Gee, William Midgley, John Hawkshaw, Isaac Turton, John Gisburn, Thomas Preston, Diggory Joll, John Hodson, Thomas Wilton, William Johnson, Nicholas Mauger, Thomas Pattison, Thomas Slinger, William Ayre, Daniel Campbell, William Fowler.

Ireland.—Thomas Davies.

Q. 4. Who have DIED this year?

A. 1. WILLIAM HUNTER, a man truly devoted to God, and for many years a happy possessor of that "perfect love which casteth out fear." His deportment was grave and serious, without any mixture of lightness or trifling. His humility shone in a variety of instances. When in company with his brethren, the Preachers, his unassuming and modest carriage showed that he preferred each in honour to himself. It seemed as if he continually recollected our Lord's words, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." In preaching the Gospel, and, indeed, in all his conversation, his expressions were solid and weighty, and his manner, though very deliberate, was peculiarly energetic, so that few could hear him without being affected. In his intercourse with the people, he was truly a pattern to all, manifesting a uniform piety, a deadness to the world, and a conversation that adorned the doctrine of God our Saviour. He laboured as an

Itinerant Preacher, with an unblemished character, thirty years, and departed this life full of peace, love, and joy, August 14th, 1797, aged seventy-four years.—See a further account of this man of God in the last January Magazine.

2. THOMAS JOHNSON, whose happy spirit returned to God October 18th, 1797, in the seventy-eighth year of his age, and in the forty-fifth of his ministry. He was a lively, zealous Preacher, and his manner of preaching was peculiar to himself. In the early part of his ministry, he suffered much from cruel and unreasonable men; but, as he never shrunk from the cross of his Divine Master, so the Lord never failed to deliver him. Though he was no stranger to affliction, yet he delighted in his work, and took cheerfully his part thereof, when not absolutely disabled. He was a faithful and affectionate fellow-labourer; a plain, honest man. He lived agreeably to what he preached, and in a glorious manner closed a peaceful and useful life.—See the last May, June, and July Magazines.

3. JASPER ROBINSON, “an Israelite indeed, in whom was no guile.” He was a Travelling Preacher three-and-twenty years, during which his unaffected simplicity of manners, his steady and upright conduct, his mild and gentle spirit, never failed to gain him the affectionate regard of all the pious people who knew him. His whole heart was in the work of God, and many will praise the Lord for his labours. He was remarkably patient in suffering, and entirely resigned to the will of his heavenly Father. His memory will long be precious to the people among whom he laboured. He lived and died a happy witness of the full salvation of God. He fell asleep in Jesus, December 6th, 1797, aged seventy-three years.—See the Magazine for last May.

4. THOMAS BRISCO. He was a man of many afflictions, being subject to extreme nervous debility, so that for many years he could not take a Circuit. His disorder was first occasioned by lying in a damp bed, and by poor accommodations in the country parts of Ireland. He was a sensible, well-read man, and by no means a weak Preacher; but, owing to his great feebleness of body, he wanted that energy which would have rendered his discourses more useful. He was uniformly steady in his attachment to Methodism, and died happy in the Lord.

Q. 5. Are there any OBJECTIONS to any of our Preachers?

A. They were examined one by one.

Q. 6. Who have DESISTED FROM TRAVELLING?

A. Alexander Cummins, James Hall.

Q. 7. How are the Preachers STATIONED this year?

A. As follows:—

The Rev. Dr. Coke superintends the Foreign Missions.

I. THE LONDON DISTRICT.

1 *London*, Alexander Mather; John Pawson, Super-

- numenary; Charles Atmore, John Grant, Peter Haslam, John Aikenhead, Peard Dickinson, James Creighton; George Story, Editor, &c.; George Whitfield, Book-Steward.
- 2 *Colchester*, William West, Stephen Wilson, Martin Vaughan.
- 3 *Rochester*, Thomas Rogerson, William Thoresby.
- 4 *Canterbury*, John Hickling, James Scholefield, John Stephens, Isaac Turton.
- 5 *Rye*, John Woodrow, John Wittam, James Burley, William Henshaw.
- 6 *Weathersfield*, Benjamin Rhodes.
Alexander Mather, Chairman of the District.

II. THE NORTHAMPTON DISTRICT.

- 7 *Northampton*, Jonathan Cousins, Samuel Woolmer, George Pinder; Edward Gibbons, to act as a Missionary, under the direction of Mr. Cousins.
- 8 *Brackley*, William Holmes, John Dean.
- 9 *Bedford*, Joseph Harper, Charles Martin, Jacob Stanley.
- 10 *Oxford*, William Shelmerdine, George Deverell; John Murlin, Supernumerary.
- 11 *Kettering*, Thomas Gill, Robert Finney.
- 12 *St. Ives, Hunts.*, Francis West, Thomas Dunn, David Deakin, John Hawkshaw.
Jonathan Cousins, Chairman of the District.

III. THE NORWICH DISTRICT.

- 13 *Norwich*, James Anderson, James Penman, Thomas Edman.
- 14 *Yarmouth*, Charles Kyte, Edward Towler, Josiah Hill.
- 15 *Diss*, James Buckley, William Vipond.
- 16 *Thetford*, William Timperley, William Ayre; Thomas Broadbent, Supernumerary.
- 17 *Lynn*, John Saunderson, Duncan Kay.
- 18 *Walsingham*, Benjamin Leggatt, Francis Collier.
Charles Kyte, Chairman of the District.

IV. THE BRISTOL DISTRICT.

- 19 *Bristol*, Walter Griffith, Adam Clarke, William Jenkins.
- Kingswood*, Joseph Bradford, Andrew Mayor.
- 20 *Taunton*, Richard Gower, Robert James.
- 21 *Banwell*, Richard Elliott, James Thom.
- 22 *Bath*, Henry Moore, William Palmer.

- 23 *Stroud*, James Rogers, William Moulton.
 24 *Gloucester*, Lawrence Kane, Edmund Shaw.
Joseph Bradford, Chairman of the District.

V. THE SALISBURY DISTRICT.

- 25 *Salisbury*, James M. Byron, Thomas Simmonite.
 26 *Portsmouth*, Robert Smith, jun., Thomas Stanton, William Johnson; John Mason, Supernumerary.
 27 *Southampton*, Robert Green, John Sydserff.
 28 *Newbury*, Joseph Algar, John Sandoe.
 29 *Poole*, Thomas Kelk, John Clarke; John M'Kersey, Supernumerary.
 30 *Bradford, Wilts.*, William Horner, Humphrey Parsons.
 31 *Shepton-Mallet*, William Aver, James Jay.
William Horner, Chairman of the District.

VI. THE NORMAN ISLES DISTRICT.

- 32 *Guernsey, Alderney, and Jersey*, } Mark Daniel, John de Queteville,
 } Francis Balliau, Henry Mahy.
Mark Daniel, Chairman of the District.

VII. THE PLYMOUTH-DOCK DISTRICT.

- 33 *Plymouth-Dock*, Theophilus Lessey, John Ashall.
 34 *Collumpton*, James Evans, Edward Millward, Hans Shrowder.
 35 *Launceston*, John Smith, Richard Treffry, Joseph Bowes.
Theophilus Lessey, Chairman of the District.

VIII. THE REDRUTH DISTRICT.

- 36 *Redruth*, Thomas Longley, George Dermott, Caleb Simmons, John Walmsley, John Hodgson.
 37 *St. Austle*, Francis Truscott, Thomas Rought, George Gellard, Diggory Joll; Thomas Trethewey, Supernumerary.
 38 *Penzance*, Owen Davies, John Boyle, Thomas Stanley, Charles Greenly, Joseph Robbins.
 (N.B. The single men are to change regularly to the islands.)
Thomas Longley, Chairman of the District.

IX. THE WALES DISTRICT.

- 39 *Swansea*, George Baldwin, Thomas Yates.
 40 *Cardiff*, Cleland Kirkpatrick, Thomas Roberts, John Hughes.
 41 *Brecon*, William Pearson, John Jennings, James Gill, William Howarth.
 42 *Haverfordwest*, Joseph Cole, John Kingston, Thomas Parsons.
Joseph Cole, Chairman of the District.

X. THE BIRMINGHAM DISTRICT.

- 43 *Birmingham*, Samuel Bradburn, Thomas Cooper, William Williams, John Burdsall.
 44 *Worcester*, Francis Wrigley, Joseph Burgess.
 45 *Stourport*, Joseph Taylor, John Knowles.
 46 *Dudley*, John Pritchard, John Booth, John Jones.
 47 *Shrewsbury*, Jonathan Crowther, Samuel Taylor.
Samuel Bradburn, Chairman of the District.

XI. THE CHESTER DISTRICT.

- 48 *Chester*, Thomas Hutton, James Ridall, George Morley.
 49 *Macclesfield*, Richard Reece, George Marsden, James Townley.
 50 *Burslem*, Jeremiah Brettell, James Bridgnell, Joseph Cook.
 51 *Northwich*, John Goodwin, Isaac Lilly.
 52 *Leek*, William Saunders, Miles Martindale.
John Goodwin, Chairman of the District.

XII. THE MANCHESTER DISTRICT.

- 53 *Manchester*, William Thompson, John Barber, Jonathan Barker. (N.B. The single Preacher to change quarterly with the single Preacher at Oldham.)
 54 *Stockport*, Thomas Bartholomew, William Percival.
 55 *Bolton*, John Allen, James M'Donald.
 56 *Liverpool*, Thomas Rutherford, George Snowden, Thomas Blanshard.
 57 *Rochdale*, William Myles, William Hainsworth.
 58 *Oldham*, John Gaulter, John Farrar.
 59 *Blackburn*, John Leech, Thomas Wood.
 60 *Wigan*, William Simpson, John Furnace.
William Thompson, Chairman of the District.

XIII. THE HALIFAX DISTRICT.

- 61 *Halifax*, Thomas Taylor, Robert Miller, Joseph Collier.
 62 *Colne*, Timothy Crowther, John Denton, Thomas Shaw.
 63 *Keighley*, John Moon, Samuel Gates.
 64 *Bradford*, Robert Hopkins, Thomas Harrison.
 65 *Huddersfield*, George Highfield, Richard Hardacre, Henry Anderson.
 66 *Lancaster*, Thomas Fearnley, William Welborne.
Thomas Taylor, Chairman of the District.

XIV. THE NOTTINGHAM DISTRICT.

- 67 *Nottingham*, John Reynolds, William Bramwell, Richard Pattison.
 68 *Newark*, George Button, John Simpson.
 69 *Leicester*, Jonathan Edmondson, Richard Watson.
 70 *Hinckley*, Simon Day, John Chettle.
 71 *Ashby-de-la-Zouch*, John Riles, William M'Allum.
 72 *Burton*, Joseph Pescod, William Hicks.
 73 *Derby*, George Sargent, Charles Gloyne, John Leppington.
 74 *Castle-Donington*, Thomas Tattershall, George Smith.
John Reynolds, Chairman of the District.

XV. THE LEEDS DISTRICT.

- 75 *Leeds*, William Blagborne, Richard Rodda, Alexander Suter.
 76 *Wakefield*, Edward Jackson, George Gibbon, Thomas Laycock.
 77 *Birstal*, David Barrowclough, Jonathan Parkin.
 78 *Dewsbury*, John Crosby, William Heath.
 79 *Rotherham*, John Beaumont, John Furness.
 80 *Otley*, Samuel Botts, Joseph Drake.
 81 *Sheffield*, James Wood, John Nelson, John S. Pipe;
 Thomas Greaves, Supernumerary.
 82 *Pontefract*, Lancelot Harrison, Cuthbert Whiteside.
 83 *Wetherby*, Isaac Muff, Michael Emmett.
 84 *Doncaster*, Joseph Sutcliffe, John Hodson.
James Wood, Chairman of the District.

XVI. THE GRIMSBY DISTRICT.

- 85 *Grimsby*, William Saunderson, John Atkins, Joseph Brookhouse, William Atherton; Thomas Carlill, Supernumerary.
 86 *Horncastle*, Robert Smith, sen., Joseph Kyte, John White; Robert Carr Brackenbury, Supernumerary.
 87 *Epworth*, John King, Anthony Seekerson.
 88 *Spalding*, William Hunter, John Cricket.
 89 *Barrow*, Isaac Brown, William Harrison.
 90 *Gainsborough*, Robert Crowther, George Sykes.
Isaac Brown, Chairman of the District.

XVII. THE WHITEHAVEN DISTRICT.

- 91 *Whitehaven*, Robert Dall, John Barritt.
 92 *Isle of Man*, } Douglas, Robert Harrison, William Midgley.
 } Peel, John Crook, John Moore.
John Crook, Chairman of the District.

XVIII. THE YORK DISTRICT.

- 93 *York*, Joseph Entwisle, Robert Roberts, John Stamp.
 94 *Hull*, Joseph Benson, Robert Lomas.
 95 *Howden*, John Brice, John Dutton.
 96 *Pocklington*, Thomas Dixon, George Lowe.
 97 *Bridlington*, George Holder, Henry Stead.
 98 *Scarborough*, Daniel Jackson, William Warrener, George Gilead.
 99 *Malton*, John Ogilvie, John Foster, John Hudson.
Joseph Benson, Chairman of the District.

XIX. THE WHITBY DISTRICT.

- 100 *Whitby*, Jonathan Brown, Thomas Vasey; Philip Hardcastle, Supernumerary.
 101 *Ripon*, Matthew Lumb, John Phillips.
 102 *Stockton*, William Stevens, Richard Condy.
 103 *Barnard-Castle*, John Wilshaw, Charles Bland; Joseph Thompson, Supernumerary.
 104 *Middleham*, John Moses, George Mowat.
Jonathan Brown, Chairman of the District.

XX. THE NEWCASTLE DISTRICT.

- 105 *Newcastle*, Zachariah Yewdall, James Bogie.
 106 *Sunderland*, Robert Johnson, Abraham Moseley, Edward Hare; William Cox, Supernumerary.
 107 *Hexham*, Samuel Bardsley, Charles Tunnycliffe.
 108 *Alnwick*, John Townsend, John Wood.
 109 *Berwick*, Joseph Cross.
Samuel Bardsley, Chairman of the District.

SCOTLAND.

XXI. THE EDINBURGH DISTRICT.

- 110 *Edinburgh*, Thomas Warwick, William Fenwick, George White; Joseph Saunderson, Supernumerary.
 111 *Glasgow*, John Braithwaite.
 112 *Ayr*, Richard Thompson.
 113 *Dumfries*, John Doncaster. (*Whitehaven District.*)
Thomas Warwick, Chairman of the District.

XXII. THE ABERDEEN DISTRICT.

- 114 *Aberdeen and Inverness*, } Duncan M'Allum, Superintendent of both
 Circuits, George Douglas, Arthur Hutchinson, Richard Waddy, John Gisburn, John Vipond.

- 115 *Dundee*, John Kershaw, Thomas Ingham.
 116 *Brechin*, John Ward, Thomas Wilton.
Duncan M'Allum, Chairman of the District.

IRELAND.

XXIII. THE DUBLIN DISTRICT.

- 117 *Dublin*, John Kerr, Matthew Tobias; Adam Averell,
 Supernumerary; Matthias Joyce, Book-
 Steward.
 118 *Wicklow*, Alexander Moore.
 119 *Carlow*, Francis Russell, Thomas Davis.
 120 *Longford*, Charles Graham, James Smith, Andrew
 Taylor.
John Kerr, Chairman of the District.

XXIV. THE CORK DISTRICT.

- 121 *Cork*, James M'Mullen, Matthew Lanktree.
 122 *Waterford*, John M'Farland, Samuel Mitchell.
 123 *Youghall*, Thomas Patterson, George Stephenson.
 124 *Bandon*, John Dinneen, John Stuart; John Hamilton,
 Missionary for Skibbereen.
 125 *Milltown*, Joseph Anderson, Zechariah Worrell.
James M'Mullen, Chairman of the District.

XXV. THE LIMERICK DISTRICT.

- 126 *Limerick*, William Smith, Samuel Steele.
 127 *Birr*, William M'Cornock, Michael Murphy.
 128 *Mountrath*, John Darragh, John Price.
William M'Cornock, Chairman of the District.

XXVI. THE ATHLONE DISTRICT.

- 129 *Athlone*, Robert Smith, Alexander Sturgeon.
 130 *Castlebar*, Thomas Barber, James M'Quigg.
 131 *Sligo*, William Hamilton, Thomas Hewett.
 132 *Boyle*, Francis Armstrong, James Bell.
William Hamilton, Chairman of the District.

XXVII. THE CLONES DISTRICT.

- 133 *Clones*, Robert Banks, James Irwin, John Clen-
 dinnen.
 134 *Ballyconnell*, William Ferguson, William Douglas.
 135 *Cavan*, Joseph Armstrong, Blakely Dowling.
 136 *Brookborough*, Robert Crozier, Thomas Johnson, Archibald
 Campbell.
 137 *Enniskillen*, Matthew Stewart, Thomas Edwards.
 138 *Ballinamallard*, George Brown, William Little.
William Ferguson, Chairman of the District.

XXVIII. THE LONDONDERRY DISTRICT.

- 139 *Londonderry*, Thomas Ridgeway, James Jordan.
 140 *Ballyshannon*, James Stuart, James M'Kown.
 141 *Newtown-Stewart*, Samuel Alcorn, David Gordon.
Thomas Ridgeway, Chairman of the District.

XXIX. THE BELFAST DISTRICT.

- 142 *Belfast*, Samuel Wood, Charles Mayne.
 143 *Coleraine*, Andrew Hamilton, jun., William Wilson,
 Daniel M'Mullen.
 144 *Lisburn*, Andrew Hamilton, sen., Daniel Pedlow; John
 Johnson, Supernumerary.
Andrew Hamilton, jun., Chairman of the District.

XXX. THE NEWRY DISTRICT.

- 145 *Newry*, John Hurley, Archibald Montgomery.
 146 *Dungannon*, James M'Kee, John M'Arthur.
 147 *Charlemont*, John Grace, James Carter; Thomas Brown,
 Supernumerary.
 148 *Tanderagee*, Gustavus Armstrong, James Rennick, John
 Clegg.
 149 *Downpatrick*, Samuel Moorhead, William Armstrong.
Gustavus Armstrong, Chairman of the District.

THE BRITISH DOMINIONS IN AMERICA.

NOVA SCOTIA AND NEW BRUNSWICK.

William Black, GENERAL ASSISTANT.

James Mann, John Mann, William Grandine, Duncan
 M'Coll, Benjamin Wilson, and Daniel Fidler.

Newfoundland, Thomas Gee.

WEST INDIES.

- Antigua*, John Baxter, Job Davies, Thomas Pattison.
St Christopher's } Thomas Owens, William Jenkin, John
and Nevis, } Tozer, James Richardson. (N.B. Thomas
 Owens superintends both islands, and may
 appoint and change with the other three
 Preachers, as he judges most expedient
 from time to time.)
Tortola and } Archibald Murdoch, Thomas Isham, William
Spanish Town, } Sturgeon. (N.B. Archibald Murdoch is
 to superintend all the Virgin Islands.)
Dominica, Thomas Dumbleton.
St. Vincent's, Edward Turner, Francis Hallett.
Barbadoes, Richard Merritt.
Grenada, Bartholomew M'Donald.
St. Bartholomew, William Turton.

Jamaica, Kingston, William Fish, Daniel Campbell, William Fowler.

Montego Bay, James Alexander. (William Fish is to superintend the work throughout the whole island.)

Providence Island, John Brownell.

Bermuda, John Stephenson.

Q. 8. How many wives are to be provided for?

A. In Great Britain, one hundred and forty-eight; in Ireland, thirty-six.

Q. 9. How many are provided for by the Circuits?

A. In Great Britain, eighty-two; viz.,—

London, S. Atmore, West,	Stockport, S. Bartholomew.
Hickling, Rogerson.	Manchester, S. Barber, Percival, M'Donald.
Rye, £6.	Oldham, S. Gaulter.
Rochester, } S. Woodrow.	Rochdale, S. Myles.
Canterbury, }	Bolton, S. Allen.
Colchester, £3.	Chester, S. Hutton.
Norwich, } S. Kyte.	Liverpool, S. Rutherford,
Yarmouth, }	Snowden.
Diss, S. Buckley.	Northwich, S. Goodwin.
Lynn, S. Saunderson.	Blackburn, S. Leech.
Bedford, £3.	Colne, S. (Tim.) Crowther.
Portsmouth, S. (Robt.) Smith,	Nottingham, S. Reynolds.
jun.	Leicester, £6.
Bath, S. Moore.	Castle-Don-
Bristol, S. Clarke, Griffith,	ington, £6. } S. Tattershall.
Jenkins.	Derby, S. Sargent.
Shepton-Mallet, S. Elliott.	Ashby, S. Riles.
Taunton, £3.	Burton, S. Pescod.
Banwell, £3. } S. Gower.	Sheffield, S. (James) Wood,
Collumpton, £6. }	Pipe, Gloyne.
Plymouth-Dock, S. Lessey.	Grimsby, S. Atkins.
Launceston, S. (John) Smith.	Horncastle, S. Hunter.
Redruth, S. Longley, Baldwin,	Gainsborough, S. (Robert)
Evans.	Crowther.
St. Austle, S. Truscott, Trethewey.	Epworth, S. Seckerson.
Penzance, S. Davies, Boyle,	Leeds, S. Suter, Parkin,
Kirkpatrick.	Drake.
Worcester, £3.	Wakefield, S. (E.) Jackson.
Stourport, £3.	Barrow, S. (Is.) Brown.
Birmingham, S. Bradburn,	Pontefract, S. (L.) Harrison.
Cooper.	Huddersfield, S. Highfield.
Burslem, S. Brettell.	Birstal, S. Barrowclough.
Leek, S. Wilson.	Bradford, S. Hopkins.
Macclesfield, S. Hainsworth,	Halifax, S. (Thos.) Taylor.
(Thos.) Wood.	Keighley, S. Moon.

Otley, S. Botts.
 Isle of Man, S. (R.) Harrison.
 York, S. Entwisle, Sykes.
 Malton, S. Ogilvie.
 Pocklington, S. Hudson.
 Scarborough, S. (D.) Jackson.
 Hull, S. Benson.
 Whitby, S. (Jou.) Brown.
 Ripon, S. Lumb.
 Hexham, £6.
 Stockton, S. Stevens.
 Middleham, £6.
 Sunderland, S. Johnson,
 Moseley.

Newcastle, S. Bogie.
 Edinburgh, S. Ingham.
 Glasgow, £6.

In Ireland: S. Kerr, Joyce,
 Davis, Mitchell, Patterson,
 Stephenson, M'Mullen, Din-
 nen, (W.) Smith, M'Cornock,
 Barber, M'Quigg, (R.) Smith,
 Darragh, Price, Graham,
 (James) Smith, Hamilton,
 Bell, Ferguson, Armstrong,
 Dowling.

Q. 10. How are the remaining eighty wives to be provided for? viz.—In Great Britain: S. Algar, Pritchard, Kelk, Byron, Martindale, Rhodes, Booth, Horner, (R.) Smith, sen., Button, Lomas, Brice, Emmett, Sykes, Barritt, Deverell, (John) Stephens, Cousins, Dean, Harper, Shelmerdine, Gill, Dunn, (T.) Broadbent, Cricket, Leggatt, Kane, Watson, Burgess, (Jos.) Taylor, Bridgnell, (J.) Crowther, (J.) Simpson, Miller, (W.) Simpson, Denton, Gates, Crosby, Heath, Beaumont, Furness, Sutcliffe, Dall, Wilshaw, Holder, Gibbon, Dixon, £6; Muff, Condy, Doncaster, Cross, M'Allum, Ward, Aver, Bland, M'Kersey, Tattershall, Thom, (John) Clarke, Green, Foster, Anderson, (Jos.) Kyte, (Fr.) West, Farrar, Bramwell.

In Ireland: S. Irwin, Stuart, (Geo.) Brown, Alcorn, Gordon, Jordan, Wilson, Grace, (Tho.) Brown, Rennick, Wood, Moorhead, Hurley, Russell.

A. Partly by the subscriptions raised in the Circuits, and partly by the Book-Room.

Q. 11. What numbers are in the Society?

A. As follows:—

London	-	-	3288	Lynn	-	-	-	219
Colchester	-	-	468	Walsingham	-	-	-	165
Rochester	-	-	341	Bristol	-	-	-	1600
Canterbury	-	-	240	Taunton	-	-	-	340
Rye	-	-	600	Banwell	-	-	-	311
Northampton	-	-	279	Bath	-	-	-	514
Brackley	-	-	346	Stroud	-	-	-	280
Bedford	-	-	300	Gloucester	-	-	-	260
Oxford	-	-	284	Salisbury	-	-	-	360
Higham-Ferrers	-	-	150	Portsmouth	-	-	-	745
St. Ives, Hunts.	-	-	310	Newbury	-	-	-	533
Norwich	-	-	320	Poole	-	-	-	302
Yarmouth	-	-	574	Bradford, Wilts.	-	-	-	430
Diss	-	-	522	Shepton-Mallet	-	-	-	780
Thetford	-	-	246	Guernsey, Jersey, &c.	-	-	-	714

Birr - - -	460
Castlebar - - -	222
Athlone - - -	530
Mountrath - - -	426
Longford - - -	600
Sligo - - -	920
Ballyconnell - - -	589
Cavan - - -	614
Clones - - -	670
Brookborough - - -	712
Enniskillen - - -	512
Ballinamallard - - -	650
Ballyshannon - - -	392
Newtown-Stewart - - -	450
Londonderry - - -	374
Coleraine - - -	470
Dungannon - - -	585
Charlemont - - -	730
Tanderagee - - -	1230
Belfast - - -	530
Lisburn - - -	760
Downpatrick - - -	470
Newry - - -	415

In all 16,657

AMERICA.

THE BRITISH DOMINIONS.

Nova Scotia and New Brunswick.

Halifax - - -	133
Liverpool - - -	70
Shelburne - - -	180
Norton - - -	94
Newport - - -	78
Cumberland - - -	150
Annapolis - - -	105
St. John - - -	118
Fredericton - - -	100
St. Stephen's - - -	52
St. John's Island - - -	20
Newfoundland - - -	510

West Indies.

Antigua, Whites -	21
Coloured people and Blacks }	2800
St. Christopher's, Whites	25
Coloured people and Blacks }	1800
Nevis, Coloured people and Blacks -	450
Tortola and Spanish Town, Whites }	17
Coloured people and Blacks }	2700
Dominica, Coloured people and Blacks }	85
St. Vincent's, Coloured people and Blacks }	1621
Grenada, Coloured people and Blacks }	130
Barbadoes, Whites -	34
Coloured people and Blacks }	10
Jamaica,* Kingston, Whites }	24
Coloured people	46
Blacks -	170
Montego Bay -	23
The Plantations -	350
St. Bartholomew's -	70

In all 11,986

UNITED STATES.

Whites -	46,445
Coloured people and Blacks }	12,218
In all	58,663
Total in America	70,649
Total in Europe	101,712
In all	172,361

* We have reason to believe, from accounts received from Jamaica, that the number in Society in the Plantations is considerably greater than is mentioned above. But, as the return of numbers for the present year, in respect to that island, is not exact, we have inserted the return of last year.

N.B. For an account of the Collections and Disbursements, see the whole in detail at the end of the Minutes.

AN ADDRESS FROM THE METHODIST CONFERENCE IN DUBLIN.

FATHERS AND BRETHREN,

THOUGH the troubles of our nation, when we last addressed you, were exceedingly alarming, they were only the beginning of sorrows. Never did we expect to see so awful a day as we now behold! The scenes of carnage and desolation which open to our view in almost every part of the land are truly affecting; and while we drop the tear of commiseration over our unhappy country, and our deluded countrymen in arms against the best of Sovereigns, and the happiest Constitution in the world, we cannot help crying, "O God, shorten the day of our calamity, or no flesh can be saved!"

To attempt a description of our deplorable state, would be vain indeed. Suffice it to say, that loss of trade, breach of confidence, fear of assassination, towns burned, countries laid waste, houses for miles without an inhabitant, and the air tainted with the stench of thousands of putrid carcases already cut off, form some outlines of the melancholy picture of our times. However, in the midst of this national confusion, we, and our people in general, blessed be God, have been wonderfully preserved. Though some of us were imprisoned for weeks by the rebels; exposed also to fire and sword in the heat of battle, and carried (surrounded by hundreds of pikes) into the enemy's camp, and plundered of almost every valuable; yet we have not suffered the least injury in our persons! And moreover, God, even our own God, has brought us through all, to see and embrace each other in this favoured city. O that the church would therefore praise the Lord for His goodness, and for the wonders He hath done to us, the meanest of His servants!

We cannot be sufficiently thankful to God for the mild Government under which we live; a Government which shows us every possible indulgence, so that, with regard to the use of the means of grace peculiar to our Connexion, we seem to be in a land of peace and tranquillity. We enjoy all the instituted and prudential ordinances, while, in various parts, houses of all denominations have been deserted. Our Conference was not only held without molestation, but by permission of His Excellency the Lord Lieutenant. Under God, we owe this permission to the exertions of our worthy President, Dr. Coke, who, upon hearing of our danger and distress, flew on the wings of love from your land of safety and happiness, to partake of our sufferings, and to help us on our way to heaven. We feel ourselves highly obliged to him; and our hearts are so knit to him in love, that we are sure you will approve of our earnest desire to have

him delegated by you to us, not only to travel through the kingdom, but to preside among us the ensuing year. We consider this request as a duty we owe Dr. Coke, whom we wish to share in the sunshine of prosperity with us, (which we hope ere long will rise upon our land,) as he now does in our dark and cloudy day.

But, while we bless God for our preservation, we have to lament that on the Carlow and Wicklow Circuits, and several others, many Societies have been scattered, and many of our people left without a place to lay their heads. This may in some measure account for the diminution of the number this year; yet we bless God that in other parts of the kingdom there has been an ingathering of souls, as well as a deepening of His work in the hearts of His people.

Through grace we feel a determination to urge on our way, whatever may be our lot. Rather than forsake our charge, for any danger which may arise, God being our helper, we are resolved to die. From what we have felt and seen since these troubles began, it would be injustice not to own that His grace has been sufficient for us, and that His strength was made perfect in weakness. And He still graciously says unto us, "Fear not, for I am with you; be not dismayed, for I am your God:" &c. With this promise we will go forth, not being in any wise terrified by our adversaries.

We cannot conclude our Address without returning you our unfeigned thanks for the temporal aid afforded us for many years. The peculiarity of our circumstances, this year also, will require your affectionate attention. But we forbear to enlarge, leaving that painful work to our worthy President, to whom we have committed all our affairs, and whom we have unanimously appointed our Delegate to you this year.

That God may direct you in all your counsels, prosper you in all your endeavours to promote His glory, lay us continually on your minds at the throne of grace, and save you from the dire calamities with which we are now acquainted, is,

Beloved and respected Fathers and Brethren,

The sincere and hearty prayer of your younger Brethren in Christ Jesus,

The Members of the DUBLIN CONFERENCE.

Signed, in behalf of the Conference,

ANDREW HAMILTON, jun., *Secretary.*

Dublin, July 20, 1798.

TO THE METHODIST CONFERENCE IN IRELAND.

VERY DEAR BRETHREN,

THOUGH the common means of intelligence had made us acquainted with your truly calamitous condition before we

received your very moving Address, yet, on its being read in the Conference, the tenderest compassion and most affectionate sympathy were excited in every breast. We saw—we felt—the difference of our situation! You were in the midst of various perils, while we were, comparatively, resting in safety: we were in “a land of peace,” while you were exposed to “the swelling of Jordan.”

At the same time, we were constrained to magnify the grace of God on your behalf, seeing you so wonderfully preserved from all your enemies. Surely, those words were eminently fulfilled among you,—“Persecuted, but not forsaken; cast down, but not destroyed.” Not only the good angels had charge concerning you, but, being in extraordinary trouble, God Himself was with you, and kept you “as the apple of His eye.” May His blessed name be praised for all His mercies!

Your conduct, dear brethren, is worthy of the highest degree of approbation and applause. You evidenced your attachment to the flock of Christ, over which the Holy Ghost had made you overseers, by continuing to watch over them and share their lot, when hirelings would have manifested themselves to be such by fleeing at the approach of the wolf. May the same principles still operate, till “patience have her perfect work!”

You will be encouraged, dear brethren, in this glorious enterprise, by considering the present awful and important crisis. The prophecies are fulfilling in a manner peculiarly distinguished. An infatuated nation, just emerged from the lowest dregs of superstition, appear intent on spreading carnage and desolation wherever they go, in order to establish a lawless freedom and a chimerical equality. The unprincipled spirit of infidelity, naturally arising from the foregoing cause, is manifesting itself in the conduct of deluded thousands, who seem to be in the most alarming state to which fallen humanity can be reduced; namely, a judicial blindness from the God of heaven.

Nor must we pass unnoticed the strange work of our blessed Lord,—persecution having fallen chiefly on the formal, outward-court worshippers, while the faithful remnant is hid under the shadow of the Almighty.

But what more especially demands our attention, in this eventful period, is the total downfall of the Man of Sin. This circumstance is the more remarkable, as it was accompanied with so little bloodshed. But “God is Love:” and, although “clouds and darkness be round about Him, righteousness and judgment are the habitation of His throne.” Be comforted, brethren: we shall soon see beyond the present state of darkness and mutability, and, with exulting hearts, join with saints and angels in singing, “He hath done all things well!”

O brethren, rejoice that the Head of the church hath thus

honoured you, to suffer for His name's sake. Go forward, and fear nothing. "As your days, so shall your strength be." And should any of you be called to lay down your lives in so righteous a cause, it will be dying like the Prince of Life, and the crown of martyrdom will be your eternal reward.

We join issue with you in blessing God for the mild and peaceful Government under which we live. This calls forth our gratitude to God and our rulers, and fills us with a determined ardour, to do all in our power to suppress whatever tends to molest the quiet of the best of Kings, or derange, in any degree, the happiest of all civil Constitutions. We never forget that, to "lead quiet and peaceable lives in all godliness and honesty," we must pray "for Kings, and for all that are in authority." To this our governors are no strangers; and therefore they allow us such indulgences as no body of people like us ever enjoyed before, in such times of peril and confusion.

As a small proof of our affectionate regard for you, a unanimous vote was passed, that all your temporal deficiencies, as signified by your account, should be supplied, before any of our own were mentioned; and it gives us peculiar pleasure to find that the conduct of your President, whom you have also sent as your Representative, has been such as to incline you to desire his services another year. With this request we cheerfully comply, in full confidence that the same generous and disinterested spirit, which moved him to disregard all danger for your sakes, will prompt him on all future occasions to do all in his power to promote your present and eternal welfare. To his unwearied exertions you are certainly indebted for the great privilege of travelling in safety to your respective Circuits, as well as for permission to hold your Conference without molestation.

And now, brethren, we commend you to the never-failing providence of our heavenly Father, who ordereth all things in number, weight, and measure, and whose right hand bringeth mighty things to pass, and hath in all things the pre-eminence.

We are, very dear Brethren,

Your truly affectionate Brethren,

Signed in behalf of the British Conference,

JOSEPH BENSON, *President.*

SAMUEL BRADBURN, *Secretary.*

Bristol, Aug. 7, 1798.

THE ADDRESS OF MR. ASBURY AND THE VIRGINIAN CONFERENCE TO THE MEMBERS OF THE BRITISH CONFERENCE.

RESPECTED FATHERS AND BRETHERN,

As you, in your brotherly kindness, were pleased to address a letter to us, your brethren and friends in America, expressing

your difficulties, and your desire concerning our beloved brother, Dr. Coke, that he might return to Europe to assist in healing the breach which designing men have been making amongst you, or to prevent its threatening overflow; we would observe to you, that we have but one grand responsive body, which is our General Conference; and it was in and to this body the Doctor entered his obligations to serve his brethren in America. No Yearly Conference, no official character, dare assume to answer for that grand Federal Body. By the advice of the Yearly Conference, now sitting in Virginia, and the respect I bear to you, I write to inform you, that in our own persons and order we consent to his return and partial continuance with you; and earnestly pray that you may have much peace, union, and happiness together. May you find that your divisions end in a greater union, order, and harmony of the body; so that the threatening cloud may blow over, and your divisive party may be of as little consequence to you, as ours is to us.

With respect to the Doctor's returning to us, I leave your enlarged understandings and good sense to judge. You will see the number of souls upon our Annual Minutes; and, as men of reading, you may judge over what a vast continent these Societies are scattered. I refer you to a large letter I wrote to our beloved brother Bradburn on the subject.

By a probable guess, we have, perhaps, from one thousand to two thousand Travelling and Local Preachers. Local Preachers are daily rising, and coming forward (with proper recommendations from their respective Societies) to receive ordination; and the regulations and ordinations of the six Yearly Conferences form a weighty concern. From the Conference held in Charleston, South Carolina, to the Conference in the Province of Maine, there is a space of about one thousand three hundred miles, and only one worn-out Superintendent, who was this day advised by the Yearly Conference wholly to desist from preaching till next spring, on account of his debilitated state of body; and the situation of our affairs requires that he should travel about five thousand miles a year, through many parts unsettled, and other thinly-settled countries.

I have now with me an Assistant, who does everything for me he constitutionally can; but the ordaining and stationing of the Preachers can only be performed by myself, in the Doctor's absence.

We have to lament that our Superintendency is so weak, and that it cannot, constitutionally, be strengthened till the ensuing General Conference. How I have felt, and must feel, under such critical and important circumstances, I leave you to judge.

To write much on the subject, would be imposing on my own weakness, and your good understanding. I speak as unto wise

men; judge ye what I say. Wishing you great peace and spiritual prosperity, I remain,

Your Brother, your Friend, your Servant,
for Christ's sake,

VIRGINIA CONFERENCE,
November 29, 1797.

FRANCIS ASBURY.

SUNDRY MISCELLANEOUS REGULATIONS.

Q. Can any amendment be made in our Yearly District-Meetings?

A. Yes; in the examination of characters, not only *morality* and *religion*, in a general sense, should be kept in view; but a particular inquiry must be made, whether our rules, as set forth in the Large Minutes, are observed by each individual in every station.

N.B. The Minutes of each District shall be read in the Conference.

Q. Why cannot more married Preachers be taken out to travel, seeing we have many of unblemished characters in divers Circuits?

A. 1. Because our temporal circumstances are exceedingly straitened, so that we cannot provide for them. And, 2. We have, at present, a sufficiency of single men to supply the Circuits.

Q. What regulations shall be made in respect to those Preachers who marry widows that have children by former husbands?

A. Such Preachers shall have no assistance either from the public funds, or from the Circuits in which they labour, for the children which their wives have had by former husbands.

Q. Can anything more be done to guard against improper Preachers getting admittance into our Connexion?

A. In the examination of the candidates, let each be required to answer any question the President may ask him, respecting the doctrines contained in the eight volumes of Sermons which Mr. Wesley left in his will to the Preachers. Every Superintendent is to take care that the Preachers on trial have the eight volumes to read. And every one, when received into full Connexion, shall have the eight volumes given to him as a present from the Book-Room.

Q. What can be done for the support of our Foreign Missions?

A. 1. Dr. Coke is desired to make private collections, as far as possible, among our Societies and among strangers, for the Missions, and the Preachers are to assist him in this business; and in those Societies which the Doctor cannot visit, the Preachers are to do what they can by private applications for

this purpose. And this is to be considered as a substitute for a public collection, on account of the temporal circumstances of our Connexion.

2. The Chairmen of the Districts respectively are to inquire at their Committce-meetings, whether any Travelling or Local Preachers are willing to go to Nova-Scotia, Gibraltar, or the West Indies; and to make their report accordingly to the next Conference.

Q. What Preachers are in reserve?

A. Thomas Preston, *Birstal*; Thomas Pattison, *Malton*; Thomas Slinger, *Wigan*; Thomas Pinder, *Sheffield*; Nicholas Mauger, *Guernsey*.

Q. When and where shall our next Conference be held?

A. In Manchester, on the last Monday in July, 1799.

N.B. The Representatives to meet, as usual, on the preceding Wednesday.

Q. What can we do for our brethren who have had their chapels and houses taken from them?

A. This year we will assist Nottingham and Huddersfield, as they are places of the greatest importance. First, by subscribing something handsome ourselves: and, secondly, by dividing the kingdom between these two places, and making a public collection in all our chapels, as soon as convenient, after the first Quarter-day. The following Districts are appointed for Nottingham:—London, Northampton, Norwich, Bristol, (except Bristol itself,) Salisbury, Plymouth-Dock, Redruth, Wales, York, and Grimsby. And the following Districts are appointed for Huddersfield:—Birmingham, Chester, Manchester, Halifax, Leeds, Whitby, Whitehaven, and Newcastle.

The following sums were subscribed by the Preachers assembled in Conference, to the Nottingham and Huddersfield new chapels:—

	£.	s.	d.		£.	s.	d.
Dr. Coke -	-	2	2	0	Mr. Anderson	-	0 10 6
President -	-	1	1	0	— C. Kyte	-	0 10 6
Secretary -	-	1	1	0	— Timperley	-	0 10 6
Mr. Mather	-	1	1	0	— Griffith	-	1 1 0
— Pawson	-	1	1	0	— Clarke	-	1 1 0
— Grant -	-	0	10	6	— Jenkins	-	1 1 0
— Story -	-	1	1	0	— Mayor	-	1 1 0
— West -	-	1	1	0	— Gower	-	1 1 0
— Woodrow	-	0	10	6	— James Thom	-	0 10 6
— Whitfield	-	1	1	0	— Palmer	-	1 1 0
— Bradford	-	2	2	0	— Rogers	-	2 2 0
— E. Gibbons	-	0	10	6	— Byron	-	1 1 0
— Holmes	-	0	10	6	— Green -	-	1 1 0
— Shelmerdine	-	0	10	6	— Sandoe	-	1 1 0
— Blagborne	-	2	2	0	— Horner	-	1 1 0

	£.	s.	d.		£.	s.	d.		
Mr. Parsons	-	0	10	6	Mr. Thompson	-	1	1	0
— Aver	-	1	0	0	— Barrowclough	-	0	10	6
— Jay	-	1	1	0	— J. Wood	-	1	1	0
— Algar	-	1	1	0	— Saunderson	-	0	10	6
— John Smithr	-	0	10	6	— Sykes	-	1	1	0
— J. Gaulter	-	0	10	6	— Dall	-	0	10	6
— G. Baldwin	-	1	1	0	— Wilshaw	-	0	10	6
— T. Roberts	-	2	2	0	— Barritt	-	0	10	6
— Cole	-	1	1	0	— Dixon	-	0	10	6
— Cooper	-	1	11	6	— Warrener	-	1	1	0
— Wrigley	-	1	1	0	— Johnson	-	0	10	6
— Booth	-	1	1	0	— Moses	-	0	10	6
— S. Taylor	-	1	1	0	— Bardsley	-	1	1	0
— Brettell	-	0	10	6	— Warwick	-	1	1	0
— Martindale (<i>not paid</i>)	-	0	10	6	— Kingston	-	0	10	6
— J. Barber	-	1	1	0	— Harrison	-	1	1	0
— Bartholomew	-	2	2	0	— Simmonite	-	0	10	6
— T. Taylor	-	1	1	0	— Stevens	-	0	10	6
— Hopkins	-	1	1	0	— Jos. Taylor	-	0	10	6
— Highfield	-	5	5	0	— Dermott (<i>not paid</i>)	-	5	5	0
— Button	-	0	10	6					
— Day	-	1	1	0					
— Rodda	-	1	1	0	In all	£77	13	0	

Q. 12. What sons of the Preachers, who are not admitted into Kingswood School, have an allowance for their education?

	£.	s.	d.		£.	s.	d.		
A. John Clarke	-	12	0	0	Martin Black	-	12	0	0
William Percival	-	12	0	0	George Bramwell	-	12	0	0
Robert Hopkins	-	12	0	0	James Stuart	-	12	0	0
Joseph Dall	-	12	0	0	George Condry	-	12	0	0
Thomas Taylor	-	12	0	0	Samuel West	-	12	0	0
Thomas Jackson	-	12	0	0	Duncan M'Allum	-	12	0	0
John Parkin	-	12	0	0	John Leech, jun.	-	12	0	0
Thomas Mowat	-	12	0	0					
Benjamin Roberts	-	12	0	0	In all	£192	0	0	

Q. 13. What daughters of the Preachers are to have the allowance for their education?

	£.	s.	d.		£.	s.	d.
Fourth year.				Mary Goodwin	-	8	0
A. Ann Ruther-				Lucy Gibbon	-	8	0
ford -	-	8	0	Elizabeth Mill	-	8	0
Hester Rogers	-	8	0	Mary Price	-	8	0
Sophia Moon	-	8	0				
Elizabeth Day	-	8	0	Third year.			
Sarah Kirkpatrick	-	8	0	Ann Benson	-	8	0

	£.	s.	d.		£.	s.	d.
Elizabeth Rutherford	8	8	0	First year.			
Ann Condry	-	8	8	Jane Creighton	-	8	8
Esther Hopkins	-	8	8	Frances West	-	8	8
Jane Fenwick	-	8	8	Elizabeth Gill	-	8	8
Ann Cooper	-	8	8	Amelia Kane	-	8	8
Maria Bradburn	-	8	8	Mary Percival	-	8	8
				Brother Price's			
Second year.				two daughters		16	16
Isabella Benson	-	8	8	in Ireland			0
Maria Brettell	-	8	8	Mary Kyte-	-	8	8
Ann Pritchard	-	8	8	Elizabeth Condry	-	8	8
Mary Crosby	-	8	8	Isabella Gaulter	-	8	8
Elizabeth Horner	-	8	8	Amelia Moon	-	8	8
Charlotte Dermott	-	8	8	Sarah Stevens	-	8	8
Ann Black -	-	8	8				
				In all	£294	0	0

Q. 14. What boys are admitted into the School?

A. Wheelock Price, Edward Johnson, William Harrison, John Wesley Dall, Edward Reynolds, Samuel Pritchard, Charles Kyte, and Thomas Horner.

A STATEMENT OF THE ACCOUNTS OF KINGSWOOD SCHOOL,
From June 25, 1797, to June 25, 1798.

	£.	s.	d.
Cash in hand	-	-	89 12 2 $\frac{3}{4}$
Cash received at the Conference, 1797	-	-	791 13 0
Received for sundries	-	-	14 1 0
Total			£895 6 2 $\frac{3}{4}$

	£.	s.	d.		£.	s.	d.
By cash paid for } flour	59	16	0	Shoes; and re- } pairing ditto	15	13	4
Butcher's meat	-	78	8	Hats and stockings	-	10	16
Cheese and butter	-	18	19	Repairs of house, } &c.	-	25	17
Malt and hops	-	23	16	Furniture	-	5	10
Wine and spirits	-	1	11	Salaries	-	63	0
Groceries	-	27	11	Servants' wages	-	17	12
Milk	-	18	15	Labourers' work	-	5	7
Cloth; making } and mending } clothes	97	6	10 $\frac{1}{2}$	Stationaries	-	14	2
Linen; making } and mending }	18	6	2 $\frac{3}{4}$	Coals and candles	-	11	15
				Soap, washing, } and ironing }	26	15	8 $\frac{3}{4}$

	£.	s.	d.		£.	s.	d.
Taxes and ground-rent	20	16	8	Medicines	-	1	12 6
Travelling expenses for masters and boys	20	17	6	Seeds for the garden, and work	-	2	15 0
Horse-keeping	-	10	5 6	Sundries	-	1	4 11
Letters	-	7	3 1	Balance in hand	-	282	4 2½
Boys' pocket-money	6	13	0				
Cutting boys' hair	0	14	0	Total	£895	6	2¾

FAMILY AT KINGSWOOD SCHOOL.

A Preacher and his wife to superintend the family; two masters; two maid-servants; one man-servant; and thirty boys.

N.B. In this account there are many expenses included, which are not incurred in other schools; such as clothing, washing, boys' pocket-money, travelling expenses for removing the boys to and from school, the master's attendance upon the Conference, the postage of letters, implements for the school, &c. There being no vacations, the boys are perpetually at the school, which occasions another large extra expense; and also every boy, when he leaves the school, has six new shirts, six new pairs of stockings, two pairs of shoes, two hats, pocket-handkerchiefs, &c.

Q. 15. What is contributed to the Preachers' Fund?

A. £1,190. 11s. 4d.

Q. 16. What is paid out of it?

A. As follows:—

	£.	s.	d.		£.	s.	d.
Widow Westell	-	10	0 0	George Shadford	-	6	0 0
Thomas Hanson	-	10	0 0	Mr. Wright's widow	6	0	0
John Furz	-	7	10 0	Christopher Watkins	11	0	0
Mary Penington	-	7	10 0	Widow Empringham	6	0	0
Elizabeth Dillon	-	7	10 0	Widow Broadbent	-	11	0 0
Mary Barry	-	10	0 0	Widow Tennant	-	5	15 0
Sarah Naylor	-	5	0 0	Widow Shaw	-	15	0 0
Mary Mitchell	-	7	10 0	Joseph Thompson	-	14	10 0
Christopher Hopper	15	0	0	Joseph Jerom	-	6	10 0
John Poole	-	15	0 0	Robert Costerdine	-	14	10 0
William Boothby	-	6	0 0	Robert Hayward	-	9	10 0
Widow Brisco	-	10	0 0	Widow Butterfield	-	6	0 0
John Watson	-	6	0 0	Widow Boon	-	12	0 0
Thomas Wride	-	10	0 0	Wm. Denton's child	7	0	0

	£.	s.	d.		£.	s.	d.
Widow Garnet	-	6	0	0	Mr. Marshall's widow,		
John Easton	-	16	10	0	for two years	-	18 0 0
Peter Mill -	-	12	0	0	Thomas Carlill	-	18 0 0
Widow Pearce	-	6	0	0	John M'Kersey	-	7 0 0
Parson Greenwood	16	0	0	0	Thomas Broadbent	6	0 0
Widow Brettell	-	11	0	0	<i>Acts of Mercy.</i>		
John Peacock	-	15	0	0	James Watson	-	31 10 0
Robert Swan	-	13	0	0	Widow Collins	-	5 5 0
Widow Hanby	-	22	0	0			
John Mason	-	16	10	0			
Widow Collins	-	14	10	0	In all	£520	10 0
James Watson	-	14	0	0			
Widow Hunter	-	14	10	0			

CIRCUITS.	Yearly Collection.		Kingswood Collection.		Quarter- age.	Wives.		Deficiencies in the Preachers' Servants' Wages.		House- Rent.	Coals and Candles.		Afflicted Families.	Travel- ling Ex- penses.	Total Expenditure.						
	£.	s. d.	£.	s. d.		£.	s. d.	£.	s. d.		£.	s. d.				£.	s. d.	£.	s. d.		
Plymouth	16	17	6	14	1	4									12	0	0				
Collumpton	6	13	0	5	1	0															
Launceston	9	0	2	9	6	1															
Redruth	42	0	0	30	0	7															
St. Austle	19	10	7	16	8	10															
Penzance	66	13	6	33	7	6															
Swansea	3	1	6	5	0	0	12	0	0	6	0	0	5	10	0	54	18	2			
Cardiff	3	11	6	5	10	6	12	0	0					7	10	0	12	0	0		
Brecon	10	2	2	6	6	3															
Haverford West	7	7	0	9	9	0															
Birmingham	23	5	6	21	13	3	10	0	0	2	10	0									
Worcester	7	14	6	10	1	6	12	0	0												
Stourport	8	6	3	10	0	9	9	0	0												
Dudley	13	7	6	11	13	6	1	18	0	6	0	0	6	9	3	49	17	0	9	0	0
Shrewsbury	12	0	0	10	0	0	6	0	0							30	0	0	30	0	0
Chester	24	4	0	14	0	2	12	0	0	6	6	10	5	17	2	12	4	0	12	4	0
Macclesfield	27	0	0	19	0	6				6	0	0	5	0	0	20	0	0	20	0	0
Burslem	17	12	5	9	3	6	12	0	0	6	0	0	21	16	0	50	16	0	50	16	0
Northwich	10	10	0	9	0	0															
Leek	7	6	11	7	9	0	6	0	0	4	0	0	16	6	0	26	6	0	26	6	0
Manchester	50	4	10	27	8	0															
Stockport	21	2	6	17	6	0				24	0	0	6	0	0	30	0	0	30	0	0
Bolton	15	13	0	7	11	0	12	0	0							12	0	0	12	0	0
Liverpool	36	2	6	19	4	0															
Rochdale	18	15	9	13	0	3	12	0	0	7	15	5	6	12	0	12	0	0	12	0	0
Oldham	10	0	0	6	7	6										51	8	5	51	8	5
Blackburn	12	3	0	6	1	0										12	0	0	12	0	0
Wigan	4	8	0	2	16	0	12	0	0	12	8	0	4	5	6	22	13	6	22	13	6
Halifax	19	12	0	8	19	0	12	0	0	10	0	0	2	7	0	42	7	0	42	7	0
Colne	20	5	0	9	6	0	12	0	0							12	0	0	12	0	0
Keighley	24	17	0	10	5	6	12	0	0	6	0	0				26	0	0	26	0	0
Bradford	25	4	6	13	4	0	12	0	0	6	6	0	6	16	11	43	2	11	43	2	11

CIRCUITS.	Yearly Collection.		Kingswood Collection.		Quarter- age.		Wives.		Children.		Servants' Wages.		House- Rent.		Coals and Candles.		Afflicted Families.		Travelling Expenses.		Total Expenditure.			
	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.		
Malton	13	12	0	15	9	0	12	0	0												12	0	9	
Whitby	18	13	6	12	15	9	12	0	0												14	0	0	
Ripon	7	5	0	10	4	0	12	0	0												59	1	9	
Stockton	13	2	6	9	16	0	12	0	0												29	10	0	
Barnard-Castle	9	0	6	7	3	9	24	0	0												28	16	0	
Middleham	9	13	8	8	5	0	12	0	0												4	0	0	
Newcastle	21	0	0	14	8	0				4	0	0									18	0	0	
Sunderland	22	5	6	19	5	6															26	10	0	
Hexham	13	13	0	11	11	6	6	0	0												60	12	8	
Alnwick	4	4	6	6	12	6	12	0	0												36	12	0	
*Edinburgh	4	13	0	2	2	0				6	0	0									12	0	0	
Glasgow	2	16	4	2	2	0															32	5	0	
Dumfries	1	0	0																		45	18	0	
Aberdeen																					57	19	3	
Dundee	2	2	0	2	2	0	13	0	0												26	15	0	
Brechin							15	0	0												119	5	0	
Inverness							7	6	0												31	9	6	
A Legacy				3	0	0	44	3	0												643	16	6	
*Berwick				10	0	0	24	0	0															
Ireland	193	13	0	105	9	0	12	0	0												31	9	6	
																					643	16	6	
Total	1750	17	8	1462	12	4												Allowed to Ireland				3214	8	8

Allowed to Ireland

TO THE SUPERINTENDENTS THROUGHOUT THE CONNEXION.

VERY DEAR BRETHREN,

FROM the conversation we had with each other respecting our temporal affairs, you will, no doubt, clearly see, 1. The necessity of doing all in your power to persuade our people to provide for their Preachers in the several Circuits. 2. To inform them, that in future we shall be under the disagreeable necessity to send them no more Preachers than they are able and willing to provide for, a very few Circuits excepted. 3. That, on this account, the smaller places in each Circuit, which can scarcely support the Preachers while they are with them, must have less preaching, if not be wholly given up the next Conference; and that a list of such places be taken at the next Midsummer Quarterly Meeting, in order that it may be sent to the next Conference. 4. That, where any Circuit has been divided, so as to render more Preachers necessary than the people are able to support, and especially where they cannot provide a house for a family, such Circuits must be again united. 5. That the grand reason for the above regulations is *hard necessity*, as will appear from what follows:—

	£.	s.	d.
Brackley Circuit, Law - - - -	22	0	8½
Godalming Mission - - - -	19	8	11
Mr. Mason, for extra expenses in affliction -	10	10	0
Paid an old bill at Bristol (to prevent disputes)	25	11	10
Mr. Mather's travelling expenses, letters, and law, incurred by order of the Conference -	42	11	10
Total, from detailed account - - -	3214	8	8
In all	3334	11	11½
Yearly Collection - - - -	1750	17	8
Deficient - - - -	1583	14	3½
And eighty-nine wives, £12 each - -	1068	0	0
	£2651	14	3½

JOSEPH BENSON, *President.*

SAMUEL BRADBURN, *Secretary.*

THE "LARGE MINUTES"

IN THE SIX SUCCESSIVE EDITIONS

PUBLISHED DURING

THE LIFE OF MR. WESLEY.

MINUTES OF SEVERAL CONVERSATIONS

1753, or 1757.

JUNE 25, 1744.

It is desired that all things be considered as in the immediate presence of God :

That we may meet with a single eye, and as little children, who have every thing to learn :

That every point which is proposed may be examined to the foundation :

That every person may speak freely whatever is in his heart : And

That every question which may arise should be thoroughly debated and settled.

Q. Need we be fearful of doing this ? What are we afraid of ? Of overturning our first principles ?

A. If they are false, the sooner they are overturned, the better. If they are true, they will bear the strictest examination. Let us all pray for a willingness to receive light, to know of every doctrine, whether it be of God.

Q. How may the time of this Conference be made more eminently a time of watching unto prayer ?

A. 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours, let us visit none but the sick, and spend all the time that remains in retirement.

3. Let us then give ourselves to prayer for one another, and for a blessing upon this our labour.

Q. How far does each of

1763.

JUNE 25, 1744.

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1770.

JUNE 25, 1744, &c.

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Q. 2. How far does each of

BETWEEN THE REV. MR. JOHN AND CHARLES WESLEY, AND OTHERS.

1772.

JUNE 25, 1744, &c.

It is desired that all things be considered as in the immediate presence of God :

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That every person may speak freely whatever is in his heart :

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3. Let us therein give ourselves to prayer for one another, and for a blessing on this our labour.

Q. 2. How far does each of

1780.

It is desired that all things be considered as in the immediate presence of God :

That every person speak freely whatever is in his heart.

Q. 1. How may we best improve the time of this Conference ?

A. 1. While we are conversing, let us have an especial care, to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on this our labour.

1789.

It is desired that all things be considered as in the immediate presence of God.

That every person speak freely whatever is in his heart.

Q. 1. How may we best improve the time of this Conference ?

A. 1. While we are conversing, let us have an especial care, to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on this our labour.

1753, or 1757.

us agree to submit to the judgment of the majority?

A. In speculative things, each can only submit so far as his judgment shall be convinced :

In every practical point, each will submit so far as he can without wounding his conscience.

Q. Can a Christian submit any farther than this, to any man, or number of men upon earth?

A. It is undeniable, he cannot; either to Council, Bishop, or Convocation. And this is that grand principle of private judgment, on which all the Reformers proceeded : "Every man must judge for himself; because every man must give an account for himself to God."

1763.

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JUNE 28, &c.

Q. What may we reasonably believe to be God's design, in raising up the Preachers called Methodists?

A. To reform the nation, and, in particular, the Church; to spread scriptural holiness over the land.

1770.

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A. In speculative things each can only submit so far as his judgment shall be convinced :

In every practical point each will submit so far as he can without wounding his conscience.

Q. 3. Can a Christian submit any farther than this, to any man, or number of men upon earth?

A. It is plain he cannot, either to Bishop, Convocation, or General Council. And this is that grand principle of private judgment, on which all the Reformers proceeded : "Every man must judge for himself; because every man must give an account of himself to God."

Q. 4. What may we reasonably believe to be God's design in raising up the Preachers called Methodists?

A. To reform the nation, particularly the Church; and to spread scriptural holiness over the land.

Q. 5. What was the rise of Methodism, so called?

A. In 1729, two young men, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they

1772.

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A. In speculative things each can only submit so far as his judgment shall be convinced:

In every practical point, each will submit so far as he can without wounding his conscience.

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A. In 1729, two young men, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they

1780.

Q. 2. Have our Conferences been as useful as they might have been?

A. No: we have been continually straitened for time. Hence, scarce anything has been searched to the bottom. To remedy this, let every Conference last nine days, concluding on Wednesday in the second week.

Q. 3. What may we reasonably believe to be God's design, in raising up the Preachers called Methodists?

A. To reform the nation, particularly the Church; and to spread scriptural holiness over the land.

Q. 4. What was the rise of Methodism, so called?

A. In 1729, two young men, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they

1785.

Q. 2. Have our Conferences been as useful as they might have been?

A. No: we have been continually straitened for time. Hence, scarce anything has been searched to the bottom. To remedy this, let every Conference last nine days, concluding on Wednesday in the second week.

Q. 3. What may we reasonably believe to be God's design in raising up the Preachers called Methodists?

A. Not to form any new sect; but to reform the nation, particularly the Church; and to spread scriptural holiness over the land.

Q. 4. What was the rise of Methodism, so called?

A. In 1729, two young men, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737

1753, or 1757.

1763.

JUNE 28, &c.

Q. Is it advisable, only to preach in as many places as we can, without forming any Societies?

A. By no means. We have made the trial in various places: and that for a considerable time. And all the seed has fallen as by the way-side. There is scarce any fruit of it remaining.

Q. But what particular inconveniences do you observe when Societies are not formed?

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Q. But what particular inconveniences do you observe, where Societies are not formed?

1770.

saw holiness comes by faith. They saw likewise, that men are justified before they are sanctified: but still, holiness was their point.

God then thrust them out, utterly against their will, to raise an holy people. When Satan could no otherwise hinder this, he threw Calvinism in the way, and then Antinomianism, which strikes directly at the root of all holiness.

Then many of the Methodists, growing rich, became lovers of the present world. Next, they married unawakened or half-awakened wives, and conversed with their relations. Hence worldly prudence, maxims, customs, crept back upon them, producing more and more conformity to the world.

Hence followed gross neglect of relative duties, especially education of children. And this is not easily cured by the Preachers. Either they have not light, or not weight enough. But the want of both may in some measure be supplied by publicly reading the Sermons everywhere, particularly the fourth volume.

Q. 6. Is it advisable to preach in as many places as we can, without forming any Societies?

A. By no means. We have made the trial in various places; and that for a considerable time. But all the seed has fallen as by the way-side. There is scarce any fruit of it remaining.

Q. 7. But what particular inconveniences do you observe where Societies are not formed?

1772.

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Q. 6. Is it advisable to preach in as many places as we can, without forming any Societies?

A. By no means. We have made the trial in various places; and that for a considerable time. But all the seed has fallen as by the way-side. There is scarce any fruit of it remaining.

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1780.

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Q. 5. Is it advisable for us to preach in as many places as we can, without forming any Societies?

A. By no means. We have made the trial in various places; and that for a considerable time. But all the seed has fallen as by the way-side. There is scarce any fruit remaining.

1789.

they saw, holiness comes by faith. They saw, likewise, that men are justified, before they are sanctified: but still, holiness was their point.

God then thrust them out, utterly against their will, to raise an holy people. When Satan could no otherwise hinder this, he threw Calvinism in the way, and then Antinomianism, which strikes directly at the root of all holiness.

Q. 5. Is it advisable for us to preach in as many places as we can, without forming any Societies?

A. By no means. We have made the trial in various places; and that for a considerable time. But all the seed has fallen as by the highway-side. There is scarce any fruit remaining.

1753, or 1757.

A. These, among many others: 1. The Preacher cannot give proper instructions and exhortations to them that are convinced of sin: 2. They cannot watch over one another in love: Nor, 3. Can the believers bear one another's burdens, and build up each other in faith and holiness.

Q. Where should we endeavour to preach most?

A. 1. Where we can preach in a church. 2. Where there is the greatest number of quiet and willing hearers. 3. Where there is most fruit.

Q. Is field-preaching then unlawful?

A. We conceive not. We do not know that it is contrary to any law, either of God or man.

Q. Have we not used it too sparingly?

A. It seems we have: 1. Because our call is, to save that which is lost. Now we cannot expect such to seek *us*. Therefore we should go and seek *them*. 2. Because we are particularly called, by going into the highways and hedges (which none else will) to compel them to come in. 3. Because that reason against it is not good, "The house will hold all that come." The house may hold all that come to the house, but not all that *would come* to the field.

1763.

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Q. Where should we endeavour to preach most?

A. 1. Where we (Clergymen) can preach in a church. 2. Where there is the greatest number of quiet and willing hearers. 3. Where there is most fruit.

Q. Is field-preaching then unlawful?

A. We conceive not. We do not know that it is contrary to any law, either of God or man.

Q. Have we not used it too sparingly?

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The greatest hindrances to this you are to expect from the rich, or cowardly, or lazy Methodists. But regard them not, neither Stewards, Leaders, nor people. Whenever the weather will permit, go out in God's name into the most public places, and

1770.

A. These, among others: 1. The Preachers cannot give proper instructions and exhortations to those that are convinced of sin: 2. They cannot watch over one another in love: Nor, 3. Can the believers bear one another's burdens, and build up each other in faith and holiness.

Q. 8. Where should we endeavour to preach most?

A. 1. Where we (Clergymen) are permitted to preach in a church. 2. Where there is the greatest number of quiet and willing hearers. 3. Where there is most fruit.

Q. 9. Is field-preaching then unlawful?

A. We conceive not. We do not know that it is contrary to any law, either of God or man.

Q. 10. Have we not used it too sparingly?

A. It seems we have: 1. Because our call is, to save that which is lost. Now, we cannot expect such to seek *us*. Therefore, we should go and seek *them*. 2. Because we are particularly called, by going into the highways and hedges (which none else will) to compel them to come in. 3. Because that reason against it is not good, "The house will hold all that come." The house may hold all that come to the house, but not all that *would come* to the field.

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1780.

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 2. Where there is most fruit.

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A. We conceive not. We do not know that it is contrary to any law, either of God or man.

Q. 8. Have we not used it too sparingly ?

A. It seems we have :
 1. Because our call is, to save that which is lost. Now, we cannot expect them to seek *us*. Therefore, we should go and seek *them*. 2. Because we are particularly called, by going into the highways and hedges, (which none else will do,) to compel them to come in. 3. Because that reason against it is not good, "The house will hold all that come." The house may hold all that *come* to the house ; but not all that *would come* to the field.

The greatest hindrance to this you are to expect from rich, or cowardly, or lazy Methodists. But regard them not, neither Stewards, Leaders, nor people. Whenever the weather will permit, go out in God's name into the most public places, and call

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Q. 6. Where should we endeavour to preach most ?

A. 1. Where there is the greatest number of quiet and willing hearers.
 2. Where there is most fruit.

Q. 7. Is field-preaching unlawful ?

A. We conceive not. We do not know that it is contrary to any law, either of God or man.

Q. 8. Have we not used it too sparingly ?

A. It seems we have : 1. Because our call is, to save that which is lost. Now we cannot expect them to seek *us*. Therefore we should go and seek *them*. 2. Because we are particularly called, by going into the highways and hedges, (which none else will do,) to compel them to come in. 3. Because that reason against it is not good, "The house will hold all that come." The house may hold all that *come* to the house, but not all that *would come* to the field.

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Q. Ought we not diligently to observe, in what places God is pleased at any time to pour out His Spirit more abundantly?

A. We ought, and at that time to send more labourers than usual into that part of the harvest.

Q. What is a sufficient call to a new place?

A. 1. An invitation from a serious man, fearing God, who has an house to receive us. 2. A probability of doing more good by going thither, than by staying longer where we are.

Q. How often shall we permit strangers to be present at the meeting of the Society?

A. Let every other meeting of the Society, in every place, be strictly private; no one stranger being admitted, on any account or pretence whatsoever. On the other nights we may admit them with caution; but not the same persons above twice or thrice.

Q. May a relapser into gross sin, confessing his fault, be re-admitted into the Society?

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call all to repent and believe the Gospel. Every Assistant at least, in every Circuit, should endeavour to preach abroad every Sunday. Especially in the old Societies, lest they settle upon their lees.

Q. Ought we not diligently to observe, in what places God is pleased at any time to pour out His Spirit more abundantly?

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Q. May a relapser into gross sin, confessing his fault, be re-admitted into the Society?

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call all to repent and believe the Gospel; every Sunday in particular: especially in the old Societies, lest they settle upon their lees.

Q. 11. Ought we not diligently to observe, in what places God is pleased at any time to pour out His Spirit more abundantly?

A. We ought, and at that time to send more labourers than usual into that part of the harvest.

Q. 12. What is a sufficient call to a new place?

A. 1. An invitation from a serious man, fearing God, who has an house to receive us. 2. A probability of doing more good by going thither, than by staying longer where we are.

Q. 13. How often shall we permit strangers to be present at the meeting of the Society?

A. Let every other meeting of the Society, in every place, be strictly private; no one stranger being admitted, on any account or pretence whatsoever. On the other nights, we may admit them with caution; but not the same persons above twice or thrice. In order to this, see that all in every place show their tickets before they come in. If the Stewards and Leaders are not exact and impartial herein, employ others which have more resolution.

Q. 14. May a relapser into gross sin, confessing his fault, be re-admitted into the Society?

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all to repent, and believe the Gospel; every Sunday, in particular: especially in the old Societies, lest they settle upon their lees.

Q. 11. Ought we not diligently to observe, in what places God is pleased at any time to pour out His Spirit more abundantly?

A. We ought, and at that time to send more labourers than usual into that part of the harvest.

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Q. 14. May a relapser into gross sin, confessing his fault, be re-admitted into the Society?

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all to repent and believe the Gospel: every Sunday, in particular: especially where there are old Societies, lest they settle upon their lees.

The Stewards will frequently oppose this, lest they lose their usual collection. But this is not a sufficient reason against it. Shall we barter souls for money?

Q. 9. Ought we not diligently to observe, in what places God is pleased at any time to pour out His Spirit more abundantly?

A. We ought, and at that time to send more labourers than usual into that part of the harvest.

But whence shall we have them? 1. So far as we can afford it, we will keep a reserve of Preachers at Kingswood. 2. Let an exact list be kept of those who are proposed for trial, but not accepted.

Q. 10. How often shall we permit strangers to be present at the meeting of the Society?

A. At every other meeting of the Society, in every place, let no stranger be admitted. At other times they may; but the same person not above twice or thrice. In order to this, see that all in every place show their tickets before they come in. If the Stewards and Leaders are not exact herein, employ others that have more resolution.

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A. Not as a member, till after three months; but he may be permitted to stay as a stranger.

Q. How may the Leaders of classes be made more useful?

A. 1. Let each of them be diligently examined concerning his method of meeting a class.

2. Let us recommend to all the following directions:—

(1.) Let each Leader carefully inquire how every soul in his class prospers. Not only, how each person observes the outward Rules, but how he grows in the knowledge and love of God.

(2.) Let the Leaders converse with all the Preachers as frequently and as freely as possible.

(3.) Let every Leader come into the room on Tuesday, as soon as the service is ended, and then sit down, and commune with God in his heart till the Preacher comes in.

(4.) Let no Leader go out till the Preacher goes.

(5.) Let none speak there, but the Preacher or the Stewards, unless in answer to a question.

(6.) Let every Leader bring a note of every sick person in his class.

(7.) Let every Leader send the same note to the visitor of the sick weekly.

Q. Can anything further be done, to make the meetings of the classes lively and profitable?

A. 1. Let the Leaders frequently meet each other's classes.

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Q. 15. How may the Leaders of classes be made more useful?

A. 1. Let each of them be diligently examined concerning his method of meeting a class.

2. Let us recommend to all the following directions:—

(1.) Let each Leader carefully inquire how every soul in his class prospers. Not only, how each person observes the outward Rules, but how he grows in the knowledge and love of God.

(2.) Let the Leaders converse with all the Preachers as frequently and as freely as possible.

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(4.) Let no Leader go out till the Preacher goes.

(5.) Let none speak there, but the Preacher or the Steward, unless in answer to a question.

(6.) Let every Leader bring a note of every sick person in his class.

(7.) Let every Leader send the same note to the visitor of the sick weekly.

Q. 16. Can anything farther be done, in order to make the meetings of the classes lively and profitable?

A. 1. Let the Leaders frequently meet each other's classes.

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A. Not as a member, till after three months: but he may be permitted to stay as a stranger.

Q. 15. How may the Leaders of classes be made more useful?

A. 1. Let each of them be diligently examined concerning his method of meeting a class.

2. Let us recommend to all the following directions:—

(1.) Let each Leader carefully inquire how every soul in his class prospers. Not only, how each person observes the outward Rules, but how he grows in the knowledge and love of God.

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(3.) Let every Leader come into the room on Tuesday, as soon as the service is ended, and then sit down, and commune with God in his heart till the Preacher comes in.

(4.) Let no Leaders go out till the Preacher goes.

(5.) Let every Leader bring a note of every sick person in his class.

Q. 16. Can anything farther be done, in order to make the meeting of the classes lively and profitable?

A. 1. Let the Leaders frequently meet each other's classes.

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Q. 11. How may the Leaders of classes be made more useful?

A. 1. Let each of them be diligently examined concerning his method of meeting a class.

Let this be done with all possible exactness at the next Quarterly Visitation. And, in order to this, allow sufficient time for the visiting of each Society.

2. Let each Leader carefully inquire how every soul in his class prospers. Not only how each person observes the outward Rules, but how he grows in the knowledge and love of God.

3. Let the Leaders converse with the Assistant frequently and freely.

Q. 12. Can anything farther be done, in order to make the meetings of the classes lively and profitable?

A. 1. Change improper Leaders.

2. Let the Leaders frequently meet each other's classes.

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Q. 11. How may the Leaders of classes be made more useful?

A. 1. Let each of them be diligently examined concerning his method of meeting a class?

Let this be done with all possible exactness at the next Quarterly Visitation. And, in order to this, allow sufficient time for the visiting of each Society.

2. Let each Leader carefully inquire how every soul in his class prospers. Not only, how each person observes the outward Rules, but how he grows in the knowledge and love of God.

3. Let the Leaders converse with the Assistant frequently and freely.

Q. 12. Can anything farther be done, in order to make the meetings of the classes lively and profitable?

A. 1. Change improper Leaders.

2. Let the Leaders frequently meet each other's classes.

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2. Let us observe, which Leaders are most blessed to those under their care. And let these meet in other classes as often as possible, and see what hinders their growth in grace.

Q. How can we further assist those under your care?

A. 1. By examining them more closely, at the general meeting of the classes.

2. By then meeting these who are in bands every morning before the rest: and examining them both [as] to their inward state, and their observance of the Rules.

3. By meeting the married men and married women apart, the first Wednesday and Sunday after every visitation: the single men and single women apart, on the second Wednesday and Sunday.

4. By examining and instructing them at their own houses, at times set apart for that purpose.

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3. By meeting the married men and married women apart, the first Wednesday and Sunday after every visitation: the single men and single women apart, on the second Wednesday and Sunday.

4. By examining and instructing them at their own houses, at times set apart for that purpose.

This has never been effectually done yet: though Thomas Walsh took some steps therein. Who will take up that cross? It will be of great use to others, and a blessing to his own soul.

Do all you can herein, if not all you would. Inquire in each house, Have you family-prayer? Do you read the Scripture in your family? Have you a fixed time for private prayer? Examine each as to his growth in grace, and discharge of relative duties.

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2. Let us observe, which Leaders are most useful to those under their care. And let these meet the other classes as often as possible.

Q. 17. How can we farther assist those under our care?

A. 1. By closely examining them at each visitation.

2. By meeting the married men and women together, on the first Sunday after the visitation; the single men and women apart, on the two following.

3. By instructing them at their own houses.

What unspeakable need is there of this? The world says, "The Methodists are no better than other people." This is not true. Yet it is nearer the truth than we are willing to imagine.

For, (1.) Personal religion, either toward God or man, is amazingly superficial among us.

I can but just touch on a few generals. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world, desire of pleasure, of ease, of praise, of getting money!

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2. Let us observe, which Leaders are most useful to those under their care. And let these meet the other classes as often as possible.

3. Frequently making new Leaders.

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3. Let us observe, which Leaders are the most useful. And let these meet the other classes as often as possible.

4. See that all the Leaders be not only men of sound judgment, but men truly devoted to God.

Q. 18. How can we farther assist those under our care?

A. 1. By meeting the married men and women together, the first Sunday after the visitation; the single men and women apart, on the two following; in all the large Societies.

2. By instructing them at their own houses. What unspeakable need is there of this? The world say, "The Methodists are no better than other people." This is not true. But it is nearer the truth than we are willing to believe.

For, (1.) Personal religion, either toward God or man, is amazingly superficial among us.

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Q. 18. How can we farther assist those under our care?

A. 1. By meeting the married men and women together, the first Sunday after the visitation; the single men and women apart, on the two following, in all the large Societies: this has been much neglected.

2. By instructing them at their own houses. What unspeakable need is there of this? The world say, "The Methodists are no better than other people." This is not true. But it is nearer the truth than we are willing to believe.

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How little brotherly love ! What continual judging one another ! What gossiping, evil-speaking, tale-bearing ! ✓
 What want of moral honesty ! To instance only in a few particulars :

What servants, journey-men, labourers, carpenters, bricklayers, do as they would be done by ? Which of them does as much work as he can ? Set him down for a knave that does not. ✓

Who does as he would be done by in buying and selling, particularly in selling horses ? Write him knave that does not. ✓ And the Methodist knave is the worst of all knaves.

(2.) Family religion is shamefully wanting, and almost in every branch.

And the Methodists in general will be little better till we take quite another course with them. For what avails public preaching alone, though we could preach like angels ?

I heard Dr. Lupton say, "My father, visiting one of his parishioners, who had never missed going to church for forty years, then lying on his death-bed, asked him, 'Thomas, where do you think your soul will go?' 'Soul ! soul !' said Thomas. 'Yes : do not you know what your soul is?' 'Ay, surely,' said he : 'why, it is a little bone in the back, that lives longer than the rest of the body.'" So much Thomas had learned by often hearing sermons, yea, and exceeding good sermons, for forty years !

We must instruct them from house to house : till this is done, and that in

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How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only in a few particulars:

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good earnest, the Methodists will be little better than other people.

Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled "Gildas Salvianus," is well worth a careful perusal. A short extract from it I have subjoined. Speaking of this visiting from house to house, he says, page 351,

"We shall find many difficulties both in ourselves and in the people.

"1. In ourselves there is much dulness and laziness: so that there will be much ado to get us to be faithful in the work.

"2. We have also a base man-pleasing temper, which makes us let men perish, rather than lose their love, and let them go quietly to hell, lest we should anger them.

"3. Some of us have also a foolish bashfulness. We know not how to begin, or to speak plain: we blush to speak for Christ, or to contradict the devil, or to save a soul.

"4. Our interest stops our mouths, and makes us unfaithful in the work of Christ.

"5. But the greatest hindrance is, weakness of faith: so our whole motion is weak, because the spring of it is weak.

"6. Lastly, we are unskilful in the work. How few know how to deal with

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Our religion is not deep, universal, uniform; but superficial, partial, uneven. It will be so, till we spend half as much time in this visiting, as we now do in talking uselessly.

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men, so as to get within them, to win upon them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with an holy mixture of seriousness, and terror, and love, and meekness, and evangelical allurements!

"And we have as many difficulties to grapple with in our people.

"1. Too many of them will be unwilling to be taught, till we conquer their perverseness by the force of reason, and the power of love.

"2. And many are so dull, that they will shun being taught, for fear of showing their dulness. And indeed you will find it extremely hard to make them understand the very plainest points.

"3. And it is still harder, to fix things on their heart, without which all our labour is lost. If you have not therefore great seriousness and fervency, what good can you expect? And when all is done, it is the Spirit of grace, He alone, who must do the work.

"4. And when we have made some impressions upon their hearts, if we look not after them, they will soon die away."

But as great as this labour of private instruction is, it is absolutely necessary; for, after all our preaching, many of our people are almost as ignorant as if they had never heard the Gospel. I study to speak as plain as I can; yet I frequently meet with those who have been my hearers for many years, who know not whether

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"3. And it is still harder, to fix things on their heart, without which all our labour is lost. If you have not therefore great seriousness and fervency, what good can you expect? And when all is done, it is the Spirit of grace, He alone, who must do the work.

"4. And when we have made some impressions upon their hearts, if we look not after them, they will soon die away."

But as great as this labour of private instruction is, it is absolutely necessary. For, after all our preaching, many of our people are almost as ignorant, as if they had never heard the Gospel. I study to speak as plain as I can; yet I frequently meet with those who have been my hearers for many years, who know not whether Christ

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Christ be God or man, or that infants have any original sin. And how few are there, that know the nature of repentance, faith, and holiness! Most of them have a sort of confidence, that Christ will justify and save them, while the world has their hearts, and they live to themselves. And I have found by experience, that one of these has learned more from an hour's close discourse, than from ten years' public preaching.

And undoubtedly this private application is implied in those solemn words of the Apostle: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

This is likewise necessary to the greater glory of God, by the fuller success of the Gospel. O brethren, if we could generally set this work on foot in all our Societies, and prosecute it skilfully and zealously, what glory would redound to God thereby! If the common ignorance were thus banished, and our vanity and idleness turned into the study of the way of life, and every shop and every house busied in speaking of the word and works of God, surely God would dwell in our habitations, and make them His delight.

And this is necessary to the welfare of our people, many of whom neither believe nor repent to this day. Look round about, and see how many of them are still in apparent danger

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What cause have we to bleed before the Lord this day, that have so long neglected this great and good work ! that have been Preachers so many years, and have done so little by personal instructions for the saving of men's souls ! If we had but set on this work sooner, how many more might have been brought to Christ ! And how much holier and happier might we have made our Societies before now ! And why might we not have done it sooner ? There were many hindrances in the way : and so there are still, and always will be. But the greatest hindrance was in ourselves, in our dulness and littleness of faith and love. O that God would thoroughly humble us, and cause us to bewail our own neglects, that we may not think it enough to lament the sins of others, while we overlook our own !

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It is objected, II. "The people will not submit to it." If some do not, others will gladly. And the success with them may be so much as to repay all our labour. O let us herein follow the example of St. Paul. 1. For our general business, "Serving the Lord with all humility of mind." 2. Our special work, "Take heed to yourselves, and to all the flock." 3. Our doctrine, "Repentance toward God, and faith in our Lord Jesus Christ." 4. The place and manner of teaching, "I have taught you publicly, and from house to house." 5. The object and internal manner, "I ceased not to warn every one night and day with tears." This it is that must win souls and preserve them. 6. His innocency and self-denial for the advantage of the Gospel, "I have coveted no man's silver or gold." 7. His patience, "Neither count I

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We may, 1. Every Preacher take an exact catalogue of those in Society, from one end of each town to the other. 2. Go to each house, and give, with suitable exhortation and direction, the "Instructions for Children." 3. Be sure to deal gently with them, and take off all discouragements as effectually as you can. See that the children get these by heart. Advise the grown persons to see that they understand them. And enlarge upon and apply every sentence as closely as you can. And let your dealing with those you begin with, be so gentle, winning, and convincing, that the report of it may move others to desire your coming. True, it is far easier to preach a good sermon, than to instruct the ignorant in the principles of religion. And as much as this work is despised by some, I doubt not but it will try the parts and spirits of us all. So Archbishop Usher, "Great scholars may think it beneath them to spend their time in teaching the first principles of the doctrine of Christ. But they should consider that the laying the foundation skilfully, as it is the matter of greatest

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Perhaps in doing this, it may be well,

1. After a few loving words spoken to all in the house, to take each person singly into another room, where you may deal closely with them, about their sin and misery and duty. Set these home, or you lose all your labour. At least let none be present but those who are quite familiar with each other.

2. Hear what the children have learned by heart.

3. Choose some of the weightiest points, and try by farther questions how they understand them. As, "Do you believe you have sin in you? That you was born in sin? What does sin deserve? What remedy has God provided for guilty, helpless sinners?"

4. Often with the question, suggest the answer. As, "What is repentance?" Sorrow for sin, or a conviction that we are guilty, helpless sinners? "What is faith?" A Divine conviction of things not seen?

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6. If you perceive them troubled that they cannot answer, step in yourself, and take the burden off them, answering that question yourself; and then do it thoroughly and plainly, and make a full explication of the whole business to them.

7. Thus, when you have tried their knowledge, proceed to instruct them yourself, according to their several capacities. If a man understand the funda-

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mentals, fall on what you perceive he most needs, either explaining further some doctrine of the Gospel, or some duty, or showing the necessity of something he neglects, as may be most edifying to him. If it be one that is grossly ignorant, give him a short recital of the Christian religion in the plainest words. And if you perceive he understands not, go over it again till he does, and if possible fix it in his memory.

8. Next inquire into his state, whether convinced or unconvinced, converted or unconverted. Tell him, if need be, what conversion is. And then renew and enforce the inquiry.

9. If you perceive he is unconverted, your next business is, to labour with all your skill and power, to bring his heart to a sense of his condition. Set this home with a more earnest voice than you spoke before; for if you get not to the heart, you do nothing.

10. Conclude all with a strong exhortation, which should contain two parts. (1.) The duty of the heart, in order to receive Christ. (2.) The avoiding former sins, and constantly using the outward means. And here be sure, if you can, to get their promise, to forsake sin, change their company, and use means. And do this solemnly, reminding them of the presence of God, that hears their promises, and will expect the performance.

11. Before you leave them, engage the head of each family to call all his family every Sunday before they go to bed, and

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11. Before you leave them, engage the head of each family to call all his family together every Sunday before they go to bed,

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Q. How shall we prevent improper persons from insinuating themselves into the Society?

A. 1. Give tickets to none till they are recommended by a Leader, with whom they have met three months on a trial.

2. Give notes to none but those who are recommended by a Leader, with whom they have met three or four times.

3. Give them the Rules the first time they meet.

Q. How can we add a proper solemnity to the admission of new members?

A. 1. In all large towns, admit new members into the bands, only at the quarterly lovefeast following the visitation. 2. Read the names of the men to be admitted to the men-bands, of the women to the women-bands, the week before. 3. Admit into the Society, only on the Sunday, following the quarterly

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hear what they can rehearse, and so continue, till they have learned the "Instructions" perfectly. And afterwards take care, that they do not forget what they had learned.

12. Speak differently, according to the difference of them you have to deal with, as they are dull and obstinate, or timorous and tender. Be as plain as possible to those of weak capacities, and give them Scripture-proof for all you say.

Q. 18. How shall we prevent improper persons from insinuating themselves into the Society?

A. 1. Give tickets to none till they are recommended by a Leader, with whom they have met three months on a trial.

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and hear what they can repeat, and so continue, till they have learnt the "Instructions" perfectly. And afterwards, let him take care, that they do not forget what they have learnt.

Do this in earnest, and you will soon find what a work you take in hand, in undertaking to be a Traveling Preacher!

Q. 14. How shall we prevent improper persons from insinuating into the Society?

A. 1. Give tickets to none till they are recommended by a Leader, with whom they have met at least two months on trial.

2. Give notes to none but those who are recommended by one you know, or till they have met three or four times in a class.

3. Give them the Rules the first time they meet.

Q. 15. When shall we admit new members?

A. In large towns, admit them into the bands at the quarterly lovefeast following the visitation: into the Society, on the Sunday following the visitation. Then also read the names of them that are excluded.

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and hear what they can repeat, and so continue, till they have learnt the "Instructions" perfectly. And afterwards let him take care, that they do not forget what they have learnt.

Do this in earnest, and you will soon find what a work you take in hand, in undertaking to be a Travelling Preacher!

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2. Give notes to none but those who are recommended by one you know, or till they have met three or four times in a class.

3. Give them the Rules the first time they meet. See that this be never neglected.

Q. 15. When shall we admit new members?

A. In large towns, admit them into the bands at the quarterly lovefeast following the visitation: into the Society, on the Sunday following the visitation. Then also read the names of them that are excluded.

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visitation. 4. Read the names of those to be admitted, on the Sunday evening before. 5. Then also let the names of those be read who are excluded from the Society.

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Q. Should we insist every where on the Band-Rules? particularly, that relating to ruffles?

A. By all means. This is no time to give any encouragement to superfluity of apparel. Therefore, give no band-tickets to any in England or Ireland till they have left them off.

In order to this, (1.) Read in every Society the "Thoughts concerning Dress." (2.) In visiting the classes, be very mild, but very strict. (3.) Allow no exempt case, not even of a married woman: better one suffer than many.

To encourage meeting in band, (1.) In every large Society, have a lovefeast quarterly for the bands only. (2.) Never fail to meet them apart from the Society once a week. (3.) Exhort all believers to embrace the advantage. (4.) Give a band-ticket to none till they have met a quarter on trial.

Q. Might not the children in every place be formed into a little Society?

A. Let the Preachers try, by meeting them together, and giving them suitable exhortations.

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(1.) At each meeting we may first set them a lesson in the "Instructions" or

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mitted, on the Sunday evening before. 5. Then also let the names of those be read who are excluded from the Society.

Q. 20. Should we insist everywhere on the Band-Rules? particularly that relating to ruffles?

A. By all means. This is no time to give any encouragement to superfluity of apparel. Therefore give no band-tickets to any in England, Scotland, or Ireland, till they have left them off.

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Q. 16. Should we insist on the Band-Rules? particularly with regard to dress?

A. By all means. This is no time to give any encouragement to superfluity of apparel. Therefore give no band-tickets to any, till they have left off superfluous ornaments. In order to this, (1.) Let every Assistant read the "Thoughts upon Dress," at least once a year, in every large Society. (2.) In visiting the classes, be very mild, but very strict. (3.) Allow no exempt case, not even of a married woman. Better one suffer than many. (4.) Give no ticket to any that wear calashes, high heads, or enormous bonnets.

To encourage meeting in band, (1.) In every large Society have a lovefeast quarterly for the bands only. (2.) Never fail to meet them once a week. (3.) Exhort every believer to embrace the advantage. (4.) Give a band-ticket to none till they have met a quarter on trial.

Observe! you give none a band-ticket before he meets, but after he has met!

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Observe! you give none a band-ticket, before he meets, but after he has met!

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Q. Do we observe any evil which has lately prevailed among our Societies?

A. Many of our members have lately married with unbelievers, even such as were wholly unawakened. And this has been attended with fatal consequences. Few of these has gained the unbelieving wife or husband. Generally they have themselves either had an heavy cross for life, or have entirely fallen back into the world.

Q. What can be done to put a stop to this?

A. 1. Let every Preacher take occasion publicly to enforce the Apostle's caution, "Be ye not unequally yoked with unbelievers."

2. Let it be openly declared in every place, that he who acts contrary to this, will be expelled the Society.

3. When any such is expelled, let an exhortation be subjoined, dissuading others from following that bad example.

4. And let all be advised to take no step in so

1763.

"Tokens for Children." (2.) Hear them repeat it. (3.) Explain it to them in an easy, familiar manner. (4.) Often ask, "What have I been saying?" And strive to fasten it on their hearts.

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Q. 21. Have those in band left off snuff and drams?

A. No. Many are still enslaved to one or the other. In order to redress this, (1.) Let no Preacher touch either on any account. (2.) Strongly dissuade our people from them. (3.) Answer their pretences, particularly those of curing the colic, or helping digestion.

Q. 22. Do we observe any evil which has lately prevailed among our Societies?

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Q. 18. Do we observe any evil which has lately prevailed among our Societies?

A. Many of our members have married with unbelievers, yea, with unawakened persons. This has had fatal effects. They had either a cross for life, or turned back to perdition.

Q. 19. What can be done to put a stop to this?

A. 1. Let every Preacher publicly enforce the Apostle's caution, "Be not unequally yoked with unbelievers." 2. Let him openly declare, Whoever does this will be expelled the Society. 3. When any such is expelled, let a suitable exhortation be subjoined. And, 4. Let all be exhorted to take no step in so weighty a matter without advising with the most serious of their brethren.

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Q. 17. Have those in band left off snuff and drams?

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weighty a matter without first advising with the most serious of his brethren.

Q. Doth not Sabbath-breaking, dram-drinking, evil-speaking, unprofitable conversation, lightness, gaiety or expensiveness of apparel, and contracting debts without sufficient care to discharge them, still prevail in several places? What method can we take to remove these evils?

A. 1. Let us preach expressly and strongly on each of these heads. 2. Let the Leaders closely examine and exhort every person to put away the accursed thing. 3. Let the Preacher warn the Society in every place, that none who is hereafter guilty can remain with us. 4. In order to give them clearer views of the evil of these things, let every Preacher recommend to every Society, and that frequently and earnestly, the reading the books we have published, preferable to any other. And when any new book is sent to any place, let him speak of it in the public congregation.

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so weighty a matter without first advising with the most serious of his brethren.

Q. Ought any woman to marry without the consent of her parents?

A. In general, she ought not. Yet there may be an exception. For if, (1.) A woman be under a necessity of marrying: if, (2.) Her parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their consent. Yet, even then, a Methodist Preacher ought not to marry her.

Q. Do not Sabbath-breaking, dram-drinking, evil-speaking, unprofitable conversation, lightness, gaiety or expensiveness of apparel, and contracting debts without sufficient care to discharge them, still prevail in several places? What method can we take to remove these evils?

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Q. 21. Do not Sabbath-breaking, dram-drinking, evil-speaking, unprofitable conversation, lightness, expensiveness or gaiety of apparel, and contracting debts without due care to discharge them, still prevail in several places? How may these evils be remedied?

A. 1. Let us preach expressly on each of these heads. 2. Read in every Society the sermon on Evil-Speaking. 3. Let the Leaders closely examine and exhort every person to put away the accursed thing. 4. Let the Preacher warn every Society, that none who is guilty herein can remain with us. 5. Extirpate smuggling, buying or selling uncustomed goods, out of every Society. Let none remain with us who will not totally abstain from every kind and degree of it. Speak tenderly, but earnestly and frequently of it, in every Society near the coasts. And read to them, and diligently disperse among them, "The Word to a Smug-

1789.

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6. Extirpate smuggling, buying or selling uncustomed goods, out of every Society, particularly in Cornwall, and in all seaport towns. Let no person remain with us who will not totally abstain from every kind and degree of it; and, after admonishing him, silence every Local Preacher who speaks in defence of it. Speak tenderly, but earnestly and frequently of it, in every Society near the coasts; and read to them, and disperse diligently among them, "The Word to a Smuggler." 7. Extirpate bribery, receiving anything, directly or indirectly, for voting in any election. Show no respect of persons herein, but expel all who touch the accursed thing. Let this be particularly observed at Grimsby and St. Ives. Largely show in every Society the wickedness of thus selling our country. Do the same thing in private conversation; and read everywhere "The Word to a Freeholder," and disperse it with both hands; and in public and private enlarge on economy, as a branch of religion.

Q. 26. What shall we do to prevent scandal, when any of our members become bankrupt?

A. Let two of the principal members of the Society be deputed to examine his accounts; and if he has not kept fair accounts, or has been concerned in that base practice of raising money by coining notes, (commonly called the bill-trade,) let him be immediately expelled the Society.

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tion. 6. Extirpate smuggling, buying or selling uncustomed goods, out of every Society, particularly in Cornwall, and in all seaport towns. Let no person remain with us, who will not totally abstain from every kind and degree of it; and, after admonishing him, silence every Local Preacher who speaks in defence of it. Speak tenderly but earnestly and frequently of it in every Society near the coast; and read to them, and disperse diligently among them, "The Word to a Smuggler." 7. Extirpate bribery, receiving anything, directly or indirectly, for voting in any election. Show no respect of persons herein, but expel all who touch the accursed thing. Let this be particularly observed at Grimsby and St. Ives. Largely show in every Society the wickedness of thus selling our country. Do the same thing in private conversation. And read everywhere "The Word to a Freeholder," and disperse it with both hands; and in public and private enlarge on economy, as a branch of religion.

Q. 26. What shall we do to prevent scandal, when any of our members become bankrupt?

A. Let two of the principal members of the Society be deputed to examine his accounts: and if he has not kept fair accounts, or has been concerned in that base practice of raising money by coining notes, (commonly called the bill-trade,) let him be immediately expelled the Society.

1780.

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Q. 22. What shall we do to prevent scandal, when any of our members become bankrupt?

A. Let the Assistant talk with him at large; and if he has not kept fair accounts, or has been concerned in that base practice of raising money by coining notes, (commonly called the bill-trade,) let him be expelled immediately.

1789.

Smuggler." 6. Extirpate bribery, receiving anything, directly or indirectly, for voting in any election. Show no respect of persons herein, but expel all that touch the accursed thing. Largely show, both in public and private, the wickedness of thus selling our country. And everywhere read "The Word to a Freeholder," and disperse it with both hands.

Q. 22. What shall we do to prevent scandal, when any of our members become bankrupt?

A. Let the Assistant talk with him at large. And, if he has not kept fair accounts, or has been concerned in that base practice of raising money by coining notes, (commonly called the bill-trade,) let him be expelled immediately.

1753, or 1757.

JUNE 29, &c.

Q. What is the office of a Christian Minister?

A. To watch over souls, as he that must give an account.

Q. What does St. James mean by respect of persons?

A. The regarding one person more than another, on account of some outward circumstances, particularly riches.

Q. Have we not fallen into this, 1. By spending more of our time with the rich than with the poor? 2. By not speaking so plain and home to them? And, 3. By suffering them to be present at the lovefeasts?

A. These are palpable instances of respect of persons. We will endeavour to avoid them for the time to come.

Q. Would it not be well for the Minister in town to visit the sick, on Monday, Thursday, Friday, and Saturday?

A. No time could be employed more profitably, either for them or us.

Q. Do we not slide insensibly into taking state upon ourselves? or lord-ing it over God's heritage?

A. We hope not. But there is continual danger. Therefore we cannot be too jealous lest we should. And we will thank any who warn us against it.

Q. How shall we be more easy of access?

A. Speak to any that desire it, every day, after preaching, morning and evening.

1763.

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A. These are palpable instances of respect of persons. We will endeavour to avoid them for the time to come.

Q. Would it not be well for every Preacher in town to visit the sick constantly?

A. No time could be employed more profitably, either for them or us.

Q. How may we be most useful herein?

A. 1. Examine carefully what state the sick is in. 2. Instruct, reprove, or exhort accordingly.

Q. How shall we be more easy of access?

A. Speak to any that desire it, every day, after preaching, morning and evening.

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Q. 27. What is the office of a Christian Minister?

A. To watch over souls, as he that must give account.

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Q. 23. What is the office of a Christian Minister?

A. To watch over souls, as he that must give account.

1753, or 1757.

Q. Have we borne a sufficient testimony to the truth? Particularly, when attacked by the Clergy?

A. Perhaps not. We have generally been content with standing on the defensive.

Q. How shall we act in this case for the time to come?

A. Not only refute, but retort, the charge. Their mouths must be stopped, (only in meekness and love,) and the eyes of others opened.

Q. Is it expedient for us to converse more with the Clergy?

A. When any of them desire it.

Q. With our chief opposers and persecutors?

A. It may do good, (1.) When they make any overtures toward it; (2.) When any of them will converse with us in private.

Q. National sins call aloud for national judgments. What can we do to prevent them?

A. The first week in every month (at least) speak expressly on this head; and insist on the necessity of a general repentance, to prevent a general visitation.

Q. Should we talk of persecution before it comes?

A. To talk or think before of any particular persecution, only weakens our hands. And how long the general persecution may be deferred, God only knows.

Q. In what view may we and our Helpers be considered?

A. Perhaps as extraordinary messengers, designed by God to provoke others to jealousy.

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Q. What is the office of a Helper?

A. In the absence of a Minister, to feed and guide the flock. In particular,

1. To expound every morning and evening.

2. To meet the United Society, the Bands, the Select Society, and the penitents every week.

3. To receive on trial for the Society and Bands, and to put the disorderly back on trial.

4. To meet the Leaders of the bands and classes weekly, and the Stewards, and to overlook their accounts.

Q. What are the rules of a Helper?

A. 1. Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time: neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your

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Q. 29. What is the office of a Helper?

A. In the absence of a Minister, to feed and guide the flock: in particular,

1. To expound every morning and evening. (But, N.B. He is never, in any place, to begin later in the evening than seven o'clock, except in harvest-time.)

2. To meet the United Society, the Bands, the Select Society, and the penitents, every week; and,

3. To receive on trial for the Society and Bands, and to put the disorderly back on trial.

4. To meet the Leaders of the bands and classes weekly, and the Stewards, and to overlook their accounts.

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Q. 30. What are the rules of a Helper?

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Q. 25. What is the office of a Helper?

A. In the absence of a Minister, to feed and guide the flock: in particular,

1. To preach morning and evening. (But he is never to begin later in the evening than seven o'clock, unless in particular cases.)

2. To meet the Society and the Bands weekly.

3. To meet the Leaders weekly.

Let every Preacher be particularly exact in this, and in the morning preaching. If he has twenty hearers, let him preach; if not, let him sing and pray.

N.B. We are fully determined never to drop the morning preaching; and to continue preaching at five, wherever it is practicable, particularly in London and Bristol.

Q. 26. What are the rules of a Helper?

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1789.

the regular Ministers to jealousy. (2.) To supply their lack of service, toward those who are perishing for want of knowledge. But how hard is it to abide here! Who does not wish to be a little higher? Suppose, to be ordained!

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1753, or 1757.

motto be, Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly and cautiously with women; particularly with young women in private.

4. Take no step toward marriage without acquainting us with your design, as soon as you conveniently can.

5. Believe evil of no one: unless you see it done, take heed how you credit it. Put the best construction on everything. You know the Judge is always supposed to be on the prisoner's side.

6. Speak evil of no one. Else *your* word especially would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

7. Tell everyone what you think wrong in him, and that plainly, and as soon as may be, else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Do not affect the gentleman. You have no more to do with this character, than with that of a dancing-master. A Preacher of the Gospel is the servant of all.

9. Be ashamed of nothing but sin: not of fetching wood, (if time permit,) or drawing water; not of cleaning your own shoes, or your neighbour's.

10. Be punctual. Do everything exactly at the time. And in general, do not mend our rules, but keep them; not for wrath, but for conscience' sake.

11. You have nothing to do but to save souls. Therefore, spend and be

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11. You have nothing to do, but to save souls. Therefore, spend and be

1753, or 1757.

spent in this work. And go always, not only to those who want you, but to those who want you most.

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1770.

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12. Act in all things, not according to your own will, but as a son in the Gospel. As such, it is your part to employ your time in the manner which we direct: partly in preaching, and visiting the flock from house to house; partly in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for His glory.

12. Act in all things, not according to your own will, but as a son in the Gospel. As such, it is your part to employ your time in the manner which we direct: partly in preaching, and visiting the flock from house to house; partly in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for His glory.

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[See page 633.]

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12. Act in all things, not according to your own will, but as a son in the Gospel. As such, it is your part to employ your time in the manner which we direct: partly in preaching and visiting from house to house, partly in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful that you should do that part of the work which we advise, at those times and places which we judge most for His glory.

[See page 639.]

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this work. And go always, not only to those that want you, but to those that want you most.

Observe. It is not your business to preach so many times, and to take care of this or that Society; but to save as many souls as you can, to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord. And remember! A Methodist Preacher is to mind every point, great and small, in the Methodist discipline! Therefore you will need all the sense you have, and to have all your wits about you!

12. Act in all things, not according to your own will, but as a son in the Gospel. As such, it is your part to employ your time in the manner which we direct: partly in preaching and visiting from house to house; partly in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful that you should do that part of the work which we advise, at those times and places which we judge most for His glory.

Q. 27. What power is this which you exercise over both the Preachers and the Societies?

A. Count Zinzendorf loved to keep all things close: I love to do all things openly. I will therefore tell you all I know of the matter, taking it from the very beginning.

1. In November, 1738, two or three persons who desired to flee from the wrath to come, and then a

1789.

spent in this work. And go always, not only to those that want you, but to those that want you most.

Observe. It is not your business to preach so many times, and to take care of this or that Society; but to save as many souls as you can, to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember! A Methodist Preacher is to mind every point, great and small, in the Methodist discipline! Therefore you will need all the sense you have, and to have all your wits about you.

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1753, or 1757.

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few more, came to me in London, and desired me to advise and pray with them. I said, "If you will meet me on Thursday night, I will help you as well as I can." More and more then desired to meet with them, till they were increased to many hundreds. The case was afterwards the same at Bristol, Kingswood, Newcastle, and many other parts of England, Scotland, and Ireland. It may be observed, the desire was on their part, not mine. My desire was, to live and die in retirement. But I did not see that I could refuse them my help, and be guiltless before God.

Here commenced my power; namely, a power to appoint when, and where, and how they should meet; and to remove those whose lives showed that they had not a desire to flee from the wrath to come. And this power remained the same, whether the people meeting together were twelve, or twelve hundred, or twelve thousand.

2. In a few days, some of them said, "Sir, we will not sit under you for nothing: we will subscribe quarterly." I said, "I will have nothing; for I want nothing. My fellowship supplies me with all I want." One replied, "Nay, but you want an hundred and fifteen pounds to pay for the lease of the Foundry; and likewise a large sum of money to put it into repair." On this consideration I suffered them to subscribe. And when the Society met, I asked, "Who will take the trouble of receiving this money, and paying it,

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where it is needful?" One said, "I will do it, and keep the account for you." So here was the first Steward. Afterwards I desired one or two more to help me as Stewards; and in process of time, a greater number.

Let it be remarked, it was I myself, not the people, who chose these Stewards, and appointed to each the distinct work wherein he was to help me, as long as I desired. And herein I began to exercise another sort of power; namely, that of appointing and removing Stewards.

3. After a time, a young man named Thomas Maxfield came, and desired to help me as a son in the Gospel. Soon after came a second, Thomas Richards, and then a third, Thomas Westall. These severally desired to serve me as sons, and to labour when and where I should direct. Observe. These likewise desired me, not I them. But I durst not refuse their assistance. And here commenced my power, to appoint each of these, when, where, and how to labour; that is, while he chose to continue with me. For each had a power to go away when he pleased; as I had also, to go away from them, or any of them, if I saw sufficient cause. The case continued the same when the number of Preachers increased. I had just the same power still, to appoint when, and where, and how each should help me; and to tell any, (if I saw cause,) "I do not desire your help any longer." On these terms, and no other, we joined at first: on these we continue

1780.

1789.

where it is needful?" One said, "I will do it, and keep the account for you." So here was the first Steward. Afterwards I desired one or two more to help me as Stewards; and in process of time, a greater number.

Let it be remarked, it was I myself, not the people, who chose these Stewards, and appointed to each the distinct work wherein he was to help me, as long as I desired. And herein I began to exercise another sort of power; namely, that of appointing and removing Stewards.

3. After a time, a young man named Thomas Maxfield came, and desired to help me as a son in the Gospel. Soon after came a second, Thomas Richards, and then a third, Thomas Westall. These severally desired to serve me as sons, and to labour when and where I should direct. Observe. These likewise desired me, not I them. But I durst not refuse their assistance. And here commenced my power, to appoint each of these, when, and where, and how to labour; that is, while he chose to continue with me. For each had a power to go away when he pleased; as I had also, to go away from them, or any of them, if I saw sufficient cause. The case continued the same when the number of Preachers increased. I had just the same power still, to appoint when, and where, and how each should help me; and to tell any, (if I saw cause,) "I do not desire your help any longer." On these terms, and no other, we joined at first: on these we continue

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joined. But they do me no favour in being directed by me. It is true, my reward is with the Lord. But at present I have nothing from it but trouble and care; and often a burden I scarce know how to bear.

4. In 1744, I wrote to several Clergymen, and to all who then served me as sons in the Gospel, desiring them to meet me in London, and to give me their advice concerning the best method of carrying on the work of God. And when their number increased, so that it was not convenient to invite them all, for several years I wrote to those with whom I desired to confer, and they only met me at London, or elsewhere: till at length I gave a general permission, which I now see cause to retract.

Observe. I myself sent for these of my own free choice; and I sent for them to advise, not govern me. Neither did I at any time divest myself of any part of the power above described, which the Providence of God had cast upon me, without any design or choice of mine.

5. What is that power? It is a power of admitting into and excluding from the Societies under my care; of choosing and removing Stewards; of receiving or not receiving Helpers; of appointing them when, where, and how to help me, and of desiring any of them to confer with me when I see good. And as it was merely in obedience to the Providence of God, and for the good of the people, that I at first accepted this

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power, which I never sought; so it is on the same consideration, not for profit, honour, or pleasure, that I use it at this day.

6. But "several gentlemen are offended at your having so much power." I did not seek any part of it; but when it was come unawares, not daring to bury that talent, I used it to the best of my judgment. Yet I never was fond of it. I always did, and do now, bear it as my burden; the burden which God lays upon me, and therefore I dare not lay it down.

But if you can tell me any one, or any five men, to whom I may transfer this burden, who can and will do just what I do now, I will heartily thank both them and you.

7. But some of our Helpers say, "This is shackling free-born Englishmen," and demand a free Conference, that is, a meeting of all the Preachers, wherein all things shall be determined by most votes. I answer, It is possible after my death something of this kind may take place; but not while I live. To me the Preachers have engaged themselves to submit, to "serve me as sons in the Gospel;" but they are not thus engaged to any man or number of men besides. To me the people in general will submit; but they will not thus submit to any other.

It is nonsense then to call my using this power, "shackling free-born Englishmen." None needs to submit to it unless he will; so that there is no shackling in the case. Every

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Preacher and every member may leave me when he pleases; but while he chooses to stay, it is on the same terms that he joined me at first.

"But this is making yourself a Pope." This carries no face of truth. The Pope affirms that every Christian must do all he bids, and believe all he says, under pain of damnation. I never affirmed anything that bears any, the most distant resemblance to this. All I affirm is, "The Preachers who choose to labour with me, choose to serve me as sons in the Gospel; and the people who choose to be under my care, choose to be so on the same terms they were at first."

Therefore all talk of this kind is highly injurious to me, who bear the burden merely for your sake. And it is exceeding mischievous to the people, tending to confound their understanding, and to fill their hearts with evil surmisings and unkind tempers toward me; to whom they really owe more, for taking all this load upon me, for exercising this very power, for shackling myself in this manner, than for all my preaching put together: because preaching twice or thrice a day is no burden to me at all; but the care of all the Preachers and all the people is a burden indeed!

Q. 28. What reasons can be assigned why so many of our Preachers contract nervous disorders?

A. The chief reason, on Dr. Cadogan's principles, is either indolence or intemperance. 1. Indolence. Several of them use too

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Q. What general method of employing our time would you advise us to?

A. We advise you, 1. As often as possible, to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate and pray; partly to read the Scriptures, and partly the closely practical parts of the Christian Library. 3. From six in the morning till twelve, (allowing an hour for breakfast,) to read in order, with much prayer, Bishop Pearson on the Creed, Mr. Boehm's and Nalson's Sermons, the remaining parts of the Christian Library, our other Tracts and Poems, Paradise Lost, and Professor Frank's Works.

Q. How may we be more useful in conversation?

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A. We advise you, 1. As often as possible, to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read, partly the Scriptures, with the Notes on the New Testament, partly Kempis and the Instructions for Children, and partly the closely practical parts of the Christian Library. 3. From six in the morning till twelve, (allowing an hour for breakfast,) to read in order, with much prayer, Bishop Pearson on the Creed, Mr. Boehm's and Nalson's Sermons, the remaining parts of the Christian Library, our other Tracts and Poems, Paradise Lost, and Professor Frank's Works.

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little exercise, far less than when they wrought at their trade: and this will naturally pave the way for many, especially nervous disorders. 2. Intemperance (though not in the vulgar sense). They take more food than they did when they laboured more: and let any man of reflection judge, how long this will consist with health. Or they use more sleep than when they laboured more: and this alone will destroy the firmness of the nerves. If then our Preachers would avoid nervous disorders, let them, 1. Take as little meat, drink, and sleep, as nature will bear: and, 2. Use full as much exercise daily as they did before they were Preachers.

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A. 1. Fix the end of each conversation before you begin. 2. Watch and pray during the time. 3. Spend two or three minutes every hour in earnest prayer. 4. Strictly observe the morning and evening hour of retirement.

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Q. 32. Should our Helpers follow trades?

A. This is an important question: therefore it will be proper to consider it thoroughly. The question is not, whether they may occasionally work with their hands, as St. Paul did; but whether it be proper for them to keep shop and follow merchandise. Of those who do so at present it may be observed, they are unquestionably upright men; they are men of considerable gifts. We see the fruit of their labour, and they have a large share in the esteem and love of the people. All this pleads on their side, and cannot but give us a prejudice in their favour. Three of these urge necessity for doing this: one that he may help his aged father; another that he may maintain his wife; a third that he may keep his children. A fourth does not plead any necessity, but a desire of doing more good. One answered J. O., "If you cannot help your father without trading, and if the Societies either cannot or will not, I will allow him what you allow him now. So this necessity is at an end." To Ja. O. it was answered, "Your wife wants nothing yet; it is not likely she ever will. You

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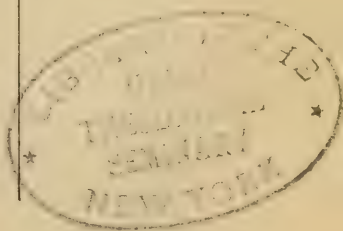
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A. The question is not, whether they may occasionally work with their hands, as St. Paul did; but whether it be proper for them to keep shop or follow merchandise? After long consideration, it was agreed by all our brethren, that no Preacher who will not relinquish his trade of buying and selling, (though it were only pills, drops, or balsams,) shall be considered as a Travelling Preacher any longer.

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have money beforehand: so your necessity is not yet begun." To R. R., "You do not want now. When you do want anything for your children, you shall have it. So here is no necessity."

As to the second plea, doing more good, it was inquired, Is it not doing evil that good may come? Is not the thing in question both evil in itself, (for us,) and evil in its consequences? First, Is it not (with regard to Travelling Preachers) evil in itself? Is it well consistent with that scripture, 2 Tim. ii. 4? "No man that warreth," (takes on him the profession of a soldier, as we eminently do,) "entangleth himself with the affairs of this life;" plainly referring to the Roman law, which absolutely forbad any soldier to follow any other profession. Is it well consistent with that word, "Give attendance to reading, to exhortation, to teaching: meditate on these things, give thyself wholly to them?" (1 Tim. iv. 13, 15.) Can we be said to give ourselves wholly to these things, if we follow another profession? Does not our Church, in her Office of Ordination, require every Minister to do this? If they do not, the more shame for them. But this plainly shows what both they and we ought to do. We indeed more particularly, because God has called us to provoke them to jealousy, to supply their lack of service to the sheep that are as without shepherds, and to spend and be spent therein. We above all; because every Travelling Preacher

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solemnly professes to have nothing else to do, and receives his little allowance for this very end, that he may not need to do anything else, that he may not be entangled in the things of this life, but may give himself wholly to these things.

Secondly, Is it not evil in its consequences? Have not some ill consequences appeared already? And is there not the greatest reason to apprehend that still worse would follow? We are concerned to give no offence, either to Jew or Gentile, or to the church of God. But this has already offended, not only many of the world, but many of our own brethren. Many of the Preachers in particular have been much grieved; yea, and those most, who were most alive to God. Now "the beginning of offence is as when one letteth out water:" who can gather it up again? They are grieved the more, because they apprehend this would be an increasing evil. For where will it stop? If one Preacher follows trade, so may twenty; so may every one. And if any of them trade a little, why not ever so much? Who can fix how far he should go? Therefore we advise our brethren who have been concerned herein, to give up all, and attend to the one business. And we doubt not but God will recompense them an hundred fold, even in this world, as well as in the world to come.

It is true, this cannot be done on a sudden. But it may between this and the next Conference. And even as to the drops that

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Two years after, it was agreed by all our brethren, that no Preacher who will not relinquish his trade of buying and selling, or of making and vending pills, drops, balsams, or medicines of any kind, shall be considered as a Travelling Preacher any longer : and that it shall be demanded of all those Preachers who have traded in cloth, hardware, pills, drops, balsams, or medicines of any kind, at the next Conference, whether they have entirely left it off, or not ?

Q. 33. Why is it, that the people under our care are no better ?

A. Other reasons may concur ; but the chief is, because we are not more knowing and more holy.

Q. 34. But why are we not more knowing ?

A. Because we are idle. We forget the very first rule, " Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time : neither spend any more time at any place than is strictly necessary."

I fear there is altogether a fault in this matter ; and that few of us are clear. Which of you spends as many hours a day in God's work, as you did formerly in man's work ? We talk, or read history, or what comes next to hand.

We must, absolutely must, cure this evil, or give up the whole work.

But how ? 1. Read the

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"But I read only the Bible." Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible. But if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible, nor anything else.

This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul. He wanted others too. "Bring the books," says he, "but especially the parchments," those wrote on parchment.

"But I have no taste for reading." Contract a taste for it by use, or return to your trade.

"But different men have different tastes." Therefore some may read less than others; but none should read less than this.

"But I have no books." I will give each of you, as fast as you will read them, books to the value of five pounds. And I desire the Assistants will take care, that all the large Societies provide the Christian Library, for the use of the Preachers.

2. In the afternoon follow Mr. Baxter's plan. Then you will have no time to spare: none for learning Latin, or Greek, or Hebrew: you will have work enough for all your time. Then likewise no Preacher will stay with us who is as salt that has lost its savour. For to such, this

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"But I have no books." I will give each of you, as fast as you will read them, books to the value of five pounds. And I desire the Assistants would take care that all the large Societies provide our Works for the use of the Preachers.

2. In the afternoon, follow Mr. Baxter's plan. Then you will have no time to spare: you will have work enough for all your time. Then likewise no Preacher will stay with us who is as salt that has lost its savour. For to such, this employment would be mere drudgery.

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most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in four-and-twenty.

"But I read only the Bible." Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible: but if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible, nor anything else.

This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul. He wanted others too. "Bring the books," says he, "but especially the parchments," those wrote on parchment.

"But I have no taste for reading." Contract a taste for it by use, or return to your trade.

"But I have no books." I will give each of you, as fast as you will read them, books to the value of five pounds. And I desire the Assistants would take care, that all the large Societies provide our Works, or at least the Notes, for the use of the Preachers.

2. In the afternoon, follow Mr. Baxter's plan. Then you will have no time to spare: you will have work enough for all your time. Then likewise no Preacher will stay with us who is as salt that has lost its savour. For to such, this employment would be mere drudgery. And in

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employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure.

The sum is. Go into every house in course, and teach every one therein, young and old, if they belong to us, to be Christians, inwardly and outwardly.

Make every particular plain to their understanding; fix it in their memory; write it on their heart. In order to this, there must be "line upon line, precept upon precept." I remember to have heard my father asking my mother, "How could you have the patience to tell that blockhead the same thing twenty times over?" She answered, "Why, if I had told him but nineteen times, I should have lost all my labour." What patience indeed, what love, what knowledge, is requisite for this!

Q. 34. [*] In what method should we instruct them?

A. Read, explain, enforce,

1. The Rules of the Society.

2. Instructions for Children.

3. The fourth volume of Sermons.

4. Philip Henry's Method of Family Prayer.

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Q. 33. In what particular method should we instruct them?

A. You may read, explain, enforce,

1. The Rules of the Society.

2. Instructions for Children.

3. The fourth volume of Sermons; and,

4. Philip Henry's Method of Family Prayer.

We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: no idleness can consist with growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you received in justification.

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order to it, you will have need of all the knowledge you have, or can procure.

The sum is. Go into every house in course, and teach every one therein, young and old, if they belong to us, to be Christians, inwardly and outwardly.

Make every particular plain to their understanding; fix it in their memory; write it in their heart. In order to this, there must be "line upon line, precept upon precept." What patience, what love, what knowledge is requisite for this!

Q. 33. In what particular method should we instruct them?

A. You may, as you have time, read, explain, enforce,

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We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: no idleness can consist with growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you received in justification.

Over and above : where there are ten children in a Society, spend at least an hour with them twice a week. And do this, not in a dull, dry, formal manner, but in earnest, with your might.

"But I have no gift for this." Gift or no gift, you are to do it, else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it, particularly studying the Children's Tracts.

Q. 35. Why are not we more holy? Why do not we live in eternity? walk with God all the day long? Why are we not all devoted to God? breathing the whole spirit of Missionaries?

A. Because we are enthusiasts; looking for the end, without using the means.

In order to be thoroughly convinced of this, we need only consider the first Minutes, and each examine himself upon each article.

To touch only upon two or three instances.

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[See page 665.]

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But what shall we do for the rising generation? Unless we take care of this, the present revival will be *res unius ætatis*: it will last only the age of a man. Who will labour herein? Let him that is zealous for God and the souls of men begin now.

1. Where there are ten children in a Society, meet them at least an hour every week.

2. Talk with them every time you see any at home.

3. Pray in earnest for them.

4. Diligently instruct and vehemently exhort all parents at their own houses.

5. Preach expressly on education, particularly at Midsummer, when you speak of Kingswood. "But I have no gift for this." Gift or no gift, you are to do it; else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it. Particularly study the Instructions and Lessons for Children.

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To touch only upon two or three instances.

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Do you rise at four, or even at five, when you do not preach?

Do you fast once a week? Once a month? Do you know the obligation, or benefit of it?

Do you recommend the five-o'clock hour for private prayer? Do you observe it? Do not you find, that any time is no time?

O let us all "stir up the gift of God that is in us!" Let us no more "sleep, as do others:" but whatsoever our "hand findeth to do," let us "do it with our might!"

[See page 558.]

[See page 558.]

[See page 558.]

1772.

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Who of you rises at four? Or even at five, when he does not preach?

Do you recommend to all our Societies the five-o'clock hour for private prayer? Do you observe it? Or any other fixed time? Do not you find by experience, that any time is no time?

Do you know the obligation and the benefit of fasting? How often do you practise it?

The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God, by the habitual neglect of a plain duty! Let us amend from this hour.

Q. 35. But how can I fast, since it hurts my health?

A. There are several degrees of fasting, which cannot hurt your health. I will instance in one. Let you and I every Friday, (beginning on the next,) avow this duty throughout the nation, by touching no tea, coffee, or chocolate, in the morning, but (if we want it) half a pint of milk, or water-gruel. Let us dine on potatoes, and (if we need it) eat three or four ounces of flesh in the evening. At other times let us eat no flesh suppers. These exceedingly tend to breed nervous disorders.

Q. 36. What is the best general method of preaching?

A. 1. To invite: 2. To

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Who of you rises at four in summer? Or even at five, when he does not preach?

Do you recommend to all our Societies the five-o'clock hour for private prayer? Do you observe it? Or any other fixed time? Do not you find by experience, that any time is no time?

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[See page 559.]

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convince: 3. To offer Christ: 4. To build up: and to do this in some measure in every sermon.

Q. 37. Are there any smaller advices relative to preaching, which might be of use to us?

A. Perhaps these: 1. Be sure never to disappoint a congregation, unless in case of life or death.

2. Begin and end precisely at the time appointed.

3. Let your whole deportment before the congregation be serious, weighty, and solemn.

4. Always suit your subject to your audience.

5. Choose the plainest texts you can.

6. Take care not to ramble, but keep to your text, and make out what you take in hand.

7. Be sparing in allegorizing, or spiritualizing.

8. Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation.

9. Sing no hymns of your own composing.

10. Print nothing without my approbation.

11. Do not usually pray above eight or ten minutes (at most) without intermission.

12. Frequently read and enlarge upon a portion of the "Notes;" and let young Preachers often exhort, without taking a text.

13. In repeating the Lord's Prayer, remember to say hallowed, not hollowed; trespass against us; Amen.

14. Repeat this prayer aloud after the Minister, as often as he repeats it.

15. Repeat after him aloud every confession, and

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[See page 546.]

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[See page 560.]

[See page 560.]

[See page 562.]

[See page 562.]

[See page 562.]

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both the doxologies in the communion-service.

16. Always kneel during public prayer.

17. Everywhere avail yourself of the great festivals, by preaching on the occasion, and singing the hymns, which you should take care to have in readiness.

18. Avoid quaint words, however in fashion, as "object," "originate," "very," "high," &c.

19. Avoid the fashionable impropriety of leaving out the "u" in many words, as "honor," "vigor," &c. This is mere childish affectation.

20. Beware of clownishness. Be courteous to all.

21. Be merciful to your beast. Not only ride moderately, but see with your own eyes that your horse be rubbed, fed, and bedded.

Q. 38. Have not some of us been led off from practical preaching by (what was called) preaching Christ?

A. Indeed we have. The most effectual way of preaching Christ, is to preach Him in all His offices, and to declare His law as well as His Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

Q. 39. How shall we guard against formality in public worship? Particularly in singing?

A. 1. By preaching frequently on the head. 2. By taking care to speak only what we feel. 3. By choosing such hymns as are proper for the congre-

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19. Avoid the fashionable impropriety of leaving out the "u" in many words, as "honor," "vigor," &c. This is mere childish affectation.

20. Beware of clownishness, either in speech or dress. Wear no slouched hat.

21. Be merciful to your beast. Not only ride moderately, but see with your own eyes that your horse be rubbed, fed, and bedded.

Q. 38. Have not some of us been led off from practical preaching by (what was called) preaching Christ?

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[See page 547.]

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[See page 656.]

[See page 564.]

[See pages 564, 658.]

[See page 657.]

gation. 4. By not singing too much at once; seldom more than five or six verses. 5. By suiting the tune to the words. 6. By often stopping short, and asking the people, "Now! Do you know what you said last? Did you speak no more than you felt?"

Is not this formality creeping in already, by those complex tunes, which it is scarce possible to sing with devotion? Such is, "Praise the Lord, ye blessed ones." Such the long quavering Hallelujah, annexed to the Morning-Song tune, which I defy any man living to sing devoutly. The repeating the same words so often, (but especially while another repeats different words, the horrid abuse which runs through the modern church-music,) as it shocks all common sense, so it necessarily brings in dead formality, and has no more of religion in it than a Lancashire hornpipe. Besides, it is a flat contradiction to our Lord's command, "Use not vain repetitions." For what is vain repetition, if this is not? What end of devotion does it serve?

[See pages 565, 659.]

7. Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by them who have either very strong or very weak voices. 8. In every large Society let them learn to sing; and let them always learn our own tunes first. 9. Let the women constantly sing their parts alone. Let no man sing with them, unless he understands the notes, and sings the bass,

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[See page 564.]

[See page 564.]

[See page 596.]

[See page 596.]

Q. 36. Who is the Assistant?

A. That Preacher in each Circuit, who is appointed from time to time to take charge of the Societies, and the other Preachers therein.

Q. 37. How should an Assistant be qualified for this charge?

A. By walking closely with God, and having His work greatly at heart; by understanding and loving discipline, ours in particular; and by loving the Church of England, and resolving not to separate from it.

[See page 596.]

[See page 596.]

Q. 38. What is the business of an Assistant?

A. 1. To see that the other Preachers in his Cir-

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[See page 565.]

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Q. 38. What is the business of an Assistant?

A. 1. To see that the other Preachers in his Cir-

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as it is pricked down in the book. 10. Introduce no new tunes till they are perfect in the old. 11. Let no organs be placed anywhere, till proposed in the Conference. 12. Recommend our Tune-Book everywhere; and if you cannot sing yourself, choose a person or two in each place to pitch the tune for you. 13. Exhort every one in the congregation to sing, not one in ten only. 14. If a Preacher be present, let no singer give out the words. 15. When they would teach a tune to the congregation, they must sing only the tenor.

After preaching, take a little lemonade, mild ale, or candied orange-peel. All spirituous liquors, at that time especially, are deadly poison.

Q. 40. Who is the Assistant?

A. That Preacher in each Circuit, who is appointed from time to time to take charge of the Societies, and the other Preachers therein.

Q. 41. How should an Assistant be qualified for his charge.

A. By walking closely with God, and having His work greatly at heart; by understanding and loving discipline, ours in particular; and by loving the Church of England, and resolving not to separate from it.

Q. 42. What is the business of an Assistant?

A. 1. To see that the other Preachers in his Cir-

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A. By walking closely with God, and having His work greatly at heart; by understanding and loving discipline, ours in particular; and by loving the Church of England, and resolving not to separate from it. Let this be well observed. I fear, when the Methodists leave the Church, God will leave them. But if they are thrust out of it, they will be guiltless.

Q. 42. What is the business of an Assistant?

A. 1. To see that the other Preachers in his Cir-

1753, or 1757.

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cuit behave well, and want nothing. 2. To visit the classes quarterly in each place, regulate the bands, and deliver new tickets. 3. To keep watchnights and lovefeasts. 4. To take in, or put out of the bands or Society. 5. To hold quarterly meetings; and therein diligently to inquire both into the spiritual and temporal state of each Society. 6. To take care that every Society be duly supplied with books, and that the money for them be constantly returned. 7. To send from every quarterly meeting a circumstantial account to London of every remarkable conversion, and of every one who dies in the triumph of faith. 8. To take exact lists of his Societies every Easter, and bring them to the next Conference. 9. To meet the married men, the married women, the single men, and the single women, in the large Societies once a quarter. 10. To see that every Society have a private room, and a set of the "Library" for the Helper; and, 11. To travel with me, if required, once a year, through the Societies in his Circuit.

Q. 39. Ought we to insist upon our rule, that no Preacher print anything without your approbation?

A. Undoubtedly. And whoever does it for the time to come, cannot take it ill, if he is excluded from our Connexion. Let every one take this warning, and afterwards blame none but himself.

Q. 40. But has the office of an Assistant been thoroughly executed?

A. No; not by one

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Q. 43. Has the office of an Assistant been well executed?

A. No, not by half the

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Assistant out of three. For instance. Every Assistant ought, 1. To "see that the other Preachers behave well." But who has sent me word, whether they did or no? 2. "To visit the classes, regulate the bands, and deliver tickets quarterly." How few have done this! 3. Lovefeasts for the bands have been neglected. 4. Nor have persons been regularly taken in and put out of the bands. 5. I fear, many of the quarterly meetings are formal, not spiritual. 6. The Societies are not half supplied with books; not even with "Kempis," "Instructions for Children," and "Primitive Physic," which ought to be in every house. And why should not each of you do like William Pennington?—carry books with you through every round. Exert yourselves in this. Be not ashamed. Be not weary. Leave no stone unturned. 7. How few accounts have I had, either of remarkable deaths, or remarkable conversions! 8. How few exact lists have we received of the Societies! Take more time and more pains in preparing them. 9. Who of you has met the married and single men and women once a quarter, even in the largest Societies? 10. You have not provided a private room everywhere for the Preacher: nor a bed to himself: neither the "Library," for want of which, some still read trash. Till this can be done, let there be immediately in every place at least the "Notes," and the tract on Original Sin.

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Assistants. 1. Who has sent me word, whether the other Preachers behave well or ill? 2. Who has visited all the classes and regulated the bands quarterly? 3. Lovefeasts for the bands have been neglected: neither have persons been duly taken in and put out of the bands. 4. The Societies are not half supplied with books; not even with those above-mentioned. O, exert yourselves in this! Be not weary! Leave no stone unturned! 5. How few accounts have I had, either of remarkable deaths, or remarkable conversions! 6. How few exact lists of the Societies! 7. How few have met the married and single persons once a quarter!

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[See page 602.]

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Q. 41. Are there any other advices which you would give the Assistants?

A. Several. 1. Take a regular catalogue of your Societies, as they live, in house-row. 2. Leave your successor a particular account of the state of the Circuit. 3. See that every Band-Leader have the Rules of them. 4. Vigorously, but calmly, enforce the rules concerning ruffles, drams, snuff, and tobacco. When any person is admitted into a Society, even good breeding requires him to conform to the rules of that Society. The same you should enforce in Scotland as England. The Scots will hear reason as well as the English. 5. As soon as there are four men or women believers in any place, put them into a band. 6. Everywhere insist on decency and cleanliness. Tell them cleanliness is next to godliness. 7. Suffer no lovefeast to last above an hour and half; let not one duty interfere with another: and stop all breaking the cake with one another. That silly custom was introduced by James Wheatley, and creates much confusion. And, 9. Inform all the people from time to time, that none should remove from one Society to another, without a sufficient reason; and that those who desire to remove are to acquaint you with their reasons, and to have a certificate in these words, (else they will not be received in other Societies,) "A. B., the bearer, is a member of our Society in M——. I believe he has a sufficient cause for removing." 10. In every place, exhort

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A. Several. 1. Take a regular catalogue of your Societies, as they live, in house-row. 2. Leave your successor a particular account of the state of the Circuit. 3. See that every Band-Leader have the Rules of the Bands. 4. Vigorously, but calmly, enforce the rules concerning needless ornaments, drams, snuff and tobacco. Give no band-ticket to any man or woman who does not promise to leave them off. 5. As soon as there are four men or women believers in any place, put them into a band. 6. Suffer no love-feast to last above an hour and an half: and instantly stop all breaking the cake with one another. 7. Warn all from time to time, that none are to remove from one Society to another, without a certificate from the Assistant in these words, (else he will not be received in other Societies,) "A. B., the bearer, is a member of our Society in C. I believe he has sufficient cause for removing." 8. Everywhere recommend decency and cleanliness. Cleanliness is next to godliness. 9. Exhort all that were brought up in the Church, to continue therein. Set the example yourself: and immediately change every Plan, that would hinder their being at church, at least two Sundays in four. Carefully avoid whatever has a tendency to separate men from the Church: in particular, preaching at any hour which hinders them from going to it. And let all the servants in our

1789.

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those who were brought up in the Church to continue therein. And in visiting the classes, ask every one, "Do you go to church as often as ever you did?" Set the example yourself: and immediately alter every Plan that interferes therewith; so that every Preacher may attend the church, at least two Sundays out of four.

Is there not a cause? Are we not unawares by little and little sliding into a separation from the Church? O remove every tendency thereto with all diligence. 1. Let all our Preachers go to church. 2. Let all the people go constantly; and, 3. Receive the sacrament at every opportunity. 4. Warn all against niceness in hearing; a great and prevailing evil. 5. Warn them also against despising the prayers of the Church. 6. Against calling our Society a Church or the Church. 7. Against calling our Preachers Ministers, our houses meeting-houses (call them plain preaching-houses). 8. Do not license them as such: the proper form of a petition to the Judge or Justice is, "A. B. desires to have his house in C— licensed for public worship." 9. Do not license yourself till you are constrained; and then not as a Dissenter, but a Methodist Preacher. It is time enough when you are prosecuted, to take the oaths. And by so doing you are licensed.

Q. 42. But are we not Dissenters?

A. We are irregular, 1. By calling sinners to repentance, in all places of

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preaching-houses go to church once on Sunday at least.

Is there not a cause? Are we not unawares by little and little sliding into a separation from the Church? O use every means to prevent this! 1. Exhort all our people to keep close to the Church and sacrament. 2. Warn them all against niceness in hearing; a prevailing evil! 3. Warn them also against despising the prayers of the Church. 4. Against calling our Society the Church. 5. Against calling our Preachers Ministers, our houses meeting-houses; call them plain preaching-houses or chapels. 6. Do not license them as Dissenters: the proper paper to be sent in at the assizes, sessions, or Bishop's court is this: "A. B. desires to have his house in C. licensed for public worship." 7. Do not license yourself till you are constrained; and then not as a Dissenter, but a Methodist. It is time enough when you are prosecuted, to take the oaths. And by so doing you are licensed.

Q. 45. But are we not Dissenters?

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Q. 45. But are we not Dissenters?

A. No. Although we call sinners to repentance in all places of God's do-

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God's dominion. 2. By frequently using extemporary prayer. Yet we are not Dissenters in the only sense which our law acknowledges; namely, persons who believe it is sinful to attend the service of the Church: for we do attend it at all opportunities. We will not, dare not separate from the Church, for the reasons given several years ago. We are not Seceders, nor do we bear any resemblance to them. We set out upon quite opposite principles. The Seceders laid the very foundation of their work in judging and condemning others. We laid the foundation of our work, in judging and condemning ourselves. They begin everywhere, with showing their hearers, how fallen the Church and Ministers are. We begin everywhere, with showing our hearers, how fallen they are themselves.

And as we are not Dissenters from the Church now, so we will do nothing, willingly, which tends to a separation from it. Therefore let every Assistant immediately so order his Circuit, that no Preacher may be hindered from attending the church, more than two Sundays in the month. Never make light of going to church, either by word or deed. Remember Mr. Hook, a very eminent and zealous Papist. When I asked him, "Sir, what do you for public worship here, where you have no Romish sermon?" he answered, "Sir, I am so fully convinced, it is the duty of every man to worship God in public,

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But some may say, "Our own service is public worship." Yes, in a sense: but not such as supersedes the Church service. We never designed it should: we have an hundred times professed the contrary. It presupposes public prayer, like the sermons at the University. Therefore I have over and over advised, "Use no long prayer, either before or after sermon." Therefore I myself frequently use only a collect, and never enlarge in prayer, unless at intercession, or on a watchnight, or on some extraordinary occasion.

If it were designed to be instead of Church service, it would be essentially defective. For it seldom has the four grand parts of public prayer: deprecation, petition, intercession, and thanksgiving. Neither is it, even on the Lord's day, concluded with the Lord's supper.

The hour for it on that day, unless where there is some peculiar reason for a variation, should be five in the morning as well as in the evening. Why should we make God's day the shortest of the seven?

But if the people put ours in the room of the Church service, we hurt them that stay with us, and ruin them that leave us. For then they will go nowhere, but lounge the Sabbath away, without any public worship at all.

I advise therefore all the Methodists in England and Ireland, who have been

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brought up in the Church, constantly to attend the service of the Church, at least every Lord's day.

Q. Do we sufficiently watch over our Helpers?

A. We might consider those that are with us as our pupils: into whose be-

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Q. 43. Are all our Preachers merciful to their beasts?

A. Perhaps not. Every one ought not only to ride moderately, but also to see with his own eyes his horse rubbed, fed, and bedded.

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Q. 46. Nay, but is it not our duty to separate from the Church, considering the wickedness both of the Clergy and the people?

A. We conceive not, 1. Because both the Priests and the people were full as wicked in the Jewish Church. And yet it was not the duty of the holy Israelites to separate from them. 2. Neither did our Lord command His disciples to separate from them: He rather commanded the contrary. 3. Hence it is clear, that could not be the meaning of St. Paul's words, "Come out from among them, and be ye separate."

Q. 47. But what reasons are there why we should not separate from the Church?

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We allow two exceptions, 1. If the parish Minister be a notoriously wicked man. 2. If he preach Socinianism, Arianism, or any other essentially false doctrine.

Q. 48. Do we sufficiently watch over our Helpers?

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haviour and studies we should therefore make a particular inquiry every day.

Should we not particularly ask each, Do you walk close with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hour of retirement? Do you spend the day in the manner which we advise? Do you read the books we advise, and no other? Do you fast as often as your health will permit? Do you converse seriously, usefully, and closely? Do you pray before, and have you a determinate end in, every conversation?

To be more particular,

Do you use all the means of grace yourself, and enforce the use of them on all persons?

They are either instituted or prudential.

I. The instituted are,

1. Prayer; private, family, public; consisting of deprecation, petition, intercession, thanksgiving.

Do you use each of these constantly (at set times) and fervently?

Do you use private prayer every morning and evening? If you are your own master, at five in the evening, and the hour before or after morning-preaching?

Do you forecast wherever you are, how to secure these hours?

Do you avow it everywhere?

Are you resolute herein?

Do you call your family together at five?

Do you ask everywhere, (1.) Have you family-prayer?

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Do you forecast daily, wherever you are, how to secure these hours? Do you avow it everywhere? Do you ask everywhere, Have you family-prayer? Do you retire at five o'clock?

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Do you use private prayer every morning and evening? If you can, at five in the evening, and the hour before or after morning-preaching?

Do you forecast daily, wherever you are, how to secure these hours? Do you avow it everywhere? Do you ask everywhere, Have you family-prayer? Do you retire at five o'clock?

1758, or 1757.

1763.

(2.) Do you retire at five o'clock?

2. Searching the Scripture; by,

(1.) Reading: constantly, some part of every day, and at all vacant hours; regularly, all the New Testament (at least) and the Lessons for Children in order; carefully, with the Notes, seriously, deliberately, with much prayer preceding, accompanying and following; fruitfully, immediately practising what you learn there?

What other books do you read? Is it wise to read any, till you have read our Tracts, and the Christian Library?

Do you give the morning to reading, writing, and prayer?

(2.) Meditating: at set times? How? By Bishop Hall's, or Mr. Baxter's rule? How long?

(3.) Hearing: constantly? Every morning?

Humbly? Uncritically, devoutly?

Carefully? With prayer before, at, after?

Fruitfully? Immediately putting in practice?

Have you a New Testament always in your pocket?

(See that the Notes are in every Society. Explain them to the congregation.)

3. The Lord's supper. Do you use this

At every opportunity? With due preparation? *i. e.*, with solemn prayer? With careful self-examination? With deep repentance suited thereto? With earnest and deliberate self-devotion?

Do you in communicating discern the Lord's body?

Do you afterward retire,

1770.

(2.) Do you retire at five o'clock?

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1780.

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Carefully? With prayer before, at, after?

Immediately putting in practice?

Have you a New Testament always about you?

3. The Lord's supper. Do you use this at every opportunity?

With solemn prayer before? With earnest and deliberate self-devotion?

1789.

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Carefully? With prayer before, at, after?

Immediately putting in practice?

Have you a New Testament always about you?

3. The Lord's supper. Do you use this at every opportunity?

With solemn prayer before? With earnest and deliberate self-devotion?

1756, or 1757.

not formally, but in earnest?

4. Fasting: God led us to this at Oxford. And He led all of you to it, when you first set out.

How often do you fast now? Every Friday? In what degree?

I purpose generally to eat only vegetables on Friday, and take only toast-and-water in the morning.

5. Christian conference.

Are we convinced, how important and how difficult it is to order our conversation right?

Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers?

Do we not converse too long at a time? Is not an hour at a time commonly enough?

Would it not be well to plan our conversation beforehand? To pray before and after it?

II. Prudential means we may use either as common Christians, as Methodists, as Preachers, or as Assistants.

1. As common Christians. What particular rules have you for avoiding evil? doing good? growing in grace? What arts of holy living?

2. As Methodists: do you never miss any meeting of the Society? Neither your class, or band?

3. As Preachers: do you meet every Society weekly? Also the Leaders? and bands, if any?

Do you visit the sick? and the well? Instructing masters and parents? And in all relative duties?

4. As Assistants: do you fill up and regulate the bands wherever you come? Diligently inquire into the

1770.

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1780.

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Would it not be well, always to have a determinate end in view? And to pray before and after it?

II. Prudential means we may use, either as common Christians, as Methodists, as Preachers, or as Assistants.

1. As common Christians: what particular rules have you, in order to grow in grace? What arts of holy living?

2. As Methodists, do you never miss your class or band?

3. As Preachers, do you meet every Society? Also the Leaders and bands, if any?

4. As Assistants, have you thoroughly considered your office? And do you make a conscience of

1789.

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1753, or 1757.

state of the books, and do all you can to propagate them? Keep watchnights once a month? And lovefeasts? With one twice a year, for all the Society?

Do you visit every Society once a quarter, and regulate all things therein?

Do you take a regular catalogue of your Societies at least once a year?

Do you write me an account of all the defects of the common Preachers, which you cannot yourself cure?

These means may be used without fruit. But there are some means which cannot; namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do we steadily watch against the world, the devil, ourselves? the besetting sin?

2. Do you deny yourselves every useless pleasure of sense? imagination? honour? Are you temperate in all things? To take one instance, in food? Do you use only that kind and that degree, which is best both for the body and soul? Do you see the necessity of this?

Do you eat no flesh suppers? No late suppers? These naturally tend to destroy bodily health.

Do you eat only three meals a day? If four, are you not an excellent pattern to the flock?

Do you take no more food than is necessary at each meal? You may know if you do, by a load at your stomach; by drowsiness, or heaviness; and, in a while, by weak or bad nerves.

1770.

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1780.

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3. Do you eat no flesh suppers? No late suppers?

4. Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner?

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1753, or 1757.

1763.

1770.

Do you use only that kind and that degree of drink which is best both for your body and soul?

Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? To-day?

How often do you drink wine or ale? Every day? Do you want or waste it?

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross (whatever is grievous to nature) as a gift of God, and labour to profit thereby?

4. Do you endeavour to set God always before you? To see his eye continually fixed upon you? Never can you use these means, but a blessing will ensue. And the more you use them, the more will you "grow in grace, and in the knowledge of our Lord Jesus Christ."

Q. What can be done in order to a closer union of our Helpers with each other?

A. 1. Let them be deeply convinced of the want there is of it at present, and the absolute necessity of it.

2. Let them pray for an earnest desire of union.

3. Let them speak freely to each other.

4. When they meet, let them never part without prayer.

5. Let them beware how they despise each other's gifts.

6. Let them never speak slightly of each other in any kind.

7. Let them defend one another's character in everything, to the utmost of their power: and,

Do you use only that kind and that degree of drink which is best both for your body and soul?

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1780.

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Q. 49. What can be done in order to a closer union of our Helpers with each other?

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2. Let them pray for a desire of union.

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5. Let them beware how they despise each other's gifts.

6. Let them never speak slightly of each other in any kind.

7. Let them defend one another's characters in everything, so far as consists with truth: and,

1789.

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1753, or 1757.

8. Let them labour in honour each to prefer the other before himself.

Q. How shall we avoid popularity? We mean such esteem or love from the people, as is not for the glory of God.

A. 1. Earnestly pray for a piercing sense of the danger there is, and the sinfulness of it.

2. Take care how you ingratiate yourself with any people by slackness of discipline :

3. Or by any method which another Preacher cannot follow.

4. Warn the people among whom you are most, of esteeming or loving you too much.

5. Converse sparingly with those who are particularly fond of you.

Q. How often should our Helpers preach?

A. Not more than twice a day, unless on a Sunday, or some extraordinary occasion.

Q. Which is the best general method of preaching?

A. 1. To invite. 2. To convince. 3. To offer Christ. 4. To build up. And do this in some measure in every sermon.

Q. Are there any smaller advices relating to preaching, which might be of use to us?

A. Perhaps these : 1. Be sure to begin and end precisely at the time appointed.

2. Endeavour to be serious, weighty, and solemn in your whole deportment before the congregation.

3. Always suit your subject to the audience.

4. Choose the plainest texts you can.

5. Take care not to

1763.

8. Let them labour in honour each to prefer the other before himself.

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1770.

8. Let them labour in honour each to prefer the other before himself.

Q. 46. How shall we avoid popularity? We mean such esteem or love from the people, as is not for the glory of God.

A. 1. Earnestly pray for a piercing sense of the danger there is, and the sinfulness of it.

2. Take care how you ingratiate yourself with any people by slackness of discipline :

3. Or by any method which another Preacher cannot follow.

4. Warn the people among whom you are most, of esteeming or loving you too much.

5. Converse sparingly with those who are particularly fond of you.

Q. 47. How often should our Helpers preach?

A. Not more than twice a day, unless on a Sunday, or some extraordinary occasion.

Q. 48. Which is the best general method of preaching?

A. 1. To invite. 2. To convince. 3. To offer Christ. 4. To build up. And to do this in some measure in every sermon.

Q. 49. Are there any smaller advices relating to preaching, which might be of use to us?

A. Perhaps these : 1. Be sure to begin and end precisely at the time appointed.

2. Endeavour to be serious, weighty, and solemn in your whole deportment before the congregation.

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1772.

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1780.

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1789.

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[See page 525.]

[See page 525.]

[See page 527.]

[See page 527.]

1753, or 1757.

ramble from your text, but keep close to it, and make out from it what you take in hand.

6. Beware of allegorizing or spiritualizing too much.

7. Take care of anything awkward or affected, either in your phrase, gesture, or pronunciation.

8. Tell each other, if you observe anything of this kind.

9. Sing no hymns of your own composing.

10. Without a pressing reason, do not pray above eight or ten minutes (at most) without intermission.

Q. What sermons do we find by experience to be attended with the greatest blessing?

A. 1. Such as are most close, convincing, searching. 2. Such as have most of Christ. 3. Such as urge the heinousness of men's living in contempt or ignorance of Him.

Q. But have not some of us been led off from practical preaching, by (what was called) preaching Christ?

A. Indeed we have. The most effectual way of preaching Christ is to preach Him in all His offices, and to declare His law as well as His Gospel, both to believers and unbelievers.

Q. Do we now all preach strongly and closely, concerning both inward and outward holiness?

A. It would be well, if we

1763.

ramble from your text, but keep close to it, and make out from it what you take in hand.

6. Beware of allegorizing or spiritualizing too much.

7. Take care of anything awkward or affected, either in your phrase, gesture, or pronunciation.

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9. Sing no hymns of your own composing.

10. Without a pressing reason, do not pray above eight or ten minutes (at most) without intermission.

11. It would be well for every young Preacher frequently to exhort, without taking any text: and for everyone, young or old, frequently to read and enlarge upon a portion of the Notes.

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11. It would be well for every young Preacher, frequently to exhort, without taking any text: and for every one, young or old, frequently to read and enlarge upon a portion of the Notes.

Q. 50. What sermons do we find by experience to be attended with the greatest blessing?

A. 1. Such as are most close, convincing, searching. 2. Such as have most of Christ. 3. Such as urge the heinousness of men's living in contempt or ignorance of Him.

Q. 51. But have not some of us been led off from practical preaching, by (what was called) preaching Christ?

A. Indeed we have. The most effectual way of preaching Christ is to preach Him in all His offices, and to declare His law, as well as His Gospel, both to believers and unbelievers.

Q. 52. Do we now all preach strongly and closely, concerning both inward and outward holiness?

A. It would be well, if

ramble from your text, but keep close to it, and make out from it what you take in hand.

6. Beware of allegorizing or spiritualizing too much.

7. Take care of anything awkward or affected, either in your phrase, gesture, or pronunciation.

8. Tell each other, if you observe anything of this kind.

9. Sing no hymns of your own composing.

10. Without a pressing reason, do not pray above eight or ten minutes (at most) without intermission.

11. It would be well for every young Preacher, frequently to exhort, without taking any text: and for every one, young or old, frequently to read and enlarge upon a portion of the Notes.

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1753, or 1757.

were more frequently and more largely to insist upon it in all its branches.

Q. Do we insist enough upon practical religion in general? And, in particular, on relative duties? Using the means of grace? private prayer? self-denial? fasting? seriousness?

A. It seems most of us have been wanting here. Let us take care to supply this defect for the future.

Q. How shall we be assured, that no Preacher will ever disappoint a congregation?

A. Ask everyone, 1. Do you see the great sin, and fatal consequences of it? 2. Will you break a limb rather than wilfully break your word herein? 3. If you do, can you blame us for not employing you any more?

Q. How shall we guard against formality in public worship? Particularly in singing?

A. 1. By preaching frequently on that head. 2. By taking care to speak only what we feel. 3. By choosing such hymns as are proper for the congregation; generally hymns of prayer or praise, rather than descriptive of particular states. 4. By not singing too much at once; seldom more than five or six verses. 5. By suiting the tune to the nature of the hymn. 6. By often stopping short, and asking the people, "Now! Do you know what you said last? Did you speak no more than you felt? Did you sing it as unto the Lord; with the spirit, and with the understanding also?"

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MAY 14, 1746, &c.

Q. How shall we try those who think they are moved by the Holy Ghost, and called of God to preach?

A. Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?

3. Have they fruit? are any truly convinced of sin and converted to God by their preaching?

As long as these three marks concur in any, we believe he is called of God to preach.

These we receive as a sufficient proof, that he is moved thereto by the Holy Ghost.

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MAY 14, 1746, &c.

Q. What can be done to make the people sing true?

A. 1. Learn to sing true yourselves. 2. Recommend the Tunes everywhere. 3. If a Preacher cannot sing himself, let him choose two or three persons in every place, to pitch the tune for him.

Q. What is it best to take just after preaching?

A. Lemonade; candied orange-peel, or a little soft, warm ale. But egg-and-wine is downright poison. And so are late suppers.

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A. 1. Learn to sing true yourselves. 2. Recommend the Tunes everywhere. 3. If a Preacher cannot sing himself, let him choose two or three persons in every place to pitch the tune for him.

Q. 57. What is it best to take just after preaching?

A. Lemonade; candied orange-peel, or a little soft warm ale. But egg-and-wine is downright poison.

Q. 58. How shall we try those who think they are moved by the Holy Ghost to preach?

A. Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation? 2. Have they gifts (as well as grace) for the work: have they (in some tolerable degree) a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly? 3. Have they fruit? Are any truly convinced of sin and converted to God by their preaching?

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Q. But how shall we know whether they concur or no, in any particular person?

A. 1. If he is near us, we will talk with him on the preceding heads, and then hear him preach.

2. We will desire him to write down or relate the reasons why he thinks he is called of God thereto.

3. We will examine those who seem to have been convinced of sin or converted to God by his preaching.

4. If he is at a distance, we will desire one of the neighbouring Preachers to do this; and to inquire what is the judgment of the Society in that place concerning him.

Q. What method may we use in receiving a new Helper?

A. A proper time for doing this is at a Conference, after solemn fasting and prayer.

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4. If he is at a distance, we will desire the Assistant to do this; and to inquire what is the judgment of the Society in that place concerning him.

Q. What method may we use in receiving a new Helper?

A. A proper time for doing this is at a Conference, after solemn fasting and prayer.

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Q. 59. But how shall we know whether they concur or not, in any particular person?

A. 1. If he is near us, we will talk with him on the preceding heads, and hear him preach.

2. We will desire him to write down or relate the reasons why he thinks he is called of God thereto.

3. We will examine those who seem to be convinced of sin or converted to God by his preaching.

4. If he is at a distance, we will desire the Assistant to do this; and to inquire, what is the judgment of his brethren concerning him.

Q. 60. What method may we use in receiving a new Helper?

A. A proper time for doing this is at a Conference, after solemn fasting and prayer.

Every person to be admitted is then to be present; and each of them may be asked,

"A. B. Have you faith in Christ? Are you going on to perfection? Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and His work? Do you know the Methodist plan? Have you read the 'Plain Account?' the 'Appeals?' Do you know the Rules of the Society? of the Bands? Do you keep them? Do you take no snuff? tobacco? drams? Do you constantly attend the church and sacrament? Have you read the Minutes? Are you willing

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Q. 51. What method may we use in receiving a new Helper?

A. A proper time for doing this is at a Conference, after solemn fasting and prayer.

Every person proposed is then to be present; and each of them may be asked,

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to conform to them? Have you considered the twelve Rules of a Helper? especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you preach every morning and evening? endeavouring not to speak too long (an hour in the whole) or too loud? not lolling with your elbows? Have you read the 'Rules of Action and Utterance?' Will you meet the Society, the Bands, the Select Society, and the Leaders in every place? Will you diligently and earnestly instruct the children, and visit from house to house? Will you recommend fasting, both by precept and example?"

We may then receive him as a probationer, by giving him a book inscribed thus:

To A. B.

"You think it your duty to call sinners to repentance. Make full proof hereof, and we shall be glad to receive you as a fellow-labourer."

Let him then read and carefully weigh what is contained therein, and see whether he can agree to it or no.

We may then receive him as a probationer, by giving him the Minutes of the Conference inscribed thus:

To A. B.

"You think it your duty to call sinners to repentance. Make full proof hereof, and we shall be glad to receive you as a fellow-labourer."

"Observe: You are not to ramble up and down, but to go where the Assistant directs, and there only."

Let him then read and carefully weigh what is contained therein, and see whether he can agree to it or no.

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To A. B.

"You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer.

"Observe: You are not to ramble up and down, but to go where the Assistant directs, and there only."

Let him then read and carefully weigh what is contained therein, and see whether he can agree to them or not.

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Are you willing to conform to them? Have you considered the Rules of an Helper? especially the first, tenth and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you preach every morning and evening: endeavouring not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, both by precept and example?"

Are you in debt?

We may then receive him as a probationer, by giving him the Minutes of the Conference inscribed thus:

To A. B.

"You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer."

Let him then read and carefully weigh what is contained therein, that if he has any doubt, it may be removed.

Observe! Taking on trial is entirely different from admitting a Preacher.

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Conference? Are you willing to conform to them? Have you considered the Rules of an Helper? especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you preach every morning and evening: endeavouring not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, both by precept and example?"

Are you in debt? Are you engaged to marry?

(N.B. A Preacher who marries while on trial is thereby set aside.)

We may then receive him as a probationer, by giving him the Minutes of the Conference inscribed thus:

To A. B.

"You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer."

Let him then read and carefully weigh what is contained therein, that if he has any doubt, it may be removed.

Observe! Taking on trial is entirely different from admitting a Preacher.

If he can, let him come to the next Conference; where, after examination, fasting, and prayer, he may be received into full connexion with us, by giving him a book inscribed thus:

"So long as you freely consent to, and earnestly endeavour to walk by, these Rules, we shall rejoice to acknowledge you as a fellow-labourer."

Q. Why do you not use more form and solemnity in admitting a new labourer?

A. Because we would not make haste. We desire barely to follow Providence, as it gradually opens.

If he can, let him come to the next Conference; where, after examination, fasting, and prayer, he may be received into full connexion with us, by giving him the Minutes inscribed thus:

"So long as you freely consent to, and earnestly endeavour to walk by, these Rules, we shall rejoice to acknowledge you as a fellow-labourer."

Q. What can we do to prevent unqualified persons from preaching or exhorting?

A. 1. Let none exhort in any of our Societies without a note of recommendation from the Assistant. 2. Let every Exhorter see that this be renewed yearly. 3. Let every Assistant rigorously insist upon this.

If he can, let him come to the next Conference; where, after examination, fasting, and prayer, he may be received into full connexion with us, by giving him the Minutes inscribed thus:

"So long as you freely consent to, and earnestly endeavour to walk by, these Rules, we shall rejoice to acknowledge you as a fellow-labourer."

Meantime, let none exhort in any of our Societies without a note of permission from the Assistant. Let every Exhorter take care to have this renewed yearly. And let every Assistant rigorously insist upon it.

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One on trial may be either admitted or rejected, without doing him any wrong. Otherwise it would be no trial at all. Let every Assistant explain this to them that are on trial.

At the next Conference, if recommended by the Assistant, he may be received into full connexion, by giving him the Minutes inscribed thus:

"As long as you freely consent to, and earnestly endeavour to walk by, these Rules, we shall rejoice to acknowledge you as a fellow-labourer."

Meantime let none exhort in any of our Societies, without a note of permission from the Assistant: let every Exhorter take care to have this renewed yearly: and let every Assistant insist upon it.

Q. 52. What is the method wherein we usually proceed in our Conferences?

A. We inquire,

1. What Preachers are admitted?

Who remain on trial?

Who are admitted on trial?

Who desist from travelling?

2. Are there any objections to any of the Preachers? Who are named one by one.

1789.

One on trial may be either admitted or rejected, without doing him any wrong. Otherwise it would be no trial at all. Let every Assistant explain this to them that are on trial.

When he has been on trial four years, if recommended by the Assistant, he may be received into full connexion, by giving him the Minutes inscribed thus: "As long as you freely consent to, and earnestly endeavour to walk by, these Rules, we shall rejoice to acknowledge you as a fellow-labourer." Meantime let none exhort in any of our Societies, without a note of permission from the Assistant: let every Exhorter take care to have this renewed yearly: and let every Assistant insist upon it.

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[See page 632.]

Q. 61. How can we provide for worn-out Preachers?

A. Those that can preach a little may be Supernumerary Preachers where there is most need. As for those who cannot preach at all,

1. Let every Travelling Preacher contribute half a guinea yearly at the Conference.

2. Let everyone, when first received as a Travelling Preacher, pay one guinea.

3. Let this be lodged in the hands of the Stewards approved of by the majority of the Preachers.

4. The present Stewards are Joseph Cownley and John Murlin.

5. Out of this let provision be made, first for the worn-out Preachers, then for the widows and children of those that are dead.

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3. How are the Preachers stationed this year?

4. What numbers are in the Society?

5. What is the Kingswood Collection?

6. What boys are received this year?

7. What girls are assisted?

8. What is contributed for the Contingent expenses?

9. How was this expended?

10. What is contributed toward the Fund for Superannuated and Supernumerary Preachers?

11. What demands are there upon it?

12. How many Preachers' wives are to be provided for? By what Societies?

13. Where and when may our next Conference begin?

Q. 53. How can we provide for Superannuated and Supernumerary Preachers?

A. Those who can preach four or five times a week are Supernumerary Preachers. As for those who cannot,

1. Let every Travelling Preacher contribute half a guinea yearly at the Conference:

2. Let everyone, when first admitted as a Travelling Preacher, pay a guinea.

3. Let this be lodged in the hands of the Stewards.

4. The present Stewards are John Murlin and John Pawson.

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2. Let everyone, when first admitted as a Travelling Preacher, pay a guinea.

3. Let this be lodged in the hands of the Stewards.

4. The present Stewards are John Murlin and John Pawson.

5. Out of this let provision be made first for the worn-out Preachers, and then for the widows and children of those that are dead.

1753, or 1757.

1763.

1770.

6. Every worn-out Preacher shall receive at least ten pounds a year.

7. Every widow of a Preacher shall receive yearly during her widowhood (if she wants it) a sum not exceeding ten pounds.

8. Every child left by a Preacher shall receive, once for all, a sum not usually exceeding ten pounds.

9. But none is entitled to anything from this Fund till he has subscribed two guineas.

10. Nor any person from the time he ceases (unless worn out) to be a Traveling Preacher.

11. Nor any who neglects paying his subscription for four years together.

12. Let every Preacher who does not bring or send his subscription to the Conferences be fined two shillings and sixpence.

13. This Fund is never to be reduced to less than an hundred pounds.

14. Let a Committee be chosen to see these rules duly executed. The present Committee are,

Peter Jaco,
Duncan Wright,
Thomas Hanby,
Robert Roberts,
Alexander Mather,
Thomas Johnson,
John Pawson,
James Oddie,
Thomas Olivers,
John Helton,
Christopher Hopper.

15. Let an exact account of all receipts and disbursements be produced at the Conference.

1772.

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1780.

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7. Every widow of a Preacher shall receive yearly, (if she wants it,) during her widowhood, a sum not usually exceeding ten pounds.

8. Every child left by a Preacher shall receive, once for all, a sum not usually exceeding ten pounds.

9. But none is entitled to anything from this Fund till he has subscribed two guineas.

10. Nor any who neglects paying his subscription for four years together.

11. Let every Preacher who does not bring or send his subscription to the Conference be fined two shillings and sixpence.

12. Let the Fund never be reduced to less than an hundred pounds.

13. Let a Committee be named to see these rules duly executed. The present Committee are,

Christopher Hopper,
Robert Roberts,
Thomas Coke,
Thomas Hanby,
John Allen,
Thomas Lee,
Duncan Wright,
Thomas Taylor,
William Thompson,
Thomas Rankin.

14. Let an exact account of all receipts and disbursements be produced at the Conference.

Let every Assistant bring to the Conference the contribution of every Preacher in his Circuit.

1789.

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Christopher Hopper,
Robert Roberts,
Thomas Coke,
Thomas Hanby,
John Allen,
Henry Moore,
Duncan Wright,
Thomas Taylor,
William Thompson,
Thomas Rankin,
Andrew Blair.

14. Let an exact account of all receipts and disbursements be produced at the Conference.

15. Let every Assistant bring to the Conference the contribution of every Preacher in his Circuit.

1753, or 1757.

[See page 598.]

1763.

[See page 616.]

1770.

Q. 62. How may the wives of the Travelling Preachers be provided for?

A. If a Preacher marries hand over head, he must provide for himself. As to the rest, we cannot but observe many inconveniences have arisen from the present method of providing for the wives of the Preachers. Those who are most proper for several places cannot be sent thither because they are married. And if they are sent, the people look upon them with an evil eye, because they are burdened by their families. In order to remedy these inconveniences, let it be considered, 1. What each Circuit can contribute. 2. How many wives are to be provided for. (Their children are provided for where they are.) 3. By what Circuits? By this means, whether the Preachers in any particular Circuit are married or single, it makes no difference: so that any Preacher may be sent to any Circuit, without any difficulty.

1772.

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1780.

Q. 54. Are not many of the Preachers' wives still straitened for the necessities of life?

A. Some certainly have been. To prevent this for the time to come,

1. Let every Circuit either provide each with a lodging, coals, and candles, or allow her fifteen pounds a year.

2. Let the Assistant take this money at the Quarterly Meeting before anything else be paid out of it.

Q. 55. How can we account for the decrease of the work of God in some Circuits, both this year and the last?

A. It may be owing either, 1. To the want of zeal and exactness in the Assistant, occasioning want of discipline throughout: or, 2. To want of life and diligence in the Preachers: or, 3. To our people's losing the life of God, and sinking into the spirit of the world.

It may be owing, farther, to the want of more field-preaching, and of trying more new places: and now in particular, to their

1789.

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It may be owing, farther, to the want of more field-preaching, and of trying more new places.

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senseless prejudice against the King, and speaking evil of dignities. To stop this flame, let none preach with us, who speak evil of our governors, or prophesy evil to the nation. Let every Assistant take care of this.

Q. 56. But are all our Assistants themselves clear of this?

A. Who can testify the contrary? No one.

Q. 57. What can be done in order to revive the work of God where it is decayed?

A. 1. Let every Preacher read carefully over the "Life of David Brainerd." Let us be followers of him, as he was of Christ, in absolute self-devotion, in total deadness to the world, and in fervent love to God and man. Let us but secure this point, and the world and the devil must fall under our feet.

2. Let both Assistants and Preachers be conscientiously exact in the whole Methodist discipline.

3. See that no Circuit be at any time without Preachers. Therefore let no Preacher who does not attend the Conference leave the Circuit at that time on any pretence whatever. This is the most improper time in the whole year. Let every Assistant see to this, and require each of these to remain in the Circuit till the new Preachers come.

Let not all the Preachers in any Circuit come to the Conference.

Let those who do come, set out as late and return as soon as possible.

4. Wherever you can, appoint prayer-meetings, and particularly on Friday.

5. Let a fast be observed

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5. Let a fast be observed

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in all our Societies, on the last Friday in September, and on the Friday after New Year's-day, after Lady-day, and after Midsummer-day.

6. Be more active in dispersing the books; particularly the sermon on the Good Steward, on Indwelling Sin, the Repentance of Believers, and the Scripture-Way of Salvation. Every Assistant may give away small tracts. And he may beg money of the rich to buy books for the poor.

7. Strongly and explicitly exhort all believers to go on to perfection. That we may all speak the same thing, I ask once for all, Shall we defend this perfection, or give it up? You all agree to defend it; meaning thereby, (as we did from the beginning,) salvation from all sin, by the love of God and man filling our heart. The Papists say, "This cannot be attained till we have been refined by the fire of purgatory." The Calvinists say, "Nay, it will be attained as soon as the soul and body part." The old Methodists say, "It may be attained before we die: a moment after is too late." Is it so or no? You are all agreed, we may be saved from all sin before death. The substance then is settled. But, as to the circumstance, is the change gradual or instantaneous? It is both the one and the other. From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instan-

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in all our Societies, the last Friday in August, November, February, and May.

6. Be more active in dispersing the books; particularly the sermon on the Good Steward, on Indwelling Sin, the Repentance of Believers, and the Scripture-Way of Salvation. Every Assistant may give away small tracts. And he may beg money of the rich to buy books for the poor.

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taneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. "But should we in preaching insist both on one and the other?" Certainly we must insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? And the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul: the more watchful they are against all sin; the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. (Whereas just the contrary effects are observed, whenever this expectation ceases.) They are saved by hope, by this hope of a total change, with a gradually-increasing salvation. Destroy this hope, and that salvation stands still, or rather decreases daily. Therefore whoever would advance the gradual change in believers should strongly insist on the instantaneous.

Q. 58. What can be done to increase the work of God in Scotland?

A. 1. Preach abroad as much as possible.

2. Try every town and village.

3. Visit every member of the Society at home.

4. Let the Preachers at

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of the thing, be an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. "But should we in preaching insist both on one and the other?" Certainly we must insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? And the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul: the more watchful they are against all sin; the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. (Whereas just the contrary effects are observed, whenever this expectation ceases.) They are saved by hope, by this hope of a total change, with a gradually-increasing salvation. Destroy this hope, and that salvation stands still, or rather decreases daily. Therefore whoever would advance the gradual change in believers should strongly insist on the instantaneous.

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Dundee and Arbroath, not stay at either place more than a week at a time.

5. Let each of them once a quarter visit Perth, Dunkeld, and the intermediate villages.

[See page 649.]

Q. 59. What can be done in order to the future union of the Methodists?

A. 1. It has long been my desire, that all those Ministers of our Church who believe and preach salvation by faith might cordially agree between themselves, and not hinder but help one another. After occasionally pressing this in private conversation, wherever I had opportunity, I wrote down my thoughts upon the head, and sent them to each of them in a letter. Out of almost sixty to whom I wrote, only three vouchsafed me an answer. So I give this up. They are a rope of sand: and such they will continue.

2. But it is otherwise with the Travelling Preachers in our Connexion. You are at present one body. You act in concert with each other, and by united counsels. And now is the time to consider what can be done, in order to continue this union. Indeed as long as I live, there will be no great difficulty: I am, under God, a centre of union to all our Travelling, as well as Local Preachers. They all know me and my communication. They all love me for my works' sake: and therefore, were it only out of regard to me, they will continue connected with each other. But by what means may this connexion be preserved, when it pleases God to remove me from you?

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3. I take it for granted, it cannot be preserved by any means, between those who have not a single eye: those that aim at anything but the glory of God in the salvation of men; who desire or seek any earthly thing, whether honour, profit, or ease, will not remain in the Connexion: it will not answer their design. Some of these, perhaps a fourth part of the whole number, will procure preferment in the Church: others will turn Independents, and get separate congregations. Lay your accounts with this. And be not surprised, if some be among them, whom you now least of all suspect.

4. But what method can be taken to preserve a firm union between those who choose to remain together?

Perhaps you might take some such steps as these.

On notice of my death, let all the Preachers in Britain and Ireland repair to London within six weeks.

Let them seek God by solemn fasting and prayer.

Let them draw up articles of agreement, to be signed by those who choose to act in concert.

Let those who do not choose it be dismissed in the most friendly manner possible.

Let them choose by votes a Committee of three, five, or seven; one of them to be Moderator.

Let this Committee propose Preachers to be tried, admitted, or excluded; fix the place of each Preacher for the ensuing year, and the time of the next Conference.

5. Can anything be done

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Q. What can be done, to make the Methodists sensible of the excellency of Kingswood School?

A. 1. Let every Assistant read the following account of it yearly in every Society. 2. Let every Preacher earnestly exhort all parents that are able to send their children thither, and be at the pains to answer all their objections, and refute all the lies they have heard about it.

1. The wisdom and love of God have now thrust out a large number of labourers into His harvest, men who desire nothing on earth but to promote the glory of God, to save

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now, in order to lay a foundation for this future union? Would it not be well, for any that are willing to sign some articles of agreement, before God calls me hence? Suppose the following:—

“We whose names are under-written, being thoroughly convinced of the necessity of a close union between those whom God is pleased to use as instruments in this glorious work, in order to preserve this union between ourselves, are resolved, God being our Helper,

“I. To devote ourselves entirely to God; denying ourselves, taking up our cross daily, steadily aiming at one thing, to save our own souls, and them that hear us.

“II. To preach the old Methodist doctrines, and no other, contained in the Minutes of the Conferences.

“III. To observe and enforce the whole Methodist discipline, laid down in the said Minutes.”

[See page 619.]

[See page 619.]

[See page 619.]

their own souls, and them that hear them. And those to whom they minister spiritual things, willingly minister to them carnal things; so that they have food to eat and raiment to put on, and content therewith.

2. A competent provision is likewise made for the wives of married Preachers. These also lack nothing; having a weekly allowance, over and above, for their little children; so that neither they nor their husbands need be careful about many things, but may wait upon the Lord without distraction.

3. Yet one considerable difficulty lies on those who have boys, when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this, we have a school on purpose for them, wherein they have all the instruction they are capable of, together with all things needful for the body, clothes only excepted. And it may be, if God prosper this labour of love, they will have these too shortly.

4. In whatever view we look upon this, it is one of the noblest charities that can be conceived. How reasonable is the Institution! Is it fit that the children of those who leave wife, home, and all that is dear, to save souls from death, should want what is needful either for soul or body? Ought not we to supply what the parent cannot, because of his labours in the Gospel? How excellent are the

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effects of this Institution ! The Preacher eased of this weight can the more cheerfully go on in his labour. And perhaps many of these children may hereafter fill up the place of those that shall rest from their labours.

5. It is not strange therefore, considering the excellence of this design, that Satan should have taken much pains to defeat it : particularly by lies of every kind, which were plentifully invented and handed about for several years, even by some of our Preachers. But truth now prevails, and its adversaries are put to silence. It is well known that the children want nothing; that they scarce know what sickness means; that they are well instructed in whatever they are capable of learning; that they are carefully and tenderly governed; and that the behaviour of all in the house, elder and younger, is as becometh the Gospel of Christ.

6. But the expense of such an undertaking is very large: so that although we have at present but thirteen or fourteen poor children, we are continually running behind, notwithstanding the yearly subscription made at London and Bristol. The best means we could think of at our late Conference, to supply the deficiency, is, once a year to desire the assistance of all those in every place, who wish well to the work of God; all who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

7. All of you who are

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thus minded have an opportunity now of showing your love to the Gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this kingdom. Do what you can to comfort the parents, who give up their all for you, and to give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good paymaster. And you know, in doing this, you lend unto the Lord. In due time He shall pay you again.

Q. But how can we keep it out of debt, which never was done yet?

A. Let a collection be made for it the Sunday before or after Midsummer, in every preaching-house throughout England.

[See page 624.]

NOVEMBER 16, &c., 1749.

NOVEMBER 16, &c., 1749.

Q. Can there be any such thing as a general union of our Societies throughout England?

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A. A proposal for this was made some time since. The substance of it is this :

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“May not all the Societies in England be considered as one body, united by one spirit?

“May not all the Societies in England be considered as one body, united by one spirit?

“May not that in London, the mother-church, consult for the good of all the churches?

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“May not the Stewards of this answer letters from all parts ; and give advice, at least in temporals ?”

“May not the Stewards of this answer letters from all parts ; and give advice, at least in temporals ?”

Q. But how can the state of all the Societies be known to the Stewards in London ?

Q. But how can the state of all the Societies be known to the Stewards in London ?

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[See page 625.]

[See page 625.]

[See page 625.]

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A. Very easily, by means of the Assistant.

Q. Who is the Assistant?

A. That Preacher in each Circuit who is appointed from time to time to take charge of the Societies, and the other Preachers therein.

Q. How should an Assistant be qualified for this charge?

A. By walking closely with God, and having His work greatly at heart.

Q. What is the business of an Assistant?

A. 1. To see that the other Preachers in his Circuit behave well, and want nothing. 2. To visit the classes quarterly in each place; to regulate the Bands, and deliver new tickets. 3. To keep watchnights and lovefeasts. 4. To take in or put out of the Bands or Society. 5. To hold Quarterly Meetings, and therein diligently to inquire both into the spiritual and temporal state of each Society. 6. To take care that every Society be duly supplied with books, and that the money for them be constantly returned. 7. To send from every Quarterly Meeting a circumstantial account to London,

(1.) Of every remarkable conversion.

(2.) Of every one who dies in the triumph of faith.

8. To take exact lists of his Societies every Easter, and transmit them to London before Whitsuntide. 9. To meet the married men, the married women,

1763.

A. Very easily, by means of the Assistant.

Q. Who is the Assistant?

A. That Preacher in each Circuit who is appointed from time to time to take charge of the Societies, and the other Preachers therein.

Q. How should an Assistant be qualified for this charge?

A. By walking closely with God, and having His work greatly at heart; by understanding and loving discipline, ours in particular, and by loving the Church of England, and resolving not to separate from it.

Q. What is the business of an Assistant?

A. 1. To see that the other Preachers in his Circuit behave well, and want nothing. 2. To visit the classes quarterly in each place, regulate the Bands, and deliver new tickets. 3. To keep watchnights and lovefeasts. 4. To take in or put out of the Bands or Society. 5. To hold Quarterly Meetings, and therein diligently to inquire both into the spiritual and temporal state of each Society. 6. To take care that every Society be duly supplied with books, and that the money for them be constantly returned. 7. To send from every Quarterly Meeting a circumstantial account to London of every remarkable conversion, and of every one who dies in the triumph of faith. 8. To take exact lists of his Societies every Easter, and bring them to the next Conference. 9. To meet the married men, the married women, the single men, and the single wo-

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[See page 532.]

[See page 532.]

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[See page 533.]

1780.

[See page 533.]

[See page 533.]

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the single men, and the single women, in the large Societies, once a quarter. 10. To see that every Society have a private room, and a set of the "Library" for the Helper; and, 11. To travel with me once a year, through the Societies in his Circuit.

Q. How many Circuits are there now?

A. Twelve.

1. London,
2. Bristol,
3. Wiltshire,
4. Cornwall,
5. Staffordshire,
6. Cheshire,
7. Leeds,
8. Haworth,
9. Lincolnshire,
10. Newcastle,
11. Wales,
12. Ireland.

Q. How may the married Preachers be provided for?

A. 1. Let the Assistant inquire at the Quarterly Meeting, what each Preacher's wife will want for the ensuing quarter. 2. Let this be supplied first of all, out of the common stock.

Q. But what if a Preach-

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men in the large Societies once a quarter. 10. To see that every Society have a private room, and a set of the "Library" for the Helper; and, 11. To travel with me, if required, once a year, through the Societies in his Circuit.

Q. How many Circuits are there now?

A. Twenty in England, seven in Ireland, two in Scotland, and two in Wales.

1. London,
2. Sussex,
3. Norwich,
4. Bedford,
5. Wilts,
6. Bristol,
7. Devonshire,
8. Cornwall,
9. Staffordshire,
10. Cheshire,
11. Whitehaven,
12. Lincolnshire,
13. Sheffield,
14. Leeds,
15. Birstal,
16. Haworth,
17. York,
18. Yarm,
19. The Dales,
20. Newcastle.
1. Dublin,
2. Waterford,
3. Cork,
4. Limerick,
5. Castlebar,
6. Athlone,
7. The North,
1. Edinburgh,
2. Aberdeen.
1. 2. Wales.

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Q. 63. How many Circuits are there now?

A. Three-and-thirty in England, ten in Ireland, three in Wales, two in Scotland, and two in America.

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Q. 63. How many Circuits are there now?

A. Four-and-thirty in England, ten in Ireland, three in Wales, two in Scotland, and three in America.

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[See page 577.]

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Q. 60. How many Circuits are there now?

A. Of America we have no late account. There are six-and-forty Circuits in England, four in Scotland, and fourteen in Ireland.

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Q. 58. How many Circuits are there now?

A. Of America we have no late account. There are sixty-four Circuits in England, Wales, and the Isle of Man; six in Scotland, and twenty-eight in Ireland.

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er marries hand over head?

A. Then he must provide for himself.

1763.

Q. But has the office of an Assistant been thoroughly executed?

A. No; not by one Assistant out of three. For instance. Every Assistant ought, 1. To "see that the other Preachers behave well." But who has sent me word, whether they did or no? 2. "To visit the classes, regulate the Bands, and deliver tickets quarterly." How few have done this! 3. Lovefeasts for the Bands have been neglected. 4. Nor have persons been regularly taken in, and put out of, the Bands. 5. I fear, many of the Quarterly Meetings are formal, not spiritual. 6. The Societies are not half supplied with books; not even with "Kempis," "Instructions for Children," and "Primitive Physic," which ought to be in every house. And why should not each of you do like William Penington?—carry books with you through every round. Exert yourselves in this. Be not ashamed. Be not weary. Leave no stone unturned. And let none print anything of his own, till it has been approved by the Conference. 7. How few accounts have I had either of remarkable deaths, or remarkable conversions! 8. How few exact lists have we received of the Societies! Take more time and more pains in preparing them. 9. Who of you has met the married and single men and women once a quarter, even in the largest Societies? 10. You have

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not provided a private room everywhere for the Preacher: nor a bed to himself: neither the "Library," for want of which, some still read trash. Till this can be done, let there be immediately in every place, at least the "Notes," and the tract on Original Sin.

Q. Is there any other advice which you would give the Assistants?

A. Yes. In every place, exhort those who were brought up in the Church, constantly to attend its service. And in visiting the classes, ask everyone, "Do you go to church as often as ever you did?" Set the example yourself. And immediately alter every Plan that interferes therewith.

Is there not a cause for this? Are we not unawares, by little and little, tending to a separation from the Church? O, remove every tendency thereto with all diligence. 1. Let all our Preachers go to church. 2. Let all our people go constantly. 3. Receive the sacrament at every opportunity. 4. Warn all against niceness in hearing; a great and prevailing evil. 5. Warn them likewise against despising the prayers of the Church. 6. Against calling our Society a Church, or the Church. 7. Against calling our Preachers Ministers, our houses meeting-houses (call them plain preaching-houses). 8. Do not license them as such. The proper form of a petition to the Judges is, "A. B. desires to have his house in C. licensed for public worship." 10. Do not license yourself, till

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you are constrained: and then not as a Dissenter, but a Methodist Preacher. It is time enough, when you are prosecuted, to take the oaths. Thereby you are licensed.

Q. What do you advise with regard to public buildings?

A. Let none be undertaken without the consent of the Assistant. 2. Build, if possible, in the form of Rotherham-house. 3. Settle it in the following form :—

“This indenture, made between B. Heap, of Manchester, in the county of , on the one part, and Thomas Philips, hatter, &c., on the other part, WITNESSETH, That, in consideration of five shillings,

1770.

Q. 64. Are our preaching-houses safe?

A. Not all: for some of them are not settled on Trustees. Several of the Trustees for others are dead.

Q. 65. What then is to be done?

A. 1. Let the surviving Trustees choose others without delay. 2. Let those who have debts on any of the houses, give a bond to settle them, as soon as their debt is paid.

Q. 66. In what form may an house be settled?

A. In the following :—

“This indenture, made between B. Heap, of Manchester, in the county of , on the one part, and Thomas Philips, hatter, &c., on the other part, WITNESSETH, That, in consideration of five shillings, law-

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1780.

Q. 61. Are our preaching-houses safe?

A. Not all: for some of them are not settled on Trustees. Several of the Trustees for others are dead.

Q. 62. What then is to be done?

A. 1. Let those who have debts on any of the houses give a bond, to settle them as soon as they are indemnified.

2. Let the surviving Trustees choose others without delay, by indorsing their deed thus:—

"We, the remaining Trustees of the Methodist preaching-house in , do, according to the power vested in us by this deed, choose to be Trustees of the said house, in the place of ."

"Witness our hands ."

N.B. The deed must have three new stamps, and must be inrolled in Chancery within six months.

Q. 63. In what form may an house be settled?

A. In the following, which was drawn by three of the most eminent lawyers in London. Whoever therefore objects to it, only betrays his own ignorance.

"This indenture, made between Benjamin Heap, of , in the county of , on the one part, and Thomas Philips, hatter, &c., on the other part, WITNESSETH, That, in consideration of five shil-

1789.

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A. Not all: for some of them are not settled on Trustees. Several of the Trustees for others are dead.

Q. 60. What then is to be done?

A. 1. Let those who have debts on any of the houses give a bond, to settle them as soon as they are indemnified.

2. Let the surviving Trustees choose others without delay, by indorsing their deed thus:—

"We, the remaining Trustees of the Methodist preaching-house in , do, according to the power vested in us by this deed, choose to be Trustees of the said house, in the place of ."

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1753, or 1757.

1763.

lawful money of Great Britain, by the said T. P., &c., to the said B. H. truly paid, before the sealing and delivery hereof, (the receipt whereof the said B. H. doth hereby acknowledge,) and for divers other considerations him thereunto moving, the said B. H. hath granted, bargained, and sold, and by these presents doth grant, bargain and sell, unto the said T. P., &c., their heirs and assigns for ever, all that lately erected house or tenement, with the yard thereunto adjoining, situate near the upper end of Market-street-lane in Manchester aforesaid, now in the tenure or occupation of T. Woolfinden; together with all the ways, drains, walls and privileges to the said premises, or any part thereof appertaining, as the same were purchased of S. Hope, of Manchester aforesaid, bricklayer, before the said house or tenement was built; and all the profits thereof, and all the right, title, and interest, in law and equity: To HAVE AND TO HOLD the said house or tenement, yard and other premises, to the said T. P., &c., their heirs and assigns for ever: NEVERTHELESS upon special trust and confidence, and to the intent, that they and the survivors of them, and the Trustees for the time being, do and shall permit John Wesley, late of Lincoln College, Oxford, clerk, and such other persons as he shall from time to time appoint, and at all times, during his natural life, and no other persons, to have and enjoy the free use and benefit of the said pre-

1770.

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1772.

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1780.

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1789.

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1753, or 1757.

1763.

nises; that the said J. W., and such other persons as he appoints, may therein preach and expound God's holy word: And after his decease, upon farther trust and confidence, and to the intent, that the said Trustees and the survivors of them, and the Trustees for the time being, do and shall permit Charles Wesley, late of Christ Church College, Oxford, clerk, and such other persons as he shall from time to time appoint, during his life, and no others, to have and enjoy the said premises for the purposes aforesaid: And after his decease, upon farther trust and confidence, and to the intent, that the said Trustees and the survivors of them, and the Trustees for the time being, do and shall permit William Grimshaw, clerk, and such other persons as he shall from time to time appoint, during his life, and no others, to have and enjoy the said premises for the purposes aforesaid: And after the decease of the survivor of the said J. W., C. W., and W. G., then upon farther trust and confidence, and to the intent, that the said T. P., &c., or the major part of them, or the survivors of them, and the major part of the Trustees of the said premises, for the time being, shall from time to time, and at all times for ever thereafter, permit such persons as shall be appointed at the yearly Conference of the people called Methodists, in London, Bristol, or Leeds, and no others, to have and enjoy the said premises for the purposes aforesaid: PROVIDED ALWAYS, that the said persons

1770.

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1789.

the survivors of them, and the major part of the Trustees of the said premises for the time being, shall from time to time, and at all times for ever, permit such persons as shall be appointed at the yearly Conference of the people called Methodists, in London, Bristol, Leeds, Manchester, or elsewhere, specified by name in a deed inrolled in Chancery, under the hand and seal of the said John Wesley, and bearing date the 28th day of February, 1784, and no others, to have and to enjoy the said premises for the purposes aforesaid: PROVIDED ALWAYS, that the persons preach no other doctrine than is contained in Mr. Wesley's Notes upon the New Testament, and four volumes of Sermons: And upon farther trust and confidence, that as often as any of these Trustees, or the Trustees for the time being, shall die, or cease to be a member of the Society commonly called Methodists, the rest of the said Trustees, or of the Trustees for the time being, as soon as conveniently may be, shall and may choose another Trustee or Trustees, in order to keep up the number of Trustees for ever. In witness whereof the said B. H. hath hereunto set his hand and seal the day and year above-written."

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In this form the first proprietors of the house are to make it over to Trustees.

One thing more should be done without delay.

Let the vacancies everywhere be filled up with new Trustees. We know not what danger may ensue from delay.

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In this form the first proprietors of the house are to make it over to five, seven, or nine Trustees.

Q. 67. But is this form a safe one? Should we not have the opinion of a counsel upon it?

A. I think this would be throwing money away: 1. Because this form was drawn up by three eminent counsellors. But, 2. It is the way of almost every lawyer, to blame what another has done. Therefore you cannot at all infer, that they think a thing wrong because they say so. 3. If they did in reality think it wrong, this would not prove that it was so. 4. If there was (which I do not believe) some defect therein, who would go to law with the body of Methodists? 5. And if they

1772.

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1789.

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1753, or 1757.

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did, would any Court in England put them out of possession?—especially when the intent of the deed was plain and undeniable.

Q. 68. Is anything farther advisable with regard to building?

A. 1. Build all preaching-houses, if the ground will admit, in the octagon form. It is best for the voice, and on many accounts more commodious than any other. 2. Let the roof rise only one-third of the breadth: this is the true proportion. 3. Have enow windows and doors; and let all the windows be sashed, opening downward. 4. Let there be no tub-pulpit; but a square projection, with a long seat behind. 5. Let there be no backs to the seats, which should have aisles on each side, and be parted in the middle by a rail running all along, to divide the men from the women.

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1753, or 1757.

1763.

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Q. 69. Is there any exception to the rule, "Let the men and women sit apart?"

A. In those galleries where they have always sat together, they may do so still. But let them sit apart everywhere below, and in all new-erected galleries.

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Q. 67. But how can we secure their sitting apart here?

A. I must do it myself. If I come into any new house, and see the men and women together, I will immediately go out. I hereby give public notice of this. Pray let it be observed.

Q. 68. But there is a worse indecency than this creeping in amongst us,—talking in the preaching-houses, before and after service. How shall this be cured?

A. Let all the Preachers join as one man, and the very next Sunday they preach in any place, enlarge on the impropriety of talking before or after service, and strongly exhort them to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop, till he has carried his point.

Q. 69. Complaint has been made that sluts spoil

1789.

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Q. 66. But there is a worse indecency than this creeping in amongst us,—talking in the preaching-houses, before and after service. How shall this be cured?

A. Let all the Preachers join as one man, and the very next Sunday they preach in any place, enlarge on the impropriety of talking before or after service, and strongly exhort them to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop, till he has carried his point.

Q. 67. Is there not another shocking indecency frequently practised by filthy men against the wall of a preaching-house; enough to make any modest woman blush?

A. There is: but I beg any one who sees another do this, will give him a hearty clap on the back.

Q. 68. Complaint has been made that sluts spoil

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[See page 598.]

Q. How may the married Preachers be provided for?

A. 1. Let the Assistant inquire at the Quarterly Meeting, what each Preacher's wife will want for the ensuing quarter. 2. Let this be supplied first of all, out of the common stock.

[See page 598.]

Q. But what if a Preacher marries hand over head?

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our houses? How may we prevent this?

A. Let none that has spoiled one, ever live in another. But what a shame is this! A Preacher's wife should be a pattern of cleanliness, in her person, clothes, and habitation. Let nothing slatternly be seen about her; no rags; no dirt; no litter. And she should be a pattern of industry: always at work, either for herself, her husband, or the poor. I am not willing any should live in the Orphan-house at Newcastle, or any preaching-house, who does not conform to this rule.

Q. 70. It has been complained also, that people crowd into preaching-houses, as into coffee-houses, without any invitation. Is this right?

A. It is utterly wrong. Stop it at once. Let no person come into the Preacher's house, unless he wants to ask a question.

Q. 71. May any new preaching-houses be built?

A. Not unless, 1. They are proposed at the Conference. No, nor, 2. Unless two-thirds of the expense be subscribed. And if any collection be made for them, it must be made between the Conference and the beginning of February.

[See page 577.]

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[See page 577.]

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[See page 577.]

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Q. The Predestinarian Preachers have done much hurt among us. How may we prevent this for the future?

A. Let none of them preach any more in any of our Societies.

Q. Mr. Ingham seems to desire a re-union. Can we unite with him?

A. Yes: as soon as he returns to the old Methodist doctrine. Meantime let us behave with all tenderness and love.

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A. Then he must provide for himself.

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[See page 538.]

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Q. 70. What can be done to make the Methodists sensible of the excellency of Kingswood School?

A. 1. Let every Assistant read the following account of it yearly in every Society. 2. Let every Preacher earnestly exhort all parents that are able to send their children thither, and be at the pains to answer all their objections, and refute all the lies they may have heard about it.

1. The wisdom and love of God have now thrust out a large number of labourers into His harvest; men who desire nothing on earth but to promote the glory of God, to save their own souls, and them that hear them. And those to whom they minister spiritual things, willingly minister to them of their carnal things; so that they have food to eat and raiment to put on, and are content therewith.

2. A competent provision is likewise made for the wives of married Preachers. These also lack nothing; having a weekly allowance, over and above, for their little children; so

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that neither they nor their husbands need be "careful about many things," but may wait upon the Lord without distraction.

3. Yet one considerable difficulty lies on those who have boys, when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this, we have a school on purpose for them, wherein they have all the instruction they are capable of, together with all things needful for the body, clothes only excepted. And it may be, if God prosper this labour of love, they will have these too shortly.

4. In whatever view we look upon this, it is one of the noblest charities that can be conceived. How reasonable is the Institution! Is it fit that the children of those who leave wife, home, and all that is dear, to save souls from death, should want what is needful either for soul or body? Ought not we to supply what the parent cannot, because of his labours in the Gospel? How excellent are the effects of this Institution! The Preacher, eased of this weight, can the more cheerfully go on in his labour. And perhaps many of these children may hereafter fill up the place of those that shall "rest from their labours."

5. It is not strange therefore, considering the excellence of this design, that Satan should have taken much pains to defeat it: particularly by lies of every kind, which were

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6. But the expense of such an undertaking is very large; so that although we have at present but thirteen or fourteen poor children, we are continually running behind, notwithstanding the yearly subscription made at London and Bristol. The best means we could think of at our late Conference to supply the deficiency is, once a year to desire the assistance of all those in every place who wish well to the work of God; all who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

7. All of you, who are thus minded, have an opportunity now of showing your love to the Gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this kingdom. Do what you can to comfort the parents, who give up their all for you, and to give their children cause to bless you. You will be no poorer for what you do on such an occasion. God

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[See page 594.]

Q. How may we raise a General Fund?

A. By a yearly subscription, to be proposed by every Assistant, when he visits the classes at Christmas, and received at the visitation following.

To this end he may then read and enlarge upon the following hints in every Society:—

“1. Within these twelve or fifteen years several of our brethren in various parts, having no room which would contain the congregation, by the advice of the Preachers have built houses for preaching capable of containing the usual number of hearers: but this has necessarily involved them in large debts. Their debt at Halifax, for instance, amounted two or three years ago to £200: that at Leeds to more than £300, that at Manchester to £350, that at Liverpool to £400. So that the whole debt contracted by building was, I apprehend, little short of £4,000. This the Societies to whom those houses belong, are by no means able to pay: but the whole body of Methodists joining together can

1770.

is a good paymaster. And you know, in doing this, you “lend unto the Lord:” in due time “He shall pay you again.”

Q. 71. But how can we keep it out of debt, which never was done yet?

A. Let a collection be made for it the Sunday before or after Midsummer, in every preaching-house, great and small, throughout England, Scotland, and Ireland.

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Q. 73. But how can we keep out of debt?

A. Let a collection be made for this school the Sunday before or after Midsummer, in every preaching-house, great and small, throughout England, Scotland, and Ireland.

Q. 74. How may we raise a General Fund for carrying on the whole work of God?

A. By a yearly subscription, to be proposed by every Assistant when he visits the classes at Christmas, and received at the visitation following.

To this end he may then read and enlarge upon the following hints in every Society:—

"1. Within these thirty years several of our brethren in various parts, having no room which would contain the congregation, by the advice of the Preachers have built houses for preaching, capable of containing the usual number of hearers: but this has necessarily involved them in large debts. This the Societies to whom those houses belong, are by no means able to pay: but the whole body of Methodists joining together can do it without inconvenience. Only let them cheerfully exert on so pressing an occasion the ability which God hath given them.

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"2. But there is a greater difficulty than this. Where there are houses, there are not Preachers. Though the harvest is plenteous, the labourers are few. And what can we do for a supply? We cannot purchase them for money: we cannot hire, or make them. God alone can do this. And He has in some measure done it already. In several parts of England there are Local Preachers, who have both gifts and graces equal to those of most Itinerants. 'Why then do they not travel?' They are willing so to do: but they are afraid of bringing a scandal upon the Gospel; because, they have contracted debts, which, though very small, they are not yet able to pay. So they are bound hand and foot: but shall we suffer this? Shall we not set them at liberty? We cannot buy a Preacher for ten thousand pounds: but we may release one for ten or twelve. Can any money be better bestowed? Let us, in the name of God, send these labourers into His harvest!—men who desire only to give their bodies, souls, time, all, for Him that was given for us.

"3. But still how shall we send them into those parts where they are most of all wanted?—suppose the north-west of Ireland, and the north of Scotland? Many are willing to hear; but not to bear the expense. Nor can it as yet

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“4. It is true, when want of money to defray the expense is removed, another hindrance will often arise. Satan will stir up his trusty servants, to fight lest his kingdom be destroyed. But is there no way to quell riotous mobs, even when magistrates will not do their duty? There is one and only one way: move the King's Bench,

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“2. Besides these, in carrying on so large a work through the three kingdoms, there are calls for money in various ways, and we must frequently be at considerable expense, or the work must be at a full stop. Many too are the occasional distresses of our Preachers or their families, which require an immediate supply. Otherwise their hands would hang down, if they were not constrained to depart from the work.

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1753, or 1757.

for an information against them. This is a way which has never failed us yet. No, not in a single instance. The only objection is the expense. A suit in the King's Bench usually costs fifty or sixty pounds. But if we all join hand and heart together, cannot we make this easy too? cannot we raise a common stock which shall suffice for this as well as for the preceding purposes? By the blessing of God we can. And who would not gladly contribute toward it?

"5. Let then every member of our Society in England, once a year, set his shoulder to the work; contributing more or less as God has prospered him, at the Lady-day visitation of the classes. Let none be excluded from giving something, be it a penny, a half-penny, a farthing. Remember the widow's two mites! And let those who are able to give shillings, crowns, and pounds, do it willingly. The money contributed will be brought to Leeds, Bristol, or London, at the ensuing Conference. Two-thirds of it at least will be allotted for those public debts which call the loudest. The rest will be partly employed in setting at liberty such Local Preachers as are tied down by small debts; partly reserved for propagating the Gospel, where there are none to bear the expenses of the Preacher.

"6. Men and brethren, help! Was there ever a call like this, since you first heard the Gospel-sound? Help to relieve your companions in the

1770.

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1753, or 1757.

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kingdom of Jesus, who are pressed above measure. 'Bear ye one another's burdens, and so fulfil the law of Christ.' Help to send forth able, willing labourers into your Lord's harvest: so shall ye be assistant in saving souls from death, and hiding a multitude of sins. Help to spread the Gospel of your salvation into the remotest corners of the kingdom, till 'the knowledge of our Lord shall cover the land, as the waters cover the sea.' Help to deliver the poor out of the hand of the oppressor, to procure them the blessings which we enjoy: so shall it appear to ourselves and all men, that we are indeed one body, united by one spirit; so shall the baptized Heathens be yet again constrained to say, 'See how these Christians love one another.'"

The money received is to be brought by the Assistants to the next Conference, and delivered to the General Stewards.

The General Stewards at London are Samuel Franks, Richard Kemp, William Evans. At Bristol, Thomas Lewis, John Spragg. At Leeds, James Roads, Richard Watkinson.

These are to pay to each Assistant what is allotted for his Circuit, and keep an exact account of receipts and disbursements.

Q. How may provision be made for old or worn-out Preachers?

As to their employ, they may be Supernumerary Preachers, or Assistants, in those Circuits wherein there is most need.

As to their subsistence,
1. Let every Travelling

1770.

Jesus, who are pressed above measure. 'Bear ye one another's burdens, and so fulfil the law of Christ.' Help to send forth able, willing labourers into your Lord's harvest: so shall ye be assistant in saving souls from death, and hiding a multitude of sins. Help to spread the Gospel of your salvation into the remotest corners of the kingdom, till 'the knowledge of our Lord shall cover the land, as the waters cover the sea.' Help to deliver the poor out of the hand of the oppressor, to procure them the blessings which we enjoy: so shall it appear to ourselves and all men, that we are indeed one body, united by one spirit; so shall the baptized Heathens be yet again constrained to say, 'See how these Christians love one another.'"

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1780.

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"In this, may not even the Romanists provoke us to jealousy? They have a General Fund at Rome, and another at Paris, which bears all the expenses of their Missionaries throughout all the world."

1789.

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Preacher contribute ten shillings yearly, at the Conference.

2. Let this be lodged in the hands of three Stewards, approved of by the majority of the Preachers.

3. Out of this, let what is needful be allowed yearly; first for the old or sickly Preachers, and their families, (if they have any,) then for the widows, and children of those that are dead.

Q. If God should call you away, what would be the most probable means of preventing the people from being scattered?

A. Let all the Assistants, for the time being, immediately go up to London, and consult, what steps are fittest to be taken. And God will then make the way plain before them.

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FINIS.

Q. 73. But notwithstanding all that has been contributed and paid, we are still £6,958 in debt. So that we gain no ground. What can be done? How can we prevent the increase of debt?

A. By putting an absolute stop to all building for the ensuing year. Let no new house be built, no addition or alteration be made in any old one, unless the proposers thereof can and will defray the whole expense of it.

Q. 74. What can be done in order to pay the old debt?

A. 1. Give a note to each Assistant, specifying the debts toward which the money collected in each Circuit next year is to be paid.

2. Let each Assistant encourage the people in each place, like those in

[See page 649.]

[See page 585.]

Q. 73. But notwithstanding all that has been contributed and paid, we are still £6,958 in debt. So that we gain no ground. What can be done? How can we prevent the increase of debt?

A. By putting an absolute stop to all building for the ensuing year. Let no new house be built, no addition or alteration made in any old one, unless the proposers thereof can and will defray the whole expense of it.

Q. 74. What can be done in order to pay the old debt?

A. 1. Give a note to each Assistant, specifying the debts toward which the money collected in each Circuit next year is to be paid.

2. Let each Assistant encourage the people in each place, like those in

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Birmingham, to make a push toward paying off their own debt.

3. Let whatever is contributed in any Circuit be paid away in that Circuit, as long as any debt remains therein.

4. Let whatever is contributed in any single place which is in debt, pay that as far as it will go.

5. Let whatever is contributed in the Circuits which are out of debt, be produced at the Conference.

6. Let us try whether any part of it may be paid off by annuities.

Q. 75. What is the safest way of leaving a legacy for any charitable purpose?

A. To leave it absolutely to a person they can confide in.

Q. 76. What is the method wherein we usually proceed in our Conferences?

A. We inquire,

1. What Preachers are admitted?

What remain on trial?

Who are admitted on trial? And

Who desist from traveling?

2. Who act as Assistants this year?

3. Are there any objections to any of the Preachers? (Who are named one by one.)

4. How are the Preachers stationed this year?

5. What numbers are in the Society?

6. What is the Kingwood Collection?

7. What is contributed toward the debt?

8. How was this expended?

9. What is contributed toward the Preachers' Fund?

1772.

Birmingham, to make a push toward paying off their own debt.

3. Let whatever is contributed in any single place which is in debt, pay that as far as it will go.

But even this method being found ineffectual, it was agreed at the Conference in 1771, to change the yearly subscription into a weekly one.

Q. 75. What is the safest way of leaving a legacy for any charitable purpose?

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10. What demands are there upon it?

11. How many Preachers' wives are to be provided for?

12. By what Societies?

13. Where and when may our next Conference begin?

Q. 77. What power is it which you exercise over both Preachers and people?

A. Count Zinzendorf loved to keep all things close. I love to do all things openly. I will therefore tell you all I know of the matter, taking it from the very beginning.

1. In November, 1738, two or three persons, who desired to flee from the wrath to come, and then seven or eight more, came to me in London, and desired me to advise and pray with them. I said, "If you will meet on Thursday night, I will help you as well as I can." More and more then desired to meet with them, till they were increased to many hundreds. The case was afterwards the same at Bristol, Kingswood, Newcastle, and many other parts of England, Scotland, and Ireland. It may be observed, the desire was on their part, not mine. My desire was to live and die in retirement. But I did not see that I could refuse them my help, and be guiltless before God.

Here commenced my power; namely, a power to appoint when, and where, and how they should meet; and to remove those whose lives showed that they had no desire to flee from the wrath to come. And this power remained the same, whether the people meeting together were twelve,

1772.

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twelve hundred, or twelve thousand.

2. In a few days some of them said, "Sir, we will not sit under you for nothing. We will subscribe quarterly." I said, "I will have nothing; for I want nothing. My fellowship supplies me with all and more than I want." One replied, "Nay, but you want £115 to pay for the lease of the Foundry. And likewise a large sum of money will be wanting to put it into repair." On this consideration I suffered them to subscribe. And when the Society met, I asked, "Who will take the trouble of receiving this money, and paying it where it is needful?" One said, "I will do it, and keep the account for you." So here was the first Steward. Afterwards I desired one or two more to help me as Stewards, and in process of time a greater number.

Let it be remarked, it was I myself, not the people, who chose these Stewards, and appointed to each the distinct work wherein he was to help me, as long as I desired. And herein I began to exercise another sort of power; namely, that of appointing and removing Stewards.

3. After a time a young man came, T. Maxfield, and said he desired to help me as a son in the Gospel. Soon after came a second, Thomas Richards, and a third, Thomas Westal. These severally desired to serve me as sons, and to labour when and where I should direct. Observe, these likewise desired me, not I them. But I durst not refuse their assistance.

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And here commenced my power, to appoint each of these when, where, and how to labour; that is, while he chose to continue with me: for each had a power to go away when he pleased; as I had also to go away from them, or any of them, if I saw sufficient cause. The case continued the same when the number of Preachers increased. I had just the same power still, to appoint when, and where, and how each should help me; and to tell any, if I saw cause, "I do not desire your help any longer." On these terms, and no other, we joined at first: on these we continue joined. But they do me no favour in being directed by me. It is true "my reward is with the Lord." But at present I have nothing from it but trouble and care, and often a burden I scarce know how to bear.

4. In 1744 I wrote to several Clergymen, and to all who then served me as sons in the Gospel, desiring them to meet me in London, to give me their advice concerning the best method of carrying on the work of God. They did not desire this meeting, but I did, knowing that in a multitude of counsellors there is safety. And when their number increased, so that it was neither needful nor convenient to invite them all, for several years I wrote to those with whom I desired to confer, and these only met at the place appointed; till at length I gave a general permission that all who desired it might come.

Observe, I myself sent for these of my own free

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choice; and I sent for them to advise, not govern me. Neither did I at any of those times divest myself of any part of that power above described, which the providence of God had cast upon me, without any design or choice of mine.

What is that power? It is a power of admitting into and excluding from the Societies under my care; of choosing and removing Stewards; of receiving or not receiving Helpers; of appointing them when, where, and how to help me; and of desiring any of them to meet me when I see good. And as it was merely in obedience to the providence of God, and for the good of the people, that I at first accepted this power, which I never sought, nay an hundred times laboured to throw off; so it is on the same considerations, not for profit, honour, or pleasure, that I use it at this day.

5. But several gentlemen are much offended at my having so much power. My answer to them is this:

I did not seek any part of this power: it came upon me unawares. But when it was come, not daring to bury that talent, I used it to the best of my judgment.

Yet I never was fond of it. I always did, and do now, bear it as my burden; the burden which God lays upon me, and therefore I dare not yet lay it down.

But if you can tell me any one, or any five men, to whom I may transfer this burden, who can and will do just what I do now,

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6. But some of our Helpers say, "This is shackling freeborn Englishmen;" and demand a free Conference; that is, a meeting of all the Preachers, wherein all things shall be determined by most votes.

I answer: It is possible after my death something of this kind may take place. But not while I live. To me the Preachers have engaged themselves to submit, to "serve me as sons in the Gospel." But they are not thus engaged to any man or number of men besides. To me the people in general will submit. But they will not yet submit to any other.

It is nonsense then to call my using this power, "shackling freeborn Englishmen." None needs to submit to it unless he will; so there is no shackling in the case. Every Preacher, and every member, may leave me when he pleases. But while he chooses to stay, it is on the same terms that he joined me at first.

"But this is arbitrary power; this is no less than making yourself a Pope."

If by arbitrary power you mean a power which I exercise single, without any colleagues therein, this is certainly true: but I see no hurt in it. Arbitrary in this sense is a very harmless word. If you mean unjust, unreasonable, or tyrannical, then it is not true.

As to the other branch of the charge, it carries no face of truth. The Pope

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affirms that every Christian must do all he bids, and believe all he says, under pain of damnation. I never affirmed anything that bears any, the most distant resemblance to this. All I affirm is, "The Preachers who choose to labour with me, choose to serve me as sons in the Gospel." And "the people who choose to be under my care, choose to be so on the same terms they were at first."

Therefore all talk of this kind is highly injurious to me, who bear this burden merely for your sakes. And it is exceeding mischievous to the people, tending to confound their understandings, and to fill their hearts with evil surmisings and unkind tempers towards me; to whom they really owe more, for taking all this load upon me, for exercising this very power, for shackling myself in this manner, than for all my preaching put together. Because preaching twice or thrice a day is no burden to me at all: but the care of all the Preachers and all the people is a burden indeed!

Q. 78. What can be done in order to the future union of the Methodists?

A. On Friday, August 4, 1769, Mr. Wesley read in the Conference the following paper:—

1. It has long been my desire, that all those Ministers of our Church who believe and preach salvation by faith might cordially agree between themselves, and not hinder but help one another. After occasionally pressing this in private conversation, wherever I had opportunity, I

[See page 634.]

affirms that every Christian must do all he bids, and believe all he says, under pain of damnation. I never affirmed anything that bears any, the most distant resemblance to this. All I affirm is, "The Preachers who choose to labour with me, choose to serve me as sons in the Gospel." And "the people who choose to be under my care, choose to be so on the same terms they were at first."

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wrote down my thoughts upon this head, and sent them to each in a letter. Out of fifty or sixty to whom I wrote, only three vouchsafed me an answer. So I give this up. I can do no more. They are a rope of sand; and such they will continue.

2. But it is otherwise with the Travelling Preachers in our Connexion: you are at present one body. You act in concert with each other, and by united counsels. And now is the time to consider what can be done, in order to continue this union. Indeed, as long as I live, there will be no great difficulty: I am, under God, a centre of union to all our Travelling, as well as Local Preachers.

They all know me and my communication. They all love me for my work's sake: and therefore, were it only out of regard to me, they will continue connected with each other. But by what means may this connexion be preserved, when God removes me from you?

3. I take it for granted, it cannot be preserved, by any means, between those who have not a single eye. Those who aim at anything but the glory of God, and the salvation of men; who desire or seek any earthly thing, whether honour, profit, or ease, will not, cannot continue in the Connexion; it will not answer their design. Some of them, perhaps a fourth of the whole number, will procure preferment in the Church. Others will turn Independents, and get separate congregations, like

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nity, I wrote down my thoughts upon this head, and sent them to each in a letter. Out of fifty or sixty to whom I wrote, only three vouchsafed me an answer. So I gave this up. I can do no more. They are a rope of sand; and such they will continue.

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John Edwards and Charles Skelton. Lay your accounts with this, and be not surprised if some you do not suspect be of this number.

4. But what method can be taken to preserve a firm union between those who choose to remain together?

Perhaps you might take some such steps as these :

On notice of my death, let all the Preachers in England and Ireland repair to London within six weeks.

Let them seek God by solemn fasting and prayer.

Let them draw up articles of agreement, to be signed by those who choose to act in concert.

Let those be dismissed who do not choose it, in the most friendly manner possible.

Let them choose, by votes, a Committee of three, five, or seven, each of whom is to be Moderator in his turn.

Let the Committee do what I do now : propose Preachers to be tried, admitted, or excluded ; fix the place of each Preacher for the ensuing year, and the time of the next Conference.

5. Can anything be done now, in order to lay a foundation for this future union? Would it not be well, for any that are willing, to sign some articles of agreement before God calls me hence? Suppose something like these :—

“ We whose names are underwritten, being thoroughly convinced of the necessity of a close union between those whom God is pleased to use as instruments in this glorious work, in order to preserve this

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union between ourselves, are resolved, God being our Helper,

"I. To devote ourselves entirely to God; denying ourselves, taking up our cross daily, steadily aiming at one thing, to save our own souls, and them that hear us.

"II. To preach the old Methodist doctrines, and no other, contained in the Minutes of the Conferences.

"III. To observe and enforce the whole Methodist discipline, laid down in the said Minutes."

Q. 79. What can be done in order to revive the work of God where it is decayed?

A. 1. See that no Circuit be at any time without Preachers. Therefore let no Preacher who does not attend the Conference leave the Circuit at that time on any pretence whatever. This is the most improper time in the whole year. Let every Assistant see to this, and require each of these to remain in the Circuit till the new Preachers come.

Let not all the Preachers in any Circuit come to the Conference.

Let those who do come, set out as late as possible, and return as soon as possible.

2. Be more diligent in field-preaching. The want of preaching abroad, and of preaching in new places, has greatly damped the work of God.

3. Wherever we have a large preaching-house at one end of a great town, let us preach abroad at the other end of it, every Sunday morning at least.

4. Be more diligent in

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morning preaching, wherever you can have twenty hearers.

5. Be more active in dispersing the books; particularly the Sermon on the Good Steward, on In-being Sin, the Repentance of Believers, and the Scripture Way of Salvation. Every Assistant may give away small tracts. And he may beg money of the rich to buy books for the poor.

6. Let every Preacher strongly insist upon practical religion and relative duties; but in such a manner as to keep Christ continually in view.

7. Exhort the Leaders of Bands to speak to those with them in the closest manner possible.

8. Encourage all at the public meeting of the Bands to speak with all openness and simplicity.

9. Let a fast be observed in all our Societies on the last Friday in September, and on the Friday after New Year's-day, after Lady-day, and after Midsummer-day.

10. Wherever you can, use intercession on Friday, and recommend fasting both by precept and example.

11. Be conscientiously exact in the whole Methodist discipline. And that you may understand it, read over carefully "The Plain Account of the People called Methodists," and the several Minutes of the Conferences.

12. Beware of formality in singing, or it will creep in upon us unawares. Is it not creeping in already, by those complex tunes, which it is scarce possible to sing with devotion?

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Such is, "Praise ye the Lord, ye blessed ones:" such the long quavering Hallelujah annexed to the Morning-Song tune, which I defy any man living to sing devoutly. The repeating the same word so often, (but especially while another repeats different words, the horrid abuse which runs through the modern church-music,) as it shocks all common sense, so it necessarily brings in dead formality, and has no more of religion in it than a Lancashire hornpipe. Beside that, it is a flat contradiction to our Lord's command, "Use not vain repetitions." For what is vain repetition, if this is not? What end of devotion does it serve? Again, do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by those who have very strong or very weak voices. Is it not possible, that all the Methodists in the nation should sing equally quick? Why should not the Assistant see that they be taught to sing in every large Society? And do this in such a manner, as to obviate the ill effects which might otherwise spring therefrom?

13. Which of us "fasts every Friday in the year?" Which of us fasts at all? Does not this show the present temper of our minds (though not of all) soft and unnerved? How then can we advance the work of God, though we may preach loud and long enough? Here is the root of the evil. Hence the work of God droops; few are convinced, few justified, few of our brethren

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sanctified! Hence more and more doubt if we are to be sanctified at all till death: I mean sanctified throughout, saved from all sin, perfected in love. That we may all speak the same thing, I ask once for all, Shall we defend this perfection, or give it up? You all agree to defend it; meaning thereby, as we did from the beginning, salvation from all sin, by the love of God and our neighbour filling the heart. The Papists say, "This cannot be attained till we have been a sufficient time in purgatory." The Dissenters say, "Nay, it will be attained as soon as the soul and body part." The old Methodists said, "It may be attained before we die: a moment after is too late." Is it so or no? You are all agreed, we may be saved from all sin before death. The substance then is settled. But as to the circumstance, is the change instantaneous or gradual? It is both one and the other. From the moment we are justified, there may be a gradual sanctification or a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. But should we in preaching insist on both one and the other? Certainly we must insist on the gradual change, and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a

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blessed change before death, should we not encourage all believers to expect it? And the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their souls. The more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God: whereas just the contrary effects are observed, whenever this expectation ceases. They are saved by hope, by this hope of a total change saved with a gradually increasing salvation. Destroy this hope, and that salvation stands still; or rather decreases daily. Therefore whoever would advance the gradual change in believers should strongly insist upon the instantaneous.

14. But how far from entire sanctification are we still? The religion of the Methodists, in general, is not internal; at least, not deep, universal, uniform; but superficial, partial, uneven. And what pains do we take to make it otherwise? Do we visit from house to house, according to the plan laid down in the Minutes? Have you done this? Mr. Colley begun. But he is gone to paradise. And who has trod in his steps? What hinders? Want of time? Only (as William Penington said) spend half the time in this visiting, which you spend in talking uselessly, and you will have time enough. Do this,

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particularly in confirming and building up believers. Then, and not till then, the work of the Lord will prosper in your hands.

15. But what can we do for the rising generation? Unless we can take care of these, the present revival of religion will be *res unius ætatis*: it will last only the age of a man. Who will labour herein? Let him that is zealous for God and the souls of men begin now.

"(1.) Spend an hour a week with the children in every large town; whether you like it or no.

"(2.) Talk with them every time you see any at home.

"(3.) Pray in earnest for them.

"(4.) Diligently instruct and vehemently exhort all parents, at their own houses.

"(5.) Preach expressly on education, particularly at Midsummer, when you speak of Kingswood."

16. Let every Preacher read carefully over the Life of Mr. Brainerd. Let us be followers of him, as he was of Christ, in absolute self-devotion, in total deadness to the world, and in fervent love to God and man. We want nothing but this. Then the world and the devil must fall under our feet.

17. (1.) Let us keep to the Church. Over and above all the reasons that were formerly given for this, we add another now from long experience. They that leave the Church leave the Methodists. The Clergy cannot separate us from our brethren; the Dissenting Ministers can and do. Therefore care-

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fully avoid whatever has a tendency to separate men from the Church. In particular, preaching at any hour which hinders them from going to it. Let every Assistant look to this.

(2.) Let all the servants in our preaching-houses go to church on Sunday morning at least.

(3.) Let every Preacher go always on Sunday morning, and when he can in the afternoon. God will bless those who go on week-days too, as often as they have opportunity.

18. Take heed to your doctrine.

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Q. 75. What is the direct antidote to Methodism (the doctrine of heart-holiness)?

A. Calvinism: all the devices of Satan for these forty years have done far less toward stopping this work of God, than that single doctrine. It strikes at the root of salvation from sin, previous to glory, putting the matter on quite another issue.

Q. 76. But wherein lie the charms of this doctrine? What makes men swallow it so greedily?

A. 1. It seems to magnify Christ: although in reality it supposes Him to have died in vain. For the absolutely elect must have been saved without Him: and the non-elect cannot be saved by Him.

2. It is highly pleasing to flesh and blood; final perseverance in particular.

Q. 77. What can be done to guard against it?

A. 1. Let all our Preachers carefully read over ours and Mr. Fletcher's tracts.

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We said in 1744, "We have leaned too much toward Calvinism." Wherein?

(1.) With regard to man's faithfulness. Our Lord Himself taught us to use the expression. And we ought never to be ashamed of it. We ought steadily to assert, on His authority, that if a man is "not faithful in the unrighteous mammon," God will not give him "the true riches."

(2.) With regard to working for life. This also our

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and explicitly preach the truth, though not in a controversial way. But let them take care to do it in love and gentleness: not in bitterness, not returning railing for railing. Let Mr. R—— and R—— H——, and their associates, have all this to themselves.

3. Do not imitate them in screaming, allegorizing, boasting: rather mildly expose these things when time serves.

4. Imitate them in this. They readily seize upon any one that is newly convinced or converted. Be diligent to prevent them, and to guard those tender minds against the Predestinarian poison.

5. Answer all their objections, as occasion offers, both in public and private. But take care to do this, with all possible sweetness both of look and of accent.

6. Very frequently, both in public and private, advise our people, not to hear them.

7. Make it matter of constant and earnest prayer, that God would stop the plague.

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Lord has expressly commanded us. "Labour"—*Ἔργασθε*, literally, Work—"for the meat that endureth to everlasting life." And, in fact, every believer, till he comes to glory, works for as well as from life.

(3.) We have received it as a maxim, that "a man is to do nothing, in order to justification:" nothing can be more false. Whoever desires to find favour with God, should "cease from evil," and "learn to do well." Whoever repents, should do "works meet for repentance." And if this is not in order to find favour, what does he do them for?

Review the whole affair.

(1.) Who of us is now accepted of God?

He that now believes in Christ, with a loving obedient heart.

(2.) But who among those that never heard of Christ?

He that "feareth God, and worketh righteousness," according to the light he has.

(3.) Is this the same with, "He that is sincere?"

Nearly, if not quite.

(4.) Is not this "salvation by works?"

Not by the merit of works, but by works as a condition.

(5.) What have we then been disputing about for these thirty years?

I am afraid, about words.

(6.) As to merit itself, of which we have been so dreadfully afraid: we are rewarded "according to our works," yea, because of our

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Once more review the whole affair:

1. Who of us is now accepted of God?

He that now believes in Christ, with a loving obedient heart.

2. But who among those that never heard of Christ?

He that, according to the light he has, "feareth God and worketh righteousness."

3. Is this the same with, "He that is sincere?"

Nearly, if not quite.

4. Is not this salvation by works?

Not by the merit of works, but by works as a condition.

5. What have we then been disputing about for these thirty years?

I am afraid, about words (namely, in some of the foregoing instances).

6. As to merit itself, of which we have been so dreadfully afraid: we are rewarded "according to our works," yea, because of our

works. How does this differ from "for the sake of our works?" And how differs this from *secundum merita operum*?—"as our works deserve?" Can you split this hair? I doubt, I cannot.

(7.) The grand objection to one of the preceding propositions is drawn from matter of fact. God does in fact justify those who, by their own confession, neither feared God nor wrought righteousness. Is this an exception to the general rule?

It is a doubt, whether God makes any exception at all. But how are we sure, that the person in question never did fear God and work righteousness? His own saying so is not proof: for we know, how all that are convinced of sin, undervalue themselves in every respect.

(8.) Does not talking of a justified or a sanctified state, tend to mislead men? Almost naturally leading them to trust in what was done in one moment? Whereas we are every hour and every moment pleasing or displeasing to God, "according to our works?"—according to the whole of our inward tempers, and our outward behaviour.

19. Lastly. We must needs visit from house to house, were it only to avoid idleness. I am afraid, we are idle still. Do we not loiter away many hours in every week? Try yourselves. Keep a diary of your employment but for a week, and then read it over. No idleness can consist with growth in

1772.

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1780.

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8. Does not talking, without proper caution, of a justified or sanctified state, tend to mislead men? Almost naturally leading them to trust in what was done in one moment? Whereas we are every moment pleasing or displeasing God, "according to our works?"—according to the whole of our present inward tempers and outward behaviour.

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FINIS.

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FINIS.

MINUTES
OF
SEVERAL CONVERSATIONS,
BETWEEN
THE REV. JOHN WESLEY, A.M., AND THE PREACHERS IN
CONNEXION WITH HIM.
CONTAINING
THE FORM OF DISCIPLINE
ESTABLISHED AMONG THE PREACHERS AND PEOPLE IN THE
METHODIST SOCIETIES.

LONDON:
PRINTED FOR GEORGE WHITFIELD, CITY-ROAD;
AND SOLD AT ALL THE METHODIST PREACHING-HOUSES IN TOWN AND COUNTRY.

1797.

It is desired, that all things be considered as in the immediate presence of God.
That every person speak freely whatever is in his mind.

While we are conversing, let us have an especial care, to set God always before us. In the intermediate hours, let us redeem all the time we can for private exercises, and let us give ourselves to prayer for one another, and for a blessing on this our labour.

SECTION I.

THE DESIGN OF GOD IN SENDING THE METHODIST PREACHERS.

Q. 1. In what view may the Methodist Preachers be considered?

A. As messengers sent by the Lord, out of the common way, to provoke the regular Clergy to jealousy, and to supply their lack of service towards those who are perishing for want of knowledge; and, above all, to reform the nation, by spreading scriptural holiness over the land.

II.—THE RISE OF METHODISM.

Q. 2. WHAT was the rise of Methodism, so called?

A. In 1729 the late Mr. Wesley and his brother, upon reading the Bible, saw

they could not be saved without holiness; they followed after it, and incited others to do the same. In 1737 they saw holiness comes by faith. They saw likewise, that men are justified before they are sanctified; but still holiness was their point.

God then thrust them out, utterly against their will, to raise a holy people. When Satan could no otherwise hinder this, he threw Antinomianism in the way, which strikes directly at the root of all holiness.

III.—THE METHOD OF TRYING CANDIDATES FOR THE MINISTRY.

Q. 3. How shall we try those who think they are moved by the Holy Ghost to preach the Gospel?

A. Inquire, Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation? Have they gifts as well as grace for the work? Have they a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them an acceptable way of speaking? Do they speak justly, readily, and clearly? Have they had any fruit of their labour? Have any been truly convinced of sin, and converted to God, by their preaching?

As long as the above marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved thereto by the Holy Ghost.

But before any one can be received even upon trial among us, it is necessary, that he should have been a member of the Society for some considerable time; that he should have acted as a Local Preacher; that he should be recommended by the Quarterly Meeting to the District-Meeting, and by that to the Conference;—and at the Conference in 1797 it was agreed, that, before any Superintendent propose any Preacher to the Conference as proper to be admitted on trial, such Preacher must not only be approved of at the March Quarterly Meeting, but must have read and signed the General Minutes, as fully approving of them; nor must any one suppose, or pretend to think, that the conversations which have been on any of these Minutes were intended to qualify them, as in the least to affect the spirit and design of them;—that he should then travel four years upon trial, during which time he must not marry; and being well recommended by the people where he has laboured, and by the Preachers who have laboured with him, he shall then be received into full connexion. The proper time for doing this is at a Conference. After serious, solemn prayer, the following questions shall be proposed to each candidate, which he shall be required to answer as in the presence of God:—

“Have you a lively faith in Christ? Do you enjoy a clear manifestation of the love of God to your soul? Have you constant power over all sin? Do you expect to be perfected in love in this life? Do you really desire and earnestly seek it? Are you resolved to devote yourself wholly to God, and to His work? Do you know the Methodist plan of doctrine and discipline? Have you read the Plain Account of the Methodists? the Appeals to Men of Reason and Religion? Do you know the Rules of the Society, and of the Bands? Are you determined by the help of God to keep them? Do you take no snuff, tobacco, or drams? Have you read and seriously considered the Minutes of the Conference? Especially have you considered the Rules of a Helper? and, above all, the first, tenth, and twelfth? and will you keep them for conscience sake? Are you determined to employ all your time in the work of God? Will you preach every morning and evening when opportunity serves, endeavouring not to speak too long or too loud? Will you diligently instruct the children where you can? Will you visit from house to house where it may be done? Will you recommend fasting and prayer, both by precept and example? Are you in debt?”

Having answered the above questions to our satisfaction, we then give him the Minutes of the Conference inscribed thus:—

"To A. B.

"You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer."

IV.—THE OFFICE AND DUTY OF A METHODIST PREACHER.

Q. 4. WHAT is the office of a Christian Minister?

A. To watch over souls as he that must give account; to feed and guide the flock.

Q. 5. How shall he be fully qualified for this great work?

A. By walking closely with God, and having His work greatly at heart; by understanding and loving every branch of our discipline; and by carefully and constantly observing the twelve rules of an Helper; viz.,—

1. Be diligent. Never be unemployed. Never be triflingly employed. Never *while* away time, nor spend more time at any place than is strictly necessary.

2. Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly and cautiously with women, particularly with young women.

4. Take no step towards marriage without solemn prayer to God, and consulting with your brethren.

5. Believe evil of no one, unless fully proved; take heed how you credit it. Put the best construction you can on everything. You know the Judge is always supposed to be on the prisoner's side.

6. Speak evil of no one; else *your* word, especially, would eat as doth a canker; keep your thoughts within your own breast, till you come to the person concerned.

7. Tell every one what you think wrong in him, lovingly and plainly, and as soon as may be, else it will fester in your own heart. Make all haste to cast the fire out of your bosom.

8. Do not affect the gentleman. A Preacher of the Gospel is the servant of all.

9. Be ashamed of nothing but sin; no, not of cleaning your own shoes, when necessary.

10. Be punctual. Do everything exactly at the time. And do not mend our Rules, but keep them, and that for conscience sake.

11. You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but to those who want you most.

12. Act in all things, not according to your own will, but as a son in the Gospel, and in union with your brethren. As such, it is your part to employ your time as our Rules direct; partly in preaching and visiting from house to house, partly in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful that you should do that part of the work which the Conference shall advise, at those times and places which they shall judge most for His glory.

Observe: It is not your business to preach so many times, and to take care merely of this or that Society; but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and, with all your power, to build them up in that holiness without which they cannot see the Lord. And remember, a Methodist Preacher is to mind every point, great and small, in the Methodist discipline. Therefore you will need all the grace and all the sense you have; and to have all your wits about you.

V.—THE PECULIAR BUSINESS OF A SUPERINTENDENT.

Q. 6. WHAT is the business of a Superintendent?

A. To see that the other Preachers in his Circuit behave well, and want nothing. He should consider these (especially if they are young men) as his pupils; into

whose behaviour and studies he should frequently inquire ; and, at proper times, should ask, Do you walk closely with God ? Have you now fellowship with the Father and the Son ? At what hour do you rise ? Do you punctually observe the morning and evening hour of retirement ? Do you spend your time profitably ? Do you converse seriously, usefully, and closely ? Do you use all the means of grace yourself, and enforce the use of them on all other persons ? These are either instituted or prudential :—

1. **THE INSTITUTED** are these :—1. *Prayer* : In private, in the family, and in public ; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these ?

Do you use private prayer every morning and evening at least ; if you can, at six in the evening, and the hour before or after morning preaching ? Do you forecast daily, wherever you are, how to secure these hours ? Do you avow it everywhere ? Do you ask everywhere, Have *you* family-prayer ? Do *you* retire at six o'clock ?

2. *Searching the Scriptures*, by reading constantly, some part every day, all the Bible, in order, carefully, seriously, and with earnest prayer before and after ; and do this fruitfully, immediately practising what you learn there. (2.) *Meditating*, at set times, by a fixed rule. (3.) *Hearing the word preached* at all opportunities, carefully, with earnest prayer to God for a blessing upon His word. Have you a New Testament always about you ?

3. *The Lord's supper*. Do you use this at every opportunity ? with solemn prayer, and with earnest and deliberate self-devotion ?

4. *Fasting*. Do you fast every Friday ? The neglect of this is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit by the habitual neglect of a plain duty ! Let us amend from this hour. There are several degrees of fasting, which cannot hurt your health. Begin next Friday, and avow this duty wherever you go. Touch no tea, coffee, or chocolate in the morning ; but, if you want it, a little milk or water-gruel. Dine on potatoes ; and, if you want it, eat three or four ounces of flesh in the evening. But at other times eat no flesh-suppers. These exceedingly tend to breed nervous disorders.

5. *Christian conference*. Are you convinced how important, and how difficult, it is to order your conversation aright ? Is it always in grace, seasoned with salt, meet to minister grace to the hearers ? Do not you converse too long at a time ? Is not an hour commonly enough ? Would it not be well always to have a determinate end in view ? and always to conclude with prayer ?

II. **PRUDENTIAL MEANS** we may use, either as common Christians, or as Preachers of the Gospel.

1. *As common Christians*. What particular rules have you in order to grow in grace ? what arts of holy living ?

2. *As Preachers*. Do you meet every Society, also the Leaders, and the bands, if there are any ? Do you live in holy watchfulness ; denying yourself ; taking up your cross ; and in the exercise of the presence of God ? Do you steadily watch against the world, the devil, yourself, and your besetting sin ? Do you deny yourself every useless pleasure of sense, imagination, and honour ? Are you temperate in all things ? Instance in food : Do you use only that kind, and that degree, which is best both for your body and soul ? Do you see the necessity of this ? Do you eat no more at each meal than is necessary ? Do you eat no flesh suppers, and no late suppers ? Do you use only that kind and degree of drink which is best both for your body and soul ? Do you drink water, or wine, or ale ? Do you want these ?

Wherein do you take up your cross daily ? Do you cheerfully bear your cross (whatever is grievous to nature) as a gift of God, and labour to profit thereby ?

Do you endeavour to set God always before you ? to see His eye continually fixed upon you ? Never can you use these means but a blessing must ensue. And the more you use them, the more you will grow in grace.

A Superintendent ought also to visit the classes quarterly, to regulate the bands, and to deliver tickets ; to take in or to put out of the Society, or the bands :—At the

Conference in 1797 it was agreed, that the Leaders' Meeting shall have a right to declare any person on trial improper to be received into the Society; and after such declaration the Superintendent shall not admit such person into the Society. And no person shall be expelled from the Society for immorality, till such immorality be proved at a Leaders' Meeting:—To keep watchnights and lovefeasts; to hold Quarterly Meetings, and there diligently to inquire both into the temporal and spiritual state of the Societies; to take care that every Society be supplied with books; to send to London a circumstantial account of every remarkable conversion, and of every remarkable death; to take an exact list of all the Societies in his Circuit once a year; to meet the married men and women, and the single men and women, in the large Societies, once a year; and to overlook the accounts of the Stewards.

The following advices are recommended to all the Superintendents.

Y Leave your successor a regular catalogue of all the Societies in the Circuit. See that every Band-Leader has the Band-Rules. Calmly and vigorously enforce the rules concerning needless ornaments, drams, snuff, and tobacco: give no band-ticket to any person who does not promise to leave them off. As soon as there are four men or women believers in any place, put them into a band. Suffer no lovefeast to last more than an hour and half; and instantly stop all from breaking the cake with one another. Warn all from time to time, that none are to remove from one Society to another, without a certificate from the Superintendent in these words: "A. B., the bearer, is a member of our Society in C. I believe he has a sufficient reason for removing." Everywhere recommend decency and cleanliness. Cleanliness is next to godliness. Read the Thoughts upon Dress once a year in every large Society. In visiting the classes be very mild, but very strict. Give no ticket to any who follow the foolish fashions of the world. Meet the bands once a week; and keep a lovefeast for them *only*, once a quarter. Exhort every believer to embrace the advantage. Give a band-ticket to none, till they have met a quarter on trial.

As we always wish to act by united counsels, and as we desire that every person in any office in our Societies should fulfil the duties of his station, it is the duty of the Superintendent to take care, that the Leaders be not only men of sound judgment, but men truly devoted to God: let each of them be diligently examined concerning his method of meeting a class. Let this be done at the quarterly visitation of the classes. And, in order to this, allow sufficient time for the visiting of each Society.

Let each Leader carefully inquire how every soul in his class prospers; not only how each person observes the outward Rules, but how he grows in the knowledge and love of God. Endeavour to make the meeting of the classes lively and profitable. Therefore change improper Leaders. But, in doing this, or in appointing a new Leader, great care and tenderness must be used; and it is highly necessary to consult the rest of the Leaders on such occasions. It was agreed at the Conference in 1797, that no person shall be appointed a Leader, or Steward, or be removed from his office, but in conjunction with the Leaders' Meeting: the nomination to be in the Superintendent, and the approbation or disapprobation in the Leaders' Meeting.

Let the Leaders frequently meet each other's classes.

Let us observe which of the Leaders are the most useful; and let these meet the other classes as often as possible.

VI.—THE METHOD OF ADMITTING PERSONS INTO SOCIETY.

Q. 7. How shall we prevent improper persons from insinuating themselves into the Society?

A. 1. Give notes to none but those who are recommended by a person you know; or till they have met three or four times in a class, and are recommended by the Leader.

2. Give tickets to none till they are recommended by a Leader with whom they

have met two months on trial. Give them the Rules of the Society the first time they meet.

3. In large towns, admit persons into the Society on the Sunday following the visitation of the classes, by reading their names over; then read also the names of those who are excluded. And admit persons into the bands at the quarterly lovefeast after the visitation.

4. As to the exclusion of members from the Society, the far greater number exclude themselves, by utterly forsaking us; but with respect to others, let the Rules of the Society be carefully attended to, and the Leaders be consulted on such occasions, and the crime proved to their satisfaction.

5. Let one or more of the Stewards be changed once a year. The proper time for doing this is at a Quarterly Meeting, when the Superintendent shall consult all who are present respecting who may be the most proper persons to act in that capacity.

VII.—RESPECTING THE ADMISSION OF LOCAL PREACHERS, AND THEIR DUTY.

6. RESPECTING the admission of persons to be Local Preachers: Let the Superintendent regularly meet the Local Preachers once a quarter; and let none be admitted but those who are proposed and approved at that meeting; and if in any Circuit this cannot be done, then let them be proposed and approved in the general Quarterly Meeting.

7. Every Local Preacher shall meet in class, and conform to all our Rules of Discipline. Let none be excused in this respect.

Let no Local Preacher be permitted to preach in any other Circuit, without producing a recommendation from the Superintendent of that Circuit in which he lives; nor suffer any invitation to be admitted as a plea, but from men in office, with the consent of the Superintendent of that Circuit. The design of this Rule is to prevent any under the character of a Local Preacher from burdening the people, either by collecting money, or by living upon them; and to prevent improper persons, who bear no part of the expense, from inviting Local Preachers to visit them. But it never was intended to reflect the least disrespect on any of our worthy brethren the Local Preachers; who, considered as a body, we greatly respect.

8. Let no Local Preacher keep lovefeasts without the consent of the Superintendent, nor in any wise interfere with his business. Let everyone keep in his own place, and attend to the duties of his station.

VIII.—THE REGULAR METHOD OF HOLDING A CONFERENCE.

Q. 8. WHAT is the method wherein we usually proceed in our Conferences?

- A. 1. Elect a President and Secretary.
2. Inquire what Preachers have died the preceding year.
3. What Preachers have desisted from travelling.
4. What Preachers are to be admitted.
5. Who remain on trial: and who are to be admitted on trial.
6. Inquire into the objections which may be produced against any of the Preachers, who are to be examined one by one.
7. Appoint the Preachers to their respective stations for the ensuing year.
8. What numbers are in the Societies.
9. What is the Kingswood Collection.
10. What boys are to be received into the school; and what girls to be assisted.
11. What is the Yearly Collection; and how this is expended.
12. What is contributed to the Preachers' Fund; and who are to be relieved out of it.
13. How many Preachers' wives are to be provided for, and by what Societies.
14. Where and when may the next Conference be.

IX.—THE PROPER BUSINESS OF A HELPER.

Q. 9. WHAT is the particular business of those Preachers who do not act as Superintendents?

A. To feed the flock, by constantly preaching morning and evening; to meet the Society and the bands weekly; to meet the Leaders weekly; to preach every morning where he can have twenty hearers,—but where he cannot, then to sing and pray with them; and to do any other part of the work which the Superintendent may desire him to do.

Q. 10. Should any of our Preachers follow trades?

A. The question is not, whether they may not occasionally work with their hands, as St. Paul did; but whether it be proper for them to buy or sell any kind of merchandise. It is fully determined that this shall not be done by any Preacher; no, not the selling of pills, drops, or balsams.

X.—DIRECTIONS FOR OBTAINING HIGHER DEGREES OF HOLINESS.

Q. 11. WHY are not we ourselves more holy? Why do we not live in eternity? Why do we not walk with God all the day long? Why are we not wholly devoted to God, breathing the whole spirit of Missionaries?

A. Because we are idle. We forget our first Rule: "Be diligent; never be unemployed." Do we spend as many hours in a day in God's work, as we did formerly in man's work? Do not some of us spend too much time in talking, or in reading history, newspapers, or other books, which have no tendency either to make us more holy or more useful?

That this may no longer be the case,—as often as possible, rise at four o'clock. From four to five in the morning, and from six to seven in the evening, meditate, pray, and read, partly the holy Scriptures, and partly the most close and practical parts of what Mr. Wesley has published. From six in the morning till twelve (allowing an hour for breakfast) read in order, with much prayer, the Christian Library, and all our other books, whether in prose or in verse, and especially all Mr. Wesley's Sermons.

If any one will say, "I read only the Bible;" then he ought to teach others to read only the Bible, and, by the same rule, to hear only the Bible. If you need no other book but the Bible, you are got above St. Paul. He wanted others too; "Bring the books," says he, "but especially the parchments." If any say, "I have no taste for reading;" then you must contract a taste for it by use, or return home again.

In the afternoon visit as many of the sick, and those who want your help, as you can; and you will have work enough for all your time. Then no Preacher will stay with us who is as salt that hath lost its savour; for to such this employment would be mere drudgery. And in order to it, you will have need of all the useful knowledge you can procure.

XI.—DIRECTIONS FOR OBTAINING A CLOSER UNION AMONG THE PREACHERS.

Q. 12. WHAT can be done in order to a closer union of our Preachers with each other?

A. Let them be deeply convinced of the absolute necessity of it. Let them pray for a desire of union. Let them speak freely and lovingly to each other. When they meet, let them never part without prayer. Let them beware how they despise each other's gifts. Let them never speak slightly of each other in any kind. Let them defend each other's characters in everything, as far as they can with a good conscience. And let them labour in honour to prefer the other before himself.

XII.—ON PREACHING WHERE WE CAN FORM NO SOCIETY; AND ON FIELD-PREACHING.

Q. 13. Is it advisable to continue preaching in those places where we find that we can form no Society?

A. By no means; we have made the trial in various places. But the seed has fallen by the highway-side; there is scarce any fruit remaining.

Q. 14. Where shall we endeavour to preach the most?

A. Where there is the greatest number of quiet and willing hearers; and where the Lord is in a peculiar manner reviving His work.

Q. 15. Have we not used field-preaching too sparingly?

A. We have. Because our call is to save that which is lost. Now we cannot expect them to seek us. Therefore we should go and seek them; because we are peculiarly called to go into the highways and hedges, to compel them to come in; because that reason against it is not good, "The house will hold all that come:" the house may hold all that come to the house, but not all that would come to the field.

The greatest hindrance to this you may expect from the rich, or cowardly, or lazy Methodists. But regard them not, neither Stewards, Leaders, nor people. Whenever the weather will permit, go out in the name of the Lord into the most public places, and call upon all to repent and believe the Gospel; every Sunday in particular; especially where there are old Societies, lest they should settle upon their lees. The Stewards will frequently oppose this lest they lose their usual collections. But this is not a sufficient reason against it. Shall we barter souls for money?

XIII.—ON THE DECREASE OF THE WORK, AND THE PROPER MEANS OF PROMOTING
A REVIVAL.

Q. 16. How can we account for the decrease of the work of God in any Circuit?

A. It may be owing to the want of zeal and exactness in the Superintendent, occasioning the want of discipline throughout; or to the want of life and diligence in the Preachers; or to the people's losing the life of God, and sinking into the spirit of the world. It may be owing to the want of more field-preaching; or of visiting more new places.

Q. 17. What can be done in order to revive the work of God where it is decayed?

A. Let every Preacher read carefully over the Life and Journals of the late Mr. Wesley, the Life of Mr. Fletcher, the Life of David Brainerd; and let us be followers of them as they were of Christ, in absolute self-denial, in total deadness to the world, and in fervent love to God and man. Let us only secure this point, and the world and the devil must fall under our feet.

Let all the Preachers be conscientiously exact in the whole Methodist discipline; and take care that no Circuit be at any time without Preachers.

Strongly and explicitly exhort all believers to go on to perfection. We all agree to defend this doctrine; meaning thereby, salvation from all sin, by the love of God and man filling the heart. We say, "That this may be attained in this life." The substance then is settled. And as to the circumstance, "Is this change gradual or instantaneous?" it is both the one and the other. From the time we are justified, there ought to be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. But should we, in preaching, insist both upon the one and the other? Certainly, we must insist on the gradual work, and that earnestly and constantly. And are there not reasons why we should insist on the instantaneous work also? If there be such a blessed change before death, should we not encourage all believers to expect it? and the rather, because constant experience shows, that the more earnestly they expect this, the more swiftly and steadily does the gradual work of

God go on in their souls; the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance upon all the ordinances of God. Whereas, just the contrary effects are observed whenever this expectation ceases. They are saved by hope; by this hope of a total change with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or rather decreases daily. Therefore, whosoever would advance the gradual change in believers should strongly insist on the instantaneous.

XIV.—AGAINST ANTINOMIANISM.

Q. 18. WHAT is most destructive of Methodism, or the doctrine of inward holiness?

A. Calvinism, that is, the doctrine of unconditional predestination. All the devices of Satan have done far less towards stopping this work of God than that single doctrine. It strikes at the root of salvation from sin, previous to glory; it puts the matter quite upon another footing. This doctrine seems to magnify Christ; although in reality it supposes Him to have died in vain. For the absolutely elect must have been saved without Him, and the non-elect cannot be saved by Him. It is highly pleasing to flesh and blood; unconditional perseverance in particular.

Let all our Preachers carefully read over Mr. Wesley's and Mr. Fletcher's tracts.

Let them frequently and explicitly preach the whole truth, though not in a controversial way. Let them take care to do it in love and gentleness.

Lay hold upon any that you find newly convinced of the truth, and warn them against predestination. Answer all their objections as occasion offers, both in public and in private. But do this with all possible sweetness both of look and accent. Frequently warn our people against hearing that doctrine. And pray much, that the Lord may prevent the evil.

We said in 1744, "We have leaned too much toward Calvinism." Wherein?

With regard to man's faithfulness. Our Lord Himself taught us to use the expression, and therefore we ought never to be ashamed of it. We ought steadily to assert, upon His authority, that if a man is not faithful in the unrighteous mammon, God will not give him the true riches.

With regard to working for life, which our Lord expressly commands us to do: "Labour," *εργαζεσθε*, that is, work, "for the meat that endureth to everlasting life." And, in fact, every believer, till he comes to glory, works for, as well as from, life.

We have received it as a maxim, that a man is to do nothing in order to justification. Nothing can be more false. Whosoever desires to find favour with God should cease from evil, and learn to do well. So God Himself teaches by the Prophet Isaiah. Whosoever repents should do works meet for repentance. And if this is not in order to find favour, what does he do them for?

Once more review the whole affair. Who of us is now accepted of God? He that now believes in Christ with a loving, obedient heart. But who among those that never heard the Gospel? He that, according to the light he has, feareth God and worketh righteousness. Is this the same with, He that is sincere? Nearly, if not quite. Is not this salvation by works? Not by the merit of works, but by works as a condition. What then have we been disputing about for these thirty years? I am afraid, about words; namely, in some of the foregoing instances.

As to merit itself, of which we have been so dreadfully afraid: We are rewarded according to our works, yea, because of our works. How does this differ from, "for the sake of our works?" And how differs this from *secundum merita operum*? which is no more than, "as our works deserve." Let him that can, split the hair.

The grand objection to one of the preceding propositions is drawn from matter of fact: God does in fact justify those who, by their own confession, neither feared God, nor wrought righteousness. Is this an exception to the general rule? It is

a doubt whether God makes any exception at all. But how are we sure, that the person in question never did fear God and work righteousness? His own thinking so is no proof. For we know, how all who are convinced of sin undervalue themselves in every respect.

Does not talking, without proper caution, of a justified or a sanctified state, tend to mislead men; almost naturally leading them to trust in what was done in one moment? Whereas we are every moment pleasing or displeasing to God, according to our works; according to the whole of our present inward tempers, and outward behaviour.

XV.—THE MOST USEFUL WAY OF PREACHING.

Q. 19. WHAT is the best general method of preaching?

A. To invite, to convince, to offer Christ, to build up; and to do this in some measure in every sermon. The most effectual way of preaching Christ is to preach Him in all His offices; and to declare His law as well as His Gospel, both to believers and unbelievers. Let us strongly insist upon inward and outward holiness; and, with this view, set forth Christ as evidently crucified before their eyes; Christ in all the riches of His grace, justifying us by His blood, and sanctifying us by His Spirit. Always suit your subject to the state of your audience. Choose the plainest texts you can. Take care not to ramble, but keep to your text, and make out what you take in hand. Be sparing in spiritualizing or allegorizing. Let your whole deportment before the congregation be serious, weighty, and solemn. Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation. Do not usually pray above eight or ten minutes, before or after the sermon. Be sure never to disappoint a congregation, unless in case of life or death; and begin and end exactly at the time. The evening preaching should never begin later than seven o'clock, unless in time of harvest. Young Preachers might often exhort without taking a text.

Everywhere avail yourself of the great festivals, by preaching on the occasion, and singing our hymns, which you should take care to have in readiness.

XVI.—HOW TO GUARD AGAINST FORMALITY IN PUBLIC WORSHIP, ESPECIALLY IN SINGING.

Q. 20. How shall we guard against formality in public worship?

A. By carefully warning the people against it. By taking care that our own minds are duly affected by the truths we preach; never losing sight of ourselves. By choosing such hymns as are suitable to the congregation. By singing not too much at once, seldom more than five or six verses. By suiting the tune to the words. By sometimes seriously asking the people, "Now, do you know what you said last? Did you speak no more than you felt?"

Is not formality in singing creeping in, singing those complex tunes and anthems which it is scarcely possible to sing with devotion? The repeating the same words so often, and especially while another is repeating other words, (the horrid abuse which runs through the modern church-music,) as it shocks all common sense, so it necessarily brings in dead formality, and has no religion in it. Besides it is a flat contradiction to our Lord's command, "Use not vain repetitions;" for what is a vain repetition, if this is not? What end of devotion does it serve? Sing no anthems.

Do not suffer the people to sing too slow: this naturally tends to formality. In every large Society let them learn to sing; and let them always learn our own tunes first. Let the women constantly sing their own parts alone: let no man sing with them, unless he understands the notes, and sings the bass. Introduce no new tunes, till they are perfect in the old ones. Let no organ be placed anywhere, till it be proposed at the Conference. Recommend the Tune-Book everywhere; and if you cannot sing yourself, choose a person or two in each place to

pitch the tune for you. Exhort everyone, whether man or woman, in the congregation, to sing. If a Preacher be present, let no other person give out the words. When they wish to teach the congregation to sing any new tune, they should only sing the tenor.

XVII.—ON VISITING AND INSTRUCTING THE PEOPLE FROM HOUSE TO HOUSE.

Q. 21. How shall we farther assist those who are under our care?

A. By instructing them from house to house. The necessity of this will appear if we consider, that personal religion, either towards God or man, is still very much wanted among us. How little living faith is there amongst us! how little communion with God! how little living in heaven, walking in eternity, deadness to every creature! how much love of the world, desire of pleasure, of ease, of getting money!

How little brotherly love! what continual judging one another! what gossiping, evil-speaking, tale-bearing! what want of moral honesty! Who does as he would be done by in buying and selling, especially in selling horses?

Family religion is very much wanting among us. Our religion is not deep, universal, and uniform; but too superficial, partial, and uneven. Public preaching alone, though we could preach like angels, will not be sufficient to reform those evils: we must therefore visit from house to house.

But we shall find many hindrances to this, both in ourselves and in the people.

1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work. We have a base man-pleasing temper, so that we let men perish, for fear of offending them; we let them go quietly to hell lest they should be angry with us. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil. But the greatest hindrance is weakness of faith. Our whole motion is weak, because the spring is weak. We are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers! to choose the fittest subjects, and follow them with a holy mixture of seriousness and terror, of love and meekness.

2. And we shall meet with many difficulties from the people. Some of them will be unwilling to be taught, till we conquer their perverseness by the force of reason, and the power of love. We shall find it difficult to fix things in their minds, without which all our labour will be lost. If we have not, therefore, great seriousness and fervency, what good can we expect? And after all, it is grace alone that must do the work. And when we have made some good impressions upon their hearts, if we do not look after them, they will die away.

We shall find that many are very ignorant, and know but little of the nature of repentance, of faith, and of holiness. Most of them have a sort of confidence that God will save them, while the world has their hearts, and evil tempers have dominion over them. This private instruction is implied in those solemn words of the Apostle: "I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

O brethren, if we could set this work on foot in all our Societies, and prosecute it zealously, what glory would redound to God! If the common ignorance were banished, and the people in every house and in every shop were busied in speaking of the word and works of God, surely the Lord would dwell in our habitations, and make us His delight.

And this is absolutely necessary, as many of our people neither repent nor believe to this day. Look round, and see how many are still in danger of damnation; and then say, How can we walk, and talk, and be cheerful with such people, when we know their case? When we look such persons in the face, ought we not to break forth into tears, as the Prophet did when he looked upon Hazael, and then set upon them with the most vehement and importunate exhortations?

O, for God's sake, and for the sake of poor souls, let us bestir ourselves, and spare no pains that may conduce to their salvation !

What cause have we to blush before the Lord this day, that we have so long neglected this good work ! If we had but set upon it sooner, how many more might we have brought to Christ ! And how much holier and happier might we have made our Societies before now ! And why might we not have done it sooner ? There were many hindrances, and so there always will be. But the greatest hindrance was in ourselves, in our littleness of faith and love.

It is objected : " This will take up too much time, so that we shall not be able to follow our studies." Gaining useful knowledge is a good thing ; but still saving souls is better. By this very thing we shall gain the most excellent knowledge, —that of God and eternity. We shall likewise have time for gaining other knowledge, too, if we spend all our mornings therein. Only sleep not more than we need, and never be idle, or triflingly employed. But if we can do but one, then let our studies alone. Better throw away all the libraries in the world, than be guilty of the loss of one soul.

If some of the people will not submit to it, others will ; and the success with them will repay us for all our labour. O let us follow the example of St. Paul ! for our general business, " Serving the Lord with all humility of mind ;" our special work, " Take heed to yourselves, and to all the flock ;" our doctrine, " Repentance towards God, and faith in our Lord Jesus Christ ;" the place, " I have taught you publicly, and from house to house ;" the object and manner of teaching, " I ceased not to warn everyone, night and day, with tears ;" his innocence and self-denial herein, " I have coveted no man's silver or gold ;" his patience, " Neither count I my life dear unto myself." And among all our motives, let these be ever before our eyes, " The church of God, which He hath purchased with His own blood : grievous wolves will enter in ; yea, of yourselves will men arise, speaking perverse things." Let us write this upon our hearts, and it will do us more good than twenty years' study.

We shall find it no easy matter to teach the ignorant the principles of religion. So true is the remark of Bishop Usher : " Great scholars may think this work beneath them : but they should consider, the laying the foundation skilfully, as it is of the greatest importance, so it is the masterpiece of the wisest builder." And let the wisest of us all try, whenever we please, we shall find, that to lay this groundwork rightly, to make the ignorant understand the grounds of religion, will put us to the trial of all our skill.

Perhaps, in doing this, it may be well, after a few loving words, spoken to all in the house, to take each person singly into another room, where we may deal closely with him, about his sin, his misery, and his duty : these must be set home, or all our labour is lost. At least, let none be present but those who are familiar with each other.

The sum is, Go into every house in course, and teach everyone therein, young and old, if they belong to us, to be Christians, inwardly and outwardly. Make every particular plain to their understanding, fix it in their memory, write it in their heart. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this !

We may, as we have time, read, explain, and enforce the Instructions for Children ; the fourth volume of Sermons ; and Mr. Henry's Method of Family Prayer.

Do we not loiter away many hours in a day ? Let each try himself : no idleness can consist with growth in grace. Nay, without exactness in redeeming time, we cannot retain the grace we received in justification.

What shall we do for the rising generation ? Unless we take care of this, the present revival will last only the age of a man. Who will labour herein ? Let him that is zealous for God and the souls of men begin now.

We must hear what the children have learned by heart. Choose some of the weightiest points, and try if they understand them ; such as, " Do you believe you are a sinner ? What does sin deserve ? What remedy has God provided for guilty, helpless sinners ?"

Often with the question suggest the answer ; as, "What is repentance ? Sorrow for sin, arising from a conviction that we are guilty, helpless sinners ?" "What is faith ? A Divine conviction of things not seen ?" When we perceive that they do not understand the stress of the question, lead them into it by other questions. For instance : we ask, "How do you think that your sins will be pardoned ?" They answer, "By repenting and amending my life." We ask farther, "But will your amendment make satisfaction for your past sins ?" They will answer, "I hope so, or I know not what will." One would think that these had no knowledge of Christ at all ; and some of them have not. But others have, and give such answers, only because they do not understand the scope of the question. If we ask them farther, "Can you be saved without the death of Christ ?" they immediately say, "No !" And if we ask, "What has He suffered for you ?" they will say, "He shed His blood for us." But many cannot express even what they have some conception of ; no, not even when expressions are put into their mouths. With these we are to deal exceeding tenderly, lest they be discouraged.

If we perceive them to be troubled, that they cannot answer, we must take the burden off them ; answering the question thoroughly and plainly, making a full explication of the whole business to them.

When we have tried their knowledge, we must proceed to instruct them, according to their several capacities. If a man understand the fundamentals, we must then speak of what we perceive he most needs, either explaining farther some doctrine, or some duty, or showing him the necessity of something which he neglects : if he still understands not, we must go over it again till he does.

Next, inquire into his state, whether convinced or unconvinced, converted or unconverted ; telling him, if need be, what conversion is ; and then renew and enforce the inquiry.

If unconverted, we must labour with all our power to bring his heart to a sense of his condition ; setting this home with a more earnest voice than we spoke before. We must get to the heart, or we do nothing : concluding all with a strong exhortation, which should enforce the duty of the heart, in order to receive Christ ; the avoiding former sins ; and constantly using the means of grace ; and be sure, if possible, to get their promise to forsake sin, to change their company, and to wait upon God in His house. Let this be done solemnly, reminding them of the presence of God, who hears their promises, and expects the performance.

Before we leave them, engage the head of each family to call all under his care together, every Sunday, before they go to bed, and hear what they can repeat ; and so continue till they have learned the Instructions for Children perfectly ; and afterwards let him take care that they do not forget what they have learned.

If we do this earnestly, we shall soon find what a work we have undertaken, in engaging to be Travelling Preachers.

XVIII.—ON INSTRUCTING THE CHILDREN.

WHERE there are ten children in a Society, we must meet them at least an hour every week ; talk with them whenever we see any of them at home ; pray in earnest for them ; diligently instruct and vehemently exhort all parents at their own houses. Some will say, "I have no gift for this." Gift or no gift, you are to do this, or else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use every help God hath put into your way, in order to attain it. Preach expressly on the education of children when you make the collection for Kingswood-School.

Q. 22. We have been frequently reproached with the dress of our Preachers' children. How ought they to dress ?

A. Exactly according to the Rules of the Bands ; and it would be well if parents in general would observe this.

XIX.—ON CONFORMITY TO THE WORLD, BRIBERY, AND SABBATH-BREAKING.

Q. 23. HAVE we not made too great advances towards conformity to the world?

A. We have. In order to prevent this, those schoolmasters and school-mistresses who receive dancing-masters into their schools, and those parents who employ dancing-masters for their children, shall be no longer members of our Society.

Q. 24. Do not Sabbath-breaking, dram-drinking, evil-speaking, unprofitable conversation, lightness, expensiveness or gaiety of apparel, and contracting debts, without due care to discharge them, still prevail in several places? How may these evils be remedied?

A. Let us solemnly and frequently warn the people against these evils. Read in every Society the sermon on evil-speaking. Let the Leaders closely examine, and exhort every person to put away the accursed thing. Let the Preachers warn every Society, that those who are guilty cannot remain with us. Extirpate smuggling, buying or selling uncustomed goods, out of every Society. Let none remain with us who will not totally abstain from every kind and degree of it. Speak tenderly, but earnestly and frequently, of it in every Society near the coasts; and diligently disperse among them "The Word to a Smuggler." Extirpate bribery; the receiving anything, directly or indirectly, for voting in any election. Show no respect of persons herein, but expel all that touch the accursed thing. Largely show in public the wickedness of thus selling our country; and everywhere disperse "The Word to a Freeholder."

Q. 25. Several members of our Societies who make conscience of Sabbath-breaking have been much distressed, barbers in particular. What can be done to relieve them?

A. Let no member of our Society employ any barber on Sunday. Let all our people, who possibly can, employ only those barbers who conscientiously abstain from Sabbath-breaking.

Let none of our people make any wake or feast, neither go to any, on the Lord's day, but bear a public testimony against them.

A Preacher ought not to wear powder in his hair, or artificial curls.

No person ought to continue a member of our Society who learns the military exercise, as a volunteer, on the Lord's day; nor anyone who, after having been warned of the evil, will attend in order to see them exercise on that day.

XX.—ON MARRYING WITH UNBELIEVERS.

Q. 26. SOME of our members have married with unbelievers, yea, with unawakened persons: this has had fatal effects. They had either a cross for life, or turned back to perdition. What can be done to put a stop to this?

A. Let every Preacher enforce the Apostle's caution, "Be not unequally yoked with unbelievers." Let him openly declare, that whosoever does this will be expelled the Society. When any such are expelled, let a suitable exhortation be subjoined. And let all be exhorted to take no step in so weighty a matter, without advising with the most serious of their Christian friends.

Q. 27. Ought a woman to marry without the consent of her parents?

A. In general she ought not. Yet there may be an exception. For if a woman be under a necessity to marry, and if her parents absolutely refuse to let her marry any Christian, then she may, nay, she ought to marry without their consent. Yet even then a Methodist Preacher ought not to marry her.

XXI.—ON BANKRUPTCIES; STRANGERS STAYING AT THE SOCIETY-MEETINGS, LOVEFEASTS; FUNERAL SERMONS; AND TALKING IN OUR CHAPELS.

Q. 28. WHAT shall we do to prevent scandal, when any of our members become bankrupt?

A. Let the Superintendent talk with him at large. And if he has not kept fair accounts, or has been concerned in the base practice of raising money by coining notes, (commonly called the bill-trade,) let him be expelled immediately.

Q. 29. How often shall we permit strangers to be present at the meeting of the Society?

A. At every other meeting of the Society, let no stranger be admitted. At other times they may; but the same person not above three times. In order to this, see that all in every place show their tickets before they come in. If the Stewards and Leaders are not exact, employ others that have more resolution. And take care that no person attend a lovefeast without a note from the Preacher.

Let no lovefeast be appointed but by the consent of the Superintendent; nor any funeral sermon be preached without his consent, and for those only who have died happy in the Lord.

Q. 30. How shall we prevent persons talking in our chapels, before and after service is over?

A. Let all the Preachers join as one man, and seriously and solemnly warn the people against this growing evil.

XXII.—ON STRANGERS BEING ENTERTAINED AT THE PREACHERS' HOUSES; AND ON CLEANLINESS.

LET none of our friends who travel on business expect to be entertained at the Preachers' houses; neither let the people crowd into the Preachers' houses: let no one think that he has a right to go there, unless he has some particular business.

The Preachers' houses ought to be kept clean and decent. A Preacher's wife ought to be a pattern of cleanliness in her person, clothes, and habitation. And she should also be a pattern of industry, always at work for herself, her husband, or children.

XXIII.—IN WHAT CASES WE ALLOW SERVICE IN CHURCH-HOURS.

Q. 31. In what cases do we allow service in what are commonly called church-hours?

A. When the Minister is a notoriously wicked man; when he preaches Arian, or any equally pernicious, doctrine; when there are not churches in the town sufficient to contain the people; and when there is no church within two or three miles. And it is expected that everyone who preaches in church-hours will either read Mr. Wesley's Abridgment of the Common Prayer, or else the Lessons for the day.

XXIV.—HOW TO PREVENT NERVOUS DISORDERS.

Q. 32. WHAT directions shall be given to prevent the contracting nervous disorders?

A. Take as little meat, drink, and sleep, as nature will require. Drink no dram on any consideration. Eat very light, if any, supper. Never go out of the house to supper at any time. Be always at home before nine o'clock, if possible. And use full as much exercise daily as we did before we were Preachers.

XXV.—THE ORDER OF DISTRICTS; AND WHAT BUSINESS IS TO BE DONE THERE.

Q. 33. WHAT regulations are necessary for the preservation of our whole economy?

A. Let the three kingdoms be divided into Districts in the following order:—

1. *London*, Colchester, Rochester, Canterbury, Rye, Weathersfield.
2. *Northampton*, Brackley, Bedford, Oxford, Higham-Ferrers, St. Ives (Hunts).
3. *Norwich*, Yarmouth, Diss, Thetford, Lynn, Walsingham.

4. *Bristol*, Taunton, Banwell, Bath, Stroud, Gloucester.
5. *Salisbury*, Portsmouth, Newbury, Poole, Bradford (Wilts.), Shepton-Mallet.
6. *Isle of Jersey*, Isle of Guernsey, Alderney, and Sark.
7. *Plymouth-Dock*, Collumpton, Launceston.
8. *Redruth*, St. Austle, Penzance.
9. *Swansea*, Cardiff, Brecon, Haverfordwest.
10. *Birmingham*, Worcester, Stourport, Dudley, Shrewsbury.
11. *Chester*, Macclesfield, Burslem, Northwich, Leek.
12. *Manchester*, Stockport, Bolton, Liverpool, Rochdale, Oldham, Blackburn, Wigan.
13. *Halifax*, Colne, Keighley, Bradford, Huddersfield, Lancaster.
14. *Nottingham*, Newark, Leicester, Hinckley, Ashby-de-la-Zouch, Burton, Derby, Castle-Donington.
15. *Leeds*, Wakefield, Birstal, Dewsbury, Rotherham, Otley, Sheffield, Pontefract, Doncaster.
16. *Grimby*, Horncastle, Epworth, Spalding, Barrow, Gainsborough.
17. *Whitehaven*, Isle of Man.
18. *York*, Hull, Pocklington, Bridlington, Scarborough, Malton.
19. *Whitby*, Ripon, Stockton, Barnard-Castle, Middleham.
20. *Newcastle*, Sunderland, Hexham, Alnwick.
21. *Edinburgh*, Glasgow, Dumfries.
22. *Aberdeen*, Dundee, Brechin, Inverness.

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23. *Dublin*, Wicklow, Carlow, Longford.
24. *Cork*, Bandon, Limerick, Waterford.
25. *Athlone*, Birr, Castlebar, Sligo.
26. *Clones*, Cavan, Ballyconnell, Enniskillen, Brookborough.
27. *Londonderry*, Coleraine, Lisleen, Ballyshannon, Omagh, &c.

The names of all the Preachers in each District shall be read over by the Secretary, and a Chairman shall be chosen out of them by ballot of the Conference. The Chairman, so chosen, shall have authority to call a Meeting of all the Preachers in full connexion in that District, on any application of the Preachers or people, which appears to him to require it. But he must never *individually* interfere with any other Circuit but his own.

Whenever the Chairman has received any complaint against a Preacher, he shall send an exact account of the complaint in writing to the person accused, with the name of the accuser or accusers, before he calls a Meeting of the District to examine into the charge.

If it appear on just grounds to any Superintendent, that the Chairman of the District has been guilty of any crime, or that he has neglected to call the District, when there were sufficient reasons for calling it, such Superintendent shall have authority, in that case, to call a Meeting of the District, and to fix the time and place of meeting. The District thus assembled shall have power, if they judge necessary, to try the Chairman; and, if found guilty, to suspend him from being a Travelling Preacher till the next Conference, or to remove him from the office of a Superintendent, or to depose him from the chair, and to elect another in his place. Minutes shall be taken of their proceedings, which shall be laid before the next Conference.

If a Preacher be accused of immorality, the Preacher accused and his accuser shall respectively choose two Preachers of their District; and the Chairman of the District shall, with the four Preachers, chosen as above, try the accused Preacher; and they shall have authority, if he be found guilty, to suspend him till the next Conference, if they judge it expedient. But provided they cannot settle the business to the satisfaction of the accused Preacher, then it shall be referred to the District-Meeting.

If there be a difference between two Preachers in a District, the respective parties shall choose two Preachers; and the Chairman of the District, with the

four Preachers so chosen, shall be final arbiters, to determine the matter in dispute. In both cases the Chairman shall have a casting voice, in case of an equality.

If there be any accusation against a Preacher, or any difficult affair to settle, not only the Circuit or Town Steward, but any Leader, or even member of the Society, shall be admitted as an evidence into a District-Meeting; provided the matter has been first heard at the Quarterly Meeting.

The Chairman of each District, in conjunction with his brethren of that District, shall be responsible to the Conference for the execution of our laws, as far as his District is concerned.

The Chairman, in all cases which, in his judgment, cannot be settled in the ordinary District-Meetings, shall have authority to summons three of the nearest Superintendents to be incorporated with the District Committee, who shall have equal authority to vote, and settle everything till the Conference.

The Conference recommends it to the Superintendents of the Circuits to invite, on all important occasions, the Chairman of their respective District to be present at their Quarterly Meetings.

In order to render our Districts more effective, the President of the Conference shall have power, when applied to by the Superintendent, to supply any Circuit with Preachers, if any should die or desist from travelling; and to sanction any change of Preachers which it may be necessary to make in the intervals of Conference; and to assist at any District-Meeting, if applied to for that purpose, by the Chairman of the District, or by a majority of the Superintendents in such District. And he shall have a right (if written to by any who are concerned) to visit any Circuit, and to inquire into their affairs with respect to Methodism, and, in union with the District Committee, redress any grievance.

All deficiencies in the quarterage of Preachers, their wives, and their children, with all demands concerning rents, furniture, &c., shall be taken an account of, as far as possible, at the Quarterly Meeting. The account shall be sent (signed by the Circuit-Steward) to the District-Meeting, and from thence to the Conference.

As the Leaders' Meeting is the proper Meeting for the Society, and the Quarterly Meeting for the Circuit, we think that other formal Meetings in general would be contrary to the Methodist economy, and very prejudicial in their consequences. But, in order to be as tender as possible, consistently with what we believe to be essential to the welfare of our Societies, we allow that other formal Meetings may be held, if they first receive the approbation of the Superintendent, and the Leaders' or Quarterly Meetings; provided also that the Superintendent, if he please, be present at every such Meeting.

If the Conference shall see it necessary to make any new rule for the Societies at large, and such rule should be objected to at the first Quarterly Meeting in any given Circuit; and if the major part of that Meeting, in conjunction with the Preachers, be of opinion that the enforcing that rule in such a Circuit will be injurious to the prosperity of that Circuit; it shall not be enforced in opposition to the judgment of the majority of such Quarterly Meeting before the second Conference. But, if the rule be confirmed by the second Conference, it shall be binding to the whole Connexion. Nevertheless, the Quarterly Meetings rejecting a new rule shall not, by publications, public meetings, or otherwise, make that rule a cause of contention, but shall strive, by every means, to preserve the peace of the Connexion.

All matters relating to the building of preaching-houses and dwelling-houses shall be determined in the District-Meetings. All matters relating to the payment of the debts of houses, collections for houses, and everything that appertains to preaching-houses and dwelling-houses, shall be considered and settled in the District-Meetings.

And, as the Districts always meet a little before the Conference, they shall then choose a Representative to attend the Committee for stationing the Preachers; and shall also determine what Preachers in that District shall attend the Conference.

But nothing in any District-Meeting shall be done contrary to any rule of Conference.

XXVI.—THE PLAN OF GENERAL PACIFICATION.

I. CONCERNING the Lord's supper, baptism, &c.

1. The sacrament of the Lord's supper shall not be administered in any chapel, except a majority of the Trustees of that chapel on the one hand, and the majority of the Stewards and Leaders belonging to that chapel (as the best qualified to give the sense of the people) on the other hand, allow of it. Nevertheless, in all cases, the consent of the Conference shall be first obtained, before the Lord's supper be administered.

2. Wherever there is a Society but no chapel, if the majority of the Stewards and Leaders of that Society testify, that it is the wish of the people that the Lord's supper should be administered to them, their desire shall be granted, provided that the consent of the Conference be first obtained.

3. Provided, nevertheless, that in Mount-Pleasant chapel, at Liverpool, and in all other chapels where the Lord's supper has been already peaceably administered, the administration of it shall be continued in future.

4. The administration of baptism, the burial of the dead, and service in church-hours, shall be determined according to the regulations above-mentioned.

5. Whenever the Lord's supper shall be administered according to the above-mentioned regulations, it shall always be continued, except the Conference order the contrary.

6. The Lord's supper shall be administered by those only who are authorized by the Conference; and at such times, and in such manner only, as the Conference shall appoint.

7. The administration of baptism and the Lord's supper, according to the above regulations, is intended only for the members of our own Society.

8. We agree that the Lord's supper be administered among us on Sunday evenings only; except where the majority of the Stewards and Leaders desire it in church-hours; or where it has already been administered in these hours. Nevertheless, it shall never be administered on those Sundays on which it is administered in the parish-church.

9. The Lord's supper shall always be administered in England according to the form of the Established Church; but the person who administers shall have liberty to give out hymns, to use exhortation, and extemporary prayer.

10. Wherever Divine service is performed in England on the Lord's day in church-hours, the officiating Preacher shall read either the service of the Church, our venerable Father's Abridgment, or, at least, the Lessons appointed by the calendar. But we recommend either the full Service or the Abridgment.

II. Concerning discipline.

1. The appointment of the Preachers shall remain solely with the Conference; and no Trustee, or number of Trustees, shall expel or exclude from their chapel or chapels any Preacher so appointed.

2. Nevertheless, if the majority of the Trustees, or the majority of the Stewards and Leaders, of any Society believe that any Preacher appointed for their Circuit is immoral, erroneous in doctrine, deficient in abilities, or that he has broken any of the rules above-mentioned, they shall have authority to summon the Preachers of the District, and all the Trustees, Stewards, and Leaders of that Circuit, to meet in their chapel on a day and hour appointed (sufficient time being given). The Chairman of the District shall be President of the assembly; and every Preacher, Trustee, Steward, and Leader, shall have a single vote, the Chairman possessing the casting voice. And if the majority of the Meeting judge, that the accused Preacher is immoral, erroneous in doctrine, deficient in abilities, or has broken any of the rules above-mentioned, he shall be considered as removed from that Circuit: and the District Committee shall, as soon as possible, appoint another Preacher for that Circuit, instead of the Preacher so removed; and shall deter-

mine among themselves how the removed Preacher shall be disposed of till the Conference; and shall have authority to suspend the said Preacher from all public duties till the Conference, if they think proper. The District Committee shall also supply, as well as possible, the place of the removed Preacher, till another Preacher be appointed. And the Preacher thus appointed, and all other Preachers, shall be subject to the above mode of trial. And if the District Committee do not appoint a Preacher for that Circuit, instead of the removed Preacher, within a month after the aforesaid removal, or do not fill up the place of the removed Preacher till another Preacher be appointed, the majority of the said Trustees, Stewards, and Leaders, being again regularly summoned, shall appoint a Preacher for the said Circuit, provided he be a member of the Methodist Connexion, till the next Conference.

3. If any Preacher refuse to submit to the above mode of trial, in any of the cases mentioned above, he shall be considered as suspended till the next Conference. And if any Trustees expel from any chapel a Preacher by their own separate authority, the Preachers appointed for that Circuit shall not preach in that chapel till the next Conference, or till a trial takes place according to the mode mentioned above.

4. If any Trustees expel or exclude a Preacher by their own separate authority, from any chapel, in any Circuit, the Chairman of the District shall summons the members of the District Committee, the Trustees of that Circuit who have not offended, and the Stewards and Leaders of the Circuit; and the members of such assembly shall examine into the evidence on both sides; and if the majority of them determine, that the state of the Society in which the exclusion took place requires that a new chapel should be built before the meeting of the next Conference, every proper step shall be immediately taken for erecting such chapel. And no step shall, on any account, be taken to erect a chapel for such purpose before the next Conference, till such a Meeting be summoned, and such determination be made.

5. No Preacher shall be suspended or removed from his Circuit by any District Committee, except he have the privilege of the trial before-mentioned.

6. The hundred Preachers mentioned in the enrolled Deed, and their successors, are the only legal persons who constitute the Conference. And we think the junior brethren have no reason to object to this proposition, as they are regularly elected according to seniority.

7. Inasmuch as in drawing up the preceding regulations, we have laboured to restore and preserve the peace and unity of the Society, and, in order thereto, have endeavoured to keep the Preachers out of all disputes on the subjects therein specified,—be it understood, that any Preacher who shall disturb the peace of the Society by speaking for or against the introduction of the Lord's supper in our Societies, or concerning the Old or the New Plan, so called, shall be subject to the trial and penalties before-mentioned.

8. And in order that the utmost impartiality be manifest in these regulations for the peace of the whole body, we also resolve, That if any Local Preacher, Trustee, Steward, or Leader shall disturb the peace of the Society, by speaking for or against the introduction of the Lord's supper, or concerning the Old or the New Plan, (so called,) the Superintendent of the Circuit, or the majority of the Trustees, Stewards, and Leaders of the Society so disturbed, shall have authority to summon a meeting of the Travelling Preachers of the Circuit, and the Trustees, Stewards, and Leaders of that Society. Evidence shall be examined on both sides; and if the charge be proved, the Superintendent Preacher shall expel from the Society the person so offending.

ADDENDA.

1. THE Conference by no means wishes to divide any Society, by the introduction of the Lord's supper; and therefore, except that a majority of the Stewards and Leaders, who desire the Lord's supper among themselves, testify in writing to the Conference, that they are persuaded that no separation will be made thereby, they will not allow it.

2. The sacrament shall not be administered to a Society in any private house, within two miles of the Methodist chapel in which it is regularly administered.

3. We all agree that the pulpit shall not be a vehicle of abuse.

4. It has been our general custom, never to appoint or remove a Steward or Leader, without first consulting the Stewards and Leaders of that Society; and we are resolved to walk by the same rule.

5. To prevent, as much as possible, the progress of strife and debate, and consequent divisions in our Connexion, no pamphlet or printed letter shall be circulated among us without the author's name, and the postage or carriage paid.

6. Nothing contained in these Rules shall be construed to violate the rights of the Trustees, as expressed in their respective Deeds.

XXVII.—THE AGREEMENT WITH THE TRUSTEES OF BRISTOL, IN 1794.

To the Members of the Methodist Societies.

DEAR BRETHREN,

BRISTOL, August 8th, 1794.

WE have again taken into our mature consideration the state of our Societies in this kingdom, respecting the administration of the sacrament, and some other particulars which have engaged the attention of many of our people; and for the sake of peace and love have come to the following Resolutions:—

I. Preaching in church-hours shall not be permitted, except for special reasons, and where it will not cause a division, according to the Plan of Pacification.

II. As the Lord's supper has not been administered, except where the Society has been unanimous for it, and would not have been contented without it; it is now agreed, that it shall not be administered in future where the union and concord of the Society can be preserved without it, according to the Plan of Pacification.

III. The Preachers will not perform the office of baptism except for the desirable ends of love and concord; though baptism, and the burial of the dead, were performed by many of the Preachers long before the death of Mr. Wesley, and with his consent.

IV. It is agreed, that the management of the temporal and spiritual concerns of the Society shall be separated, as far as the purposes of peace and harmony can be answered thereby, or as they have ever been separated in times of the greatest peace and harmony; viz., the temporal concerns shall be managed by the Stewards chosen for that purpose, who shall keep books, wherein all moneys collected, received, or disbursed, on account of their respective Societies, shall be entered. 2. The spiritual concerns shall be managed by the Preachers; who have ever appointed Leaders, chosen Stewards, and admitted members into, and expelled them from, the Society, consulting their brethren the Leaders and Stewards, according to the Rules before mentioned. The Preachers also, as hitherto, are to appoint lovefeasts and watchnights, and to vary the time and places of preaching, class-meeting, &c.

V. That the Trustees may have the fullest assurance that the Conference love them, and have not the shadow of a desire to oppress them, any more than to reject any proposals which they conceive calculated to restore and preserve peace and harmony, the following articles are added:—

VI. The Trustees, in conjunction with the Superintendent, who shall have one vote only, shall choose their own Steward; who shall receive and disburse all seat-rents, and such collections as shall be made, for the purpose of paying interest of money due upon the premises, or for reducing the principal of all such moneys, so received and disbursed. The aforesaid Steward shall keep proper accounts in books provided for that purpose; which books shall be open for the inspection of the Superintendent, and audited in his presence once every year; or oftener, if convenient. Provided always, that when the necessities of the work of God require it, the Trustees shall allow quarterly, what may appear requisite for carrying on the work, so that it be not cramped: Provided, that if the seat-rents

and collections fall short of what will be sufficient to discharge the rents, interest of money, and other necessary expenses of the chapels, the deficiency shall be made good out of some other revenue of the Society; and that books shall be provided, wherein shall be inserted all the accounts, both of the Trustees and the Stewards of the respective Societies, which shall be open for the inspection of the Trustees and others, and that the said accounts shall be annually audited in the presence of the Trustees: Provided also, that nothing in these Resolutions shall be construed to extend to alter any of the powers contained in the Trust-Deeds.

VII. No Trustee (however accused, or defective in conforming to the established rules of the Society) shall be removed from the Society, unless his crime, or breach of the rules of the Society, be proved in the presence of the Trustees and Leaders.

Signed, in behalf of the Conference,

THOMAS HANBY, *President.*

THOMAS COKE, *Secretary.*

XXVIII.—MR. WESLEY'S LETTER TO THE CONFERENCE IN 1791; AND THEIR DETERMINATION IN CONSEQUENCE OF IT.

TO THE CONFERENCE.

MY DEAR BRETHREN,

CHESTER, *April 7th, 1785.*

SOME of our Travelling Preachers have expressed a fear, that after my decease you would exclude them, either from preaching in connexion with you, or from some other privileges which they now enjoy. I know no other way to prevent any such inconvenience, than to leave these my last words with you.

I beseech you by the mercies of God, that you never avail yourselves of the Deed of Declaration, to assume any superiority over your brethren; but let all things go on among those Itinerants who choose to remain together, exactly in the same manner as when I was with you, so far as circumstances will admit.

In particular, I beseech you, if ever you loved me, and if you now love God and your brethren, to have no respect of persons in stationing the Preachers, in choosing children for Kingswood School, in disposing of the Yearly Collection and the Preachers' Fund, or any other public money. But do all things with a single eye, as I have done from the beginning. Go on thus doing all things without prejudice or partiality, and God will be with you even to the end.

JOHN WESLEY.

N.B. The Conference have unanimously resolved, That all the Preachers who are in full connexion with them shall enjoy every privilege that the members of the Conference enjoy, agreeable to the above-written letter of our venerable deceased Father in the Gospel, except in voting for the President and Secretary.

XXIX.—CERTAIN RULES AGREED TO BY THE CONFERENCE AT DIFFERENT TIMES.

1. No ordination shall take place in our Connexion, without the consent of the Conference; nor shall gowns or bands be used among us; or the title of *reverend* be used at all. And if any brother shall break the above-mentioned rule, he thereby excludes himself from the Connexion.

2. No Preacher shall receive anything from the Circuit on account of his children who receive what is allowed from Kingswood School, nor after they have arrived at the age of seventeen years.

3. None of us shall, either in writing or conversation, speak lightly or irreverently of the Government under which we live. The oracles of God command us to be subject to the higher powers; and that "honour the King" is there connected with the "fear of God."

4. No person among us shall call another heretic, bigot, or by any other disrespectful name, on any account, for a difference in sentiment.

5. No Preacher shall leave his Circuit, on any consideration, between the Midsummer and the Michaelmas quarter-days.

6. A General Fast shall be held in all our Societies the first Friday after New-year's day, after Lady-day, after Midsummer-day, and after Michaelmas-day.

7. Every Preacher shall be considered as a Supernumerary for four years after he has desisted from travelling, and shall afterwards be deemed Superannuated.

8. Every Superintendent shall be at liberty to attend the Conference or not : but, in case of absence, he shall send all his papers that are necessary, by the Representative of his District.

9. No division shall be made of any Circuit, where it does not appear to the Quarterly Meeting, the District-Meeting, the Committee of Representatives, and the Conference, that there is such an enlargement of the work as requires it.

10. Every Preacher, before he is admitted into full connexion, shall write an account of his life, and give it to Mr. Story.

11. All letters not directed to, or belonging to, the President, or the Committee of Representatives, are to be paid for by the Circuits respectively from which the Preachers come. And all the horses are to be paid for in the same way.

12. No Preacher who has been suspended or expelled shall, on any account, be employed as a Local Preacher, without the authority of the Conference.

13. No Circuit shall have more Preachers than it can support, unless in case of some extraordinary burden, in respect to wives and children ; the Circuits in Scotland, Ireland, and Wales, being excepted.

14. We strongly recommend the religious observance of the Lord's day ; and desire our Superintendents to exclude from the Society all who buy or sell on that sacred day, except in case of medicine for the sick, or for supplying necessaries for funerals.

15. Any Preacher brought out in the course of the year, if he have travelled nine months before the next Conference, shall be considered as if he had travelled the whole year.

16. The Lord's supper shall be administered by the Superintendent only, or such of his Helpers as are in full connexion as he shall appoint ; provided that no Preacher be required to give it against his own inclination ; and should it be granted to any place where the Preachers on the Circuit are all unwilling to give it, the Superintendent shall in that case invite a neighbouring Preacher, who is properly qualified, to administer it.

17. As several inconveniences have arisen respecting the change of Stewards ; to remedy this, let it be observed, that the office of a Steward ceases at the end of the year : and every Superintendent is required, at the end of the year, to change one Steward at least ; so that no Steward may be in office above two years together, except in some extraordinary cases.

18. No Preacher shall use tobacco for smoking, chewing, or snuff, unless it be prescribed by a physician. And our people are desired not to provide pipes or tobacco for any of our Preachers.

19. It is desired that the money collected for the Yearly Collection, Kingswood School, and the Preachers' Fund, be entered in the general Steward's books in the respective Circuits.

20. It is desired, that the Representatives for stationing the Preachers may always meet on the Wednesday before the Conference.

21. That we may be favoured with the direction and blessing of God on our important work at the Conference, it is agreed, that, on the morning of the first day of the Conference, the President and Secretary shall be chosen, and the rest of the day be dedicated to fasting and prayer. And it is desired, that our Societies may join us in the solemn duties of the day.

22. Whoever shall leave the Conference before the business is finished, and the Journals signed, must not complain on account of what may be done after their departure.

23. As the Preachers are eminently one body, nothing should be done by any individual which would be prejudicial to the whole, or to any part thereof. Therefore, no Preacher shall publish anything, but what is given to the Conference,

and printed at our own press; the Book-Committee to determine what is proper to be printed; that, as a reward for his labour, whatever shall be approved of by the said Committee, and printed, the author shall have an hundred, out of every thousand of the books, whether large or small; and, if published in the Magazine, he shall have a reasonable allowance, the Conference being judges. But, should a manuscript be rejected by the Book-Committee, a Preacher may print it; provided he do not sell it at our chapels, nor advertise it from our pulpits. The design of this rule is to prevent any Preacher in our Connexion from selling at the doors of our chapels, or offering to sell, any books among our people, but those which belong to the Conference, and come from our Book-Room.

N.B.—If any Preacher be attacked by any of our enemies, and his character misrepresented, his printing a reply in his own defence shall not be deemed a breach of the above rule.

24. The Districts shall determine when and where any chapel shall be built. But we advise that no one shall be built till absolutely necessary, and till two-thirds of the whole expense be subscribed.

25. Several of the Preachers have found their own horses from the beginning. But we now recommend it to every Circuit to find horses for the use of the Preachers. But, in those Circuits which wish to be upon the same plan as formerly, it is desired, that no Preacher may collect money for buying horses; but that whatever may be judged needful of this kind may be done by the Steward of the Circuit.

26. All apothecaries' bills shall be discharged in the Circuits. And if the Stewards cannot pay the quarterage of the Preachers, their wives, and children, they must have fewer Preachers the next year.

27. Let no District-Meeting, no Preacher, or number of Preachers, or people whatsoever, on any consideration, involve the Conference in any lawsuit; nor have any demand on the Conference for the expenses, or any part of the expenses, of any lawsuit; more especially concerning chapels or preaching-houses, without the consent of the Conference previously obtained.

28. We have been disappointed by married Preachers coming out to travel, in expectation of being themselves able to maintain their wives, independently of the Conference, who very soon became entirely dependent. How shall this be prevented? Let no Preacher be received on this plan, unless he can bring in writing such an account of his income, signed by the Superintendent, as shall satisfy the Conference. And if any person shall promise to maintain a Preacher's wife or children, he shall give a bond to the Conference for the sum he intends to allow.

29. Let every Preacher be merciful to his beast; not only ride moderately, but see that his horse is taken proper care of.

30. Let every Superintendent take care to provide every Preacher's wife who may be stationed along with him, a lodging, coals, and candles, or see that she is allowed fifteen pounds a year.

31. Let not all the Preachers in any Circuit come to the Conference. And let those who do come set out as late and return as soon as possible.

32. Prayer-meetings have been found exceedingly useful; therefore let us appoint them wherever we can make it convenient.

XXX.—THE RULES OF THE PREACHERS' FUND.

Q. 34. How shall we raise a fund for the support of the superannuated Preachers, their widows, and children?

A. We will ask the assistance of our respectable friends once a year: and, this being done, the Preachers themselves shall subscribe in the following manner:—

1. Every Preacher who shall be admitted upon trial shall, at the next and every subsequent Conference, till his admission into full connexion, contribute one guinea.

2. Every Preacher, when he is received into full connexion, shall contribute two guineas; and every succeeding year one guinea.

3. No Travelling Preacher shall be entitled to any benefit from this Fund till he has paid, or caused to be paid, ten guineas towards the support of it; except as hereafter provided. But any Preacher in full connexion shall be entitled to the privileges of the Fund on paying ten guineas.

4. All the money received towards the support of this Fund shall be lodged in the hands of four Stewards, chosen by the Conference. These Stewards shall give sufficient security to the Committee chosen by the Conference, who shall see the rules executed. And this Committee shall keep exact accounts of all moneys received and paid, and shall lay them before the Conference every year.

5. Every Preacher whom the Conference judges to be worn out, and who has not departed from the work, shall receive £12 a year for life. And every Preacher who has laboured longer than twelve years, without departing from the work, and is judged by the Conference to be worn out, shall receive £1 annually for life, for every year he has travelled above twelve, to the time he became superannuated.

But this allowance shall not preclude the Conference from extending mercy to any distressed brother, his widow or children, whose case may be represented to them. They shall consider his situation and circumstances, and add to his just demand what to them may appear needful to support him comfortably.

It shall likewise be in the power of the Conference to make suitable provision out of the Fund for the children of deceased Preachers, and distressed widows, on any occasion which they shall judge necessary.

6. Every widow of a Travelling Preacher shall receive £12 a year. And if her deceased husband travelled more than twelve years before he was worn out, she shall be allowed £1 annually for every year her husband travelled above twelve, till the time he was superannuated.

N.B. If a widow marry, she shall have but half her allowance during her second marriage. But if her second husband die, she shall again receive the whole as before, while she continues a widow.

7. If any Travelling Preacher be superannuated, or become an invalid, before he has deposited ten guineas in the Fund, he shall be allowed £12 annually for life, on condition that he subscribe one guinea annually, till the ten guineas be subscribed, or that he make up the ten guineas sooner.

8. If any married Travelling Preacher die before he has deposited ten guineas in the Fund, his widow shall be allowed £12 annually for life, on condition that she subscribe one guinea annually till the ten guineas are subscribed, or that she make up the ten guineas sooner.

9. No Preacher shall have any right to this Fund till he be admitted into full connexion.

10. The widow of a Preacher that has never been admitted into full connexion shall have no right to the privileges of this Fund.

11. If any widow of a Preacher as aforesaid marry, her annuity shall be at her own disposal, and be paid to her quarterly, by the Superintendent of the Circuit in which she resides, and no otherwise.

12. No person shall be entitled to any benefit from this Fund who has voluntarily left the work, or who sets up for himself independently of the Methodist Conference and Connexion.

13. No Preacher who shall be excluded this Connexion for any crime or misdemeanour shall have any benefit from this Fund, except the money he may have subscribed towards the support of it, which shall be returned to him.

14. No Travelling Preacher who neglects to pay his subscription for four years successively, except those engaged in Foreign Missions, shall have any benefit from this Fund. And every Travelling Preacher who does not bring or send his subscription to the Conference every year shall be fined five shillings.

15. This Fund shall never be reduced to less than £1,000.

16. If it shall happen at any future period that the Fund cannot support the burden upon it, then, in such a case, the Committee, with the advice of the Travelling Preachers, shall advise the best method, and use the most prudent means, to raise the Fund.

17. No part of this Fund shall be applied to any other purposes than those

directed by these rules ; and all moneys that have been borrowed from it shall be repaid with legal interest.

18. The Head-Master of Kingswood School, for the time being, and the Book-Steward, for the time being, subscribing as above to the Fund, shall have all the privileges allowed by it.

The present Stewards of this Fund are, Alexander Mather, John Pawson, Thomas Taylor, and William Thompson.

The present Committee are, Robert Roberts, Thomas Coke, John Allen, Richard Rodda, Samuel Bradburn, James Rogers, Joseph Bradford, Benjamin Rhodes.

Q. 35. How, or in what form, may a person leave a legacy to the Preachers' Fund ?

A. Let him leave it to any person or persons that he can confide in, in trust for that purpose, without mentioning the design in his will ;—suppose to any one or more of the present Stewards.

XXXI.—AN ACCOUNT OF KINGSWOOD SCHOOL.

Q. 36. WHAT can be done for the support of Kingswood School ?

A. Let a public collection be made in all the chapels throughout the three kingdoms the Sunday before or after Midsummer, and let the following account be read :—

“The wisdom and love of God have now thrust out a large number of labourers into His harvest ; men who desire nothing on earth but to promote the glory of God, by saving their own souls, and those that hear them. And those to whom they minister spiritual things are willing to minister to them of their carnal things ; so that they have food to eat, raiment to put on, and a place where to lay their head, and are content therewith.

“A competent provision is likewise made for the wives of married Preachers. These also lack nothing, having a quarterly allowance over and above for their little children ; so that neither they nor their husbands need to be careful about many things, but may wait upon the Lord without distraction.

“Yet one considerable difficulty lies on those who have boys, when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this, we have a school on purpose for them, wherein they have all the instruction they are capable of, together with all things necessary for the body.

“In whatever view we look upon this, it is one of the noblest charities that can be conceived. How reasonable is the institution ! Is it fit that the children of those who give up themselves wholly to the work of the Lord, and labour to save souls from death, should want what is needful either for the soul or body ? Ought not we to supply what the parent cannot, because of his labours in the Gospel ? How excellent are the effects of this institution ! The parent, eased of his weight, can the more cheerfully go on in his labour. And perhaps some of those children may hereafter fill up the place of those that shall rest from their labours.

“It is well known that the children want nothing ; that they scarce know what sickness means ; that they are well instructed in whatever they are capable of learning ; that they are carefully and tenderly governed ; and that constant care is taken that the behaviour of all belonging to the house is such as becometh the Gospel of Christ.

“But the expense of such an undertaking is very large, so that necessity obliges us, once a year, to ask the assistance of all those, in every place, who wish well to the work of God, who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

“All of you who are thus minded have an opportunity now of showing your love to the Gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that was ever set on foot in this kingdom. Do what you can to comfort the parents who give up their all for you, and to give their children cause to bless

you. You will be no poorer for what you do on such an occasion. God is a good paymaster. And you know, that in doing this you lend unto the Lord : in due time He will pay you again."

It is now agreed, that the boys shall be received into the school at the age of eight years, and that they shall continue till they are fourteen; that if any Preacher can give a sufficient reason why his boy should not go to the school, he shall be allowed £12 a year from the Kingswood Collection; that the daughters of Travelling Preachers, from the time that they are nine years of age, shall receive from the said Collection eight guineas a year, for four years.

XXXII.—AN ACCOUNT OF THE YEARLY COLLECTION.

Q. 37. How may we raise a General Fund for carrying on the work of God?

A. By a yearly subscription, to be proposed by every Superintendent, when he visits the classes at Lady-day, to be received either then or at the visitation following.

To this end he may read and enlarge upon the following hints in every Society:—

"How shall we send a sufficient number of labourers into those parts where they are most of all wanted? suppose the north-west of Ireland, the north of Scotland, Wales, and many parts of England? Many are willing to hear, but are neither able nor willing to bear the expense. Nor can it as yet be expected of them: stay till the word of God hath touched their hearts, and then they will endeavour to provide for them who preach it. Does it not lie upon us, in the mean time, to supply their lack of service? to raise a General Fund, out of which, from time to time, the expense may be defrayed? By this means, those who willingly offer themselves may travel through every part, and stay wherever there is a call, without being burdensome to any. Thus may the Gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mite to promote this glorious work?

"Besides this, in carrying on so large a work through the three kingdoms, there are calls for money in various ways, and we must frequently be at considerable expense, or the work must be at a full stop. Many, too, are the occasional distresses of our Preachers, or their families, which require an immediate supply; otherwise their hands would hang down, if they were not constrained to leave the work.

"Let every member of Society, once a year, set his shoulder to the work; contributing more or less, as God hath prospered him, at the Lady-day visitation of the classes. Let everyone herein do as he is disposed in his own mind, and according to the ability which God giveth, and there will be no lack.

"Men and brethren, help! Was there ever a call like this since you first heard the Gospel sound? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure. 'Bear ye one another's burdens, and so fulfil the law of Christ.' Help to send forth able, willing labourers into our Lord's harvest; so shall you be assistant in saving souls from death, and hiding a multitude of sins. Help to spread the Gospel of your salvation into the remotest corners of the kingdom, till the knowledge of our Lord shall cover the land as the waters cover the sea; so shall it appear to ourselves, and all men, that we are indeed one body, united by one Spirit: so shall the baptized Heathens be yet again constrained to cry out, 'See how these Christians love one another!'"

The money thus subscribed shall be brought to the Conference by the Assistant Preacher.

XXXIII.—HOW TO PRESERVE THE CHAPELS.

Q. 38. ARE all our chapels safe?

A. Not all; for some of them are not settled upon Trustees; several of the Trustees for others are dead.

Q. 39. What then is to be done?

A. Let the Trustees who have debts on any of the chapels give a bond to settle them as soon as they can be indemnified.

Let the surviving Trustees choose others without delay, and let them indorse their Deed thus:—

“We, the remaining Trustees of the Methodist chapel in M——, do, according to the power vested in us, by this Deed, choose A B C to be Trustees of the said chapel, in the place of D E F, deceased. Witness our hands.”

The Deed must have two new 10s. stamps on it; and for that purpose must be sent up to the Book-Room.

Every Deed must be drawn on parchment with two 10s. stamps.

If it relate to a chapel out of London, it must be acknowledged by the person or persons conveying the premises to Trustees, (after the execution of it,) before a Master-extraordinary in Chancery; and it must be enrolled in Chancery, within six lunar months after the execution, or it is of no validity. It must therefore be sent to the Book-Steward, allowing him sufficient time to get it enrolled.

Almost every eminent Attorney-at-law in the country is a Master-extraordinary in Chancery.

Q. 40. In what manner may a chapel or preaching-house be settled?

A. In the following manner:—

THIS INDENTURE, made in the — year of the reign of our Sovereign Lord George the Third, of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth, and in the year of our Lord one thousand seven hundred and —, Between A B of D in the county of C on the one part, and F G H I K, &c., on the other part, WITNESSETH, That in consideration of the sum of five shillings of lawful money of Great Britain, by the said F G H I K to the said A B truly paid before the sealing and delivering hereof, the receipt whereof the said A B doth hereby acknowledge, and for divers other considerations him thereunto moving, the said A B hath granted, bargained, and sold, and by these presents doth bargain and sell, unto the said F G H I K, &c., and their executors, administrators, and assigns, all that lately erected house or tenement known by the name of the Methodist chapel, situated in — aforesaid, now in the tenure or occupation of —, together with all the ways, drains, and privileges to the said premises appertaining, and all the profits thereof, with all the right, title, and interest in law and equity; to have and to hold the said chapel and other premises to the said F G H I K, &c., and their assigns for ever: Nevertheless, upon special trust and confidence, and to the intent that they and the survivors of them, and the Trustees for the time being, do and shall permit from time to time, and at all times for ever, such persons as shall be appointed at the yearly Conference of the people called Methodists, held in London, Bristol, Leeds, Manchester, or elsewhere, specified by name in a Deed enrolled in Chancery, under the hand and seal of the Rev. John Wesley, and bearing date 28th day of February, 1784, and no others, to have and enjoy the said premises, in order that they may therein preach and expound God's holy word, and perform all other acts of religious worship; provided that the persons so appointed preach no other doctrines than are contained in Mr. Wesley's Notes upon the New Testament, and his four volumes of Sermons, by him published; provided also, that the same Preacher shall not be sent to the said chapel for more than two years successively, without the consent of the said Trustees given in writing; that the said Trustees shall have full power to choose from among themselves a Steward, or Treasurer, who shall receive all the seat-rents, &c., which money so received shall be applied towards paying the interest of all moneys due upon the premises, for repairs of the said chapel, and toward reducing the principal till the whole is paid; that, in case of necessity, the said Trustees shall have full power to mortgage the premises, till the debt contracted be fully discharged; or, if the Methodist Society in that place should be dissolved, or come to nothing, or if a larger or more convenient chapel should be wanting, then, in either of the afore-mentioned cases, the Trustees for the time being shall have full power to sell the premises, and, in

the latter case, shall dispose of the purchase-money towards building another chapel.

In witness hereof, the said A B hath hereunto set his hand and seal, &c.

XXXIV.—CERTAIN REGULATIONS MADE AT LEEDS, IN 1797.

To the Methodist Societies.

LEEDS, August 7, 1797.

DEAR BRETHREN,

WE think it our duty to inform you, by the earliest opportunity, of the measures we have taken, in order to satisfy those of our brethren who have been made more or less uneasy by sundry publications circulated through the Societies: and we trust, that on a serious consideration of the regulations we have agreed to at this Conference, you will see that the sacrifices in respect to authority, which we have made on the part of the whole body of Travelling Preachers, evidence our willingness to meet our brethren in everything which is consistent with the existence of the Methodist discipline, and our readiness to be their servants for Jesu's sake.

I. In respect to finances, or money matters:

1. We have determined to publish annually a very minute account of the disbursements or application of the Yearly Collection; and,

2. A full account of the affairs of Kingswood School.

3. That all bills for the support of Travelling Preachers, and their families, in respect to deficiencies, house-rent, fire, candles, sickness, travelling expenses, and all other matters of a temporal kind for their support, for which the Circuits cannot provide, shall first meet with the approbation of the Quarterly Meeting, and be signed by the general Steward of the Circuit, before they can be brought to the District Committee.

II. In respect to all other temporal matters:

1. It has been determined that no Circuits shall be divided till such division has been approved of by their respective Quarterly Meetings, and signed by the general Stewards.

2. That no other temporal matter shall be transacted by the District Committees, till the approbation of the respective Quarterly Meetings be first given, signed by the Circuit Stewards.

III. In respect to the receiving and excluding private members of Society:

1. The Leaders' Meeting shall have a right to declare any person on trial improper to be received into the Society; and after such declaration the Superintendent shall not admit such person into the Society.

2. No person shall be expelled from the Society for immorality, till such immorality be proved at a Leaders' Meeting.

IV. In respect to the appointment and removal of Leaders, Stewards, and Local Preachers, and concerning Meetings:

1. No person shall be appointed a Leader or Steward, or be removed from his office, but in conjunction with the Leaders' Meeting; the nomination to be in the Superintendent, and the approbation or disapprobation in the Leaders' Meeting.

2. The former Rule concerning Local Preachers is confirmed; namely, "That no person shall receive a Plan as a Local Preacher without the approbation of a Local Preachers' Meeting."

3. In compliance with a request made by the Committee of persons from various parts, namely, "That the Conference be requested to re-consider and revise those Rules which relate to the calling of Meetings, and appointing Local Preachers, made last year," we say, "No Local Preacher shall be permitted to preach in any other Circuit than his own, without producing a recommendation from the Superintendent of the Circuit in which he lives; nor suffer any invitation to be admitted as a plea but from men in office, who act in conjunction with the Superintendent of that Circuit which he visits." The design of this Rule is to

prevent any, under the character of Local Preachers, from burdening the people, either by collecting money, or by living upon them; and to prevent improper persons, who bear no part of the expense, from inviting Local Preachers thus to visit them. But it never was intended to reflect the least disrespect on any of our worthy brethren, the Local Preachers, who, considered as a body, we greatly respect. And it should not be lost sight of, that several of the most respectable Local Preachers in the kingdom, who were in the Committee which met the Committee of Preachers appointed by the Conference, declared their high approbation of the Rule, and desired that it might be strengthened as much as possible, as none could justly complain of it.

4. As the Committee above-mentioned requested also, that the minute of the last Conference, concerning the calling of Meetings to consider of the affairs of the Society or Connexion, be explained; and as we are exceedingly desirous of preserving the peace and union of the whole body; we have agreed upon the following explanation, namely,—

(1.) As the Leaders' Meeting is the proper Meeting for the Society, and the Quarterly Meeting for the Circuit, we think that other formal Meetings, in general, would be contrary to the Methodist economy, and very prejudicial in their consequences. But,

(2.) In order to be as tender as possible, consistently with what we believe to be essential to the welfare of our Societies, we allow that other formal Meetings may be held if they first receive the approbation of the Superintendent, and the Leaders' or Quarterly Meeting; provided also, that the Superintendent, if he please, be present at every such Meeting.

V. We have selected all our ancient Rules, which were made before the death of our late venerable Father in the Gospel, the Rev. Mr. Wesley, which are essential Rules, or prudential at this present time; and have solemnly signed them, declaring our approbation of them, and determination to comply with them, two Preachers excepted, who, in consequence, withdrew from us.

VI. We have determined that all the Rules which relate to the Societies, Leaders, Stewards, Local Preachers, Trustees, and Quarterly Meetings, shall be published, with the Rules of the Society, for the benefit and convenience of all the members.

VII. In respect to all new Rules which shall be made by the Conference :

It is determined, that if, at any time, the Conference see it necessary to make any new Rule for the Societies at large, and such Rule should be objected to at the first Quarterly Meeting in any given Circuit, and if the major part of that Meeting, in conjunction with the Preachers, be of opinion, that the enforcing of such Rule in that Circuit will be injurious to the prosperity of that Circuit, it shall not be enforced in opposition to the judgment of such Quarterly Meeting before the second Conference. But if the Rule be confirmed by the second Conference, it shall be binding to the whole Connexion. Nevertheless, the Quarterly Meetings rejecting a new Rule shall not, by publications, public Meetings, or otherwise, make that Rule a cause of contention, but shall strive by every means to preserve the peace of the Connexion.

Thus, brethren, we have given up the greatest part of our executive government into your hands, as represented in your different public Meetings.

1. We have delivered the whole of our Yearly Collection to your management. For we know by experience, that the bills of the Quarterly Meetings, if only mere justice be done to the Preachers and their families, will amount to much more than the Yearly Collection. The Conference will, in this business, have no authority whatsoever. They will have nothing but the trouble of receiving the money, and paying the bills which shall have been sent to them from the Quarterly Meetings, and been approved of by the District Committees. And when the accounts are published by the Conference, every Quarterly Meeting may compare its own accounts with those of the Conference, and thereby have as complete a check as the nature of things can possibly admit of.

The Conference has reserved to itself the management of its own Book concerns. This is most reasonable, as the institution was established for the carrying on of

the work of God, under the direction of Mr. Wesley and the Conference; was continued by the Deed, or codicil of Mr. Wesley's will, for the use of the Conference; as the whole burden of the management of the business lies upon the Conference, and the servants they employ, and on the Superintendents of Circuits; and also, as it is the only fund which can supply any deficiencies of the Yearly Collection, as the accounts published in our Minutes for several years past clearly evidence, the Yearly Collection having not been nearly sufficient for the wants of the Preachers and families, and for the carrying on of the work of God in general.

2. The whole management of our temporal concerns may now be truly said to be invested in the Quarterly Meetings, the District-Meetings having nothing left them but a negative.

3. Our Societies have a full check on the Superintendent by means of their Leaders' Meeting, in regard to the introduction of persons into Society; whilst the Superintendent has sufficient scope allowed him for the increase of the Societies, not only according to the common course of things, but at the times of remarkable outpourings of the Spirit of God.

4. The members of our Societies are delivered from every apprehension of clandestine expulsions; as that Superintendent would be bold indeed who would act with partiality or injustice in the presence of the whole Meeting of Leaders. Such a Superintendent, we trust, we have not among us: and if such there ever should be, we should be ready to do all possible justice to our injured brethren.

5. There is now no Society-officer among us who can be received without the consent of that Meeting to which he particularly belongs; nor can any officer be appointed, except upon the same plan.

6. In order to prevent any degree of precipitation in making of new Rules, and to obtain information of the sentiments of our people on every such Rule, we have agreed to the article mentioned under the seventh head, by which no regulations will be finally confirmed till after a year's consideration, and the knowledge of the sentiments of the Connexion at large, through the medium of all their public officers.

In short, brethren, out of our great love for peace and union, and our great desire to satisfy your minds, we have given up to you far the greatest part of the Superintendent's authority: and if we consider, that the Quarterly Meetings are the sources from whence all temporal regulations during the intervals of the Conference must now originally spring; and also, that the Committee formed according to the Plan of Pacification can—in every instance in which the Trustees, Leaders, and Stewards choose to interfere respecting the gifts, doctrines, or moral character of Preachers—supersede in a great measure the regular District Committees; we may, taking all these things into our view, truly say, that such have been the sacrifices we have made, that our District Committees themselves have hardly any authority remaining, but a bare negative in general, and the appointment of a Representative to assist in drawing up the rough draft of the stations of the Preachers. And besides all this, we have given the Quarterly Meetings opportunity of considering every new law, of suspending the execution of it for a year in their respective Circuits, and of sending their sentiments upon it to the Conference before it be finally confirmed.

We have represented these measures which we have taken for your satisfaction, in as concise a manner as we well could, giving you the sense of the whole, not only for brevity's sake, but for expedition, that you may be informed of the general heads of our proceedings as soon as possible. In the Regulations which will be published with the Rules of the Society, as mentioned above, you will have the whole at large.

XXXV.—SUNDRY ADVICES TO THE PREACHERS.

Be tender of the character of every brother, but keep at the utmost distance from countenancing sin.

Say nothing in the Conference but what is strictly necessary and to the point in hand.

If accused by any one, remember, recrimination is no acquittance; therefore avoid it.

Beware of impatience of contradiction; be firm, but be open to conviction. The cause is God's, and He needs not the hands of an Uzzah to support the ark. The being too tenacious of a point, because *you* brought it forward, is only feeding self. Be quite easy if a majority decide against you.

Use no craft or guile to gain a point. Genuine simplicity will always support itself. But there is no need always to say all you know or think.

Beware of too much confidence in your own abilities, and never despise an opponent.

Avoid all lightness of spirit, even what would be innocent anywhere else. "Thou God seest me."

APPENDIX.

This statement is incorrect. The original is in the possession of Mr. Gas Stamp & Grimsby & is wholly in early new handwriting.

APPENDIX.

THE SECTIONS FOLLOWING ARE COPIED FROM NOTES OF CERTAIN CONFERENCES PRESERVED IN THE ~~THE~~ HANDWRITING OF THE LATE REV. JOHN JONES, NOW IN POSSESSION OF THE REV. JOSEPH HARGREAVES.*

Thursday, November 16th, 1749.

It was inquired,—

1. Can there be any such thing as a general union of our Societies throughout England?

A. A proposal for this was made above a year ago. The substance of it is this: Might not all the Societies throughout England be considered as one body, firmly united together by one spirit of love and heavenly-mindedness? Might not that in London be accounted the mother-church? and the Stewards of this consult for the good of all the churches?

Might they not answer letters from all parts, and give advice at least in temporal things? But it may be asked, "How can the temporal state of all the Societies be known to the Stewards in London?" I answer, Very easily, by means of the Assistants. Let each Assistant make diligent inquiry at every Quarterly Meeting concerning the temporal as well as spiritual state of each Society. Let him inquire particularly of each,—

1. Are you in debt?
2. How much, and to whom?
3. Are all in your Society poor?
4. Are not some therein both able and willing to contribute toward the public debt?
5. Or to the furtherance of the Gospel, yearly?
6. Or toward a common stock?
7. Who keeps your account? How?

And the answers he receives, let him transmit quarterly to London. He might also put them into a regular method of keeping their accounts, and transacting all their temporal affairs. After the Stewards in London are thus informed, may they not settle a regular correspondence with all the Societies? By this means we might not only be able to discharge all debts, but in a little time have a small Fund, out of which a Society under persecution, or in real distress, upon application made to the Stewards in London, might speedily be relieved. Being thus united together in one body, of which Christ Jesus is the Head, neither the world nor the devil will be able to separate us in time or in eternity.

Q. 2. How may we make some advances toward this?

A. By appointing one of our Helpers in each Circuit to take charge of the Societies therein.

Q. 3. By what means may such a Helper be distinguished from the rest?

A. He may be termed an Assistant.

Q. 4. How should an Assistant be qualified for the charge?

* Mr. Jones was one of the early Methodist Preachers, and enjoyed the confidence of Mr. Wesley in a high degree. His notes will be read with much interest. They possess a certain historical value; but nothing in this Appendix is to be regarded as of authority.—EDITOR.

A. Not so much by superior gifts, as by walking closely with God.

Q. 5. How many Circuits are there now?

A. Nine. 1. London: including (1.) London itself, (2.) Kent and Surrey, (3.) Essex, (4.) Brentford, (5.) Windsor, (6.) Wycombe, (7.) Oxford, (8.) Reading, (9.) Shaburn, (10.) Blewberry. 2. Bristol: including (1.) Bristol itself, (2.) Kingswood, (3.) Bath, (4.) Bearfield, (5.) Seend, (6.) The Devizes, (7.) Salisbury, (8.) Road, (9.) Coleford, (10.) Oakhill, (11.) Shepton, (12.) Dorsetshire, (13.) Middlesey, (14.) Beererocomb, (15.) Taunton, (16.) Collumpton. 3. Cornwall: including (1.) Cornwall itself, (2.) Plymouth Dock, (3.) Tavistock. 4. Ireland. 5. Wales. 6. Staffordshire: including (1.) Stroud, (2.) Cirencester, (3.) Stanley, [query, Hanley,] (4.) Evesham, (5.) Wednesbury, (6.) Leominster, (7.) Shrewsbury, (8.) Nottingham. 7. Cheshire: including (1.) Cheshire itself, (2.) Derbyshire, (3.) Lancashire, (4.) Sheffield. 8. Yorkshire and Lincolnshire. 9. Newcastle: including (1.) Newcastle itself, (2.) the county of Durham, (3.) Cumberland, (4.) Northumberland, (5.) Berwick.

Q. 6. Who may be Assistants in these?

A. For the present my brother or I may act as such in London, John Jones in Bristol and Cornwall, John Haughton and Jonathan Reeves in Ireland, William Thomas in Wales, James Jones in Staffordshire, John Bennet in Cheshire, William Shent in Yorkshire, John Downes in the Newcastle Circuit.

Q. 7. What is the office of an Assistant?

A. 1. To visit the classes in each place, and write new lists of all the members of the Societies. 2. To regulate the Bands. 3. To deliver new tickets. 4. To keep watchnights. 5. To take in or put out of the Society. 6. To hold Quarterly Meetings, and therein diligently to inquire into the spiritual and temporal state of each Society. 7. To watch over the Helpers in each Circuit, and see that they behave well, and want nothing. 8. To take care that every Society be supplied with books, and that the money for them be returned quarterly.

Q. 8. How shall these be apprized of what is required of them?

A. We will write to each immediately.

Q. 9. But some of them know not the nature of Quarterly Meetings. How shall we help them?

A. Desire John Bennet, 1. To send us up his Plan. 2. To go himself as soon as may be to Newcastle and Wednesbury, and teach them the nature and method of these meetings.

Q. 10. What outward things should the Assistants immediately take care of?

A. Let them immediately take care, 1. That every Society provide a private room for the Helper. 2. That every Society provide a set of books for the Helper. 3. Let the Assistant at London, Bristol, and Newcastle meet the married men in Band, the married women, the single men, and the single women, apart every quarter.

Q. 11. How may we have a more exact knowledge of the states of all the Societies?

A. Let each Assistant take an exact list of each Society every Easter, and transmit their lists to London some time before Whitsuntide.

Q. 12. How may we profit more by the work of God carried on in the distant Societies?

A. Let each Assistant inquire at every Quarterly Meeting, and send a circumstantial account to London, 1. Of every remarkable conversion. 2. Of everyone who dies in the triumph of faith.

Q. 13. How shall my journeying through the Societies be of more use?

A. Let the Assistant of each District travel with me through all the Societies therein.

Q. 14. How can we be assured that no Helper will disappoint a congregation?

A. Ask every one, 1. Do you see the great sin and extreme ill consequences of it? 2. Will you break a limb rather than break your word therein? If you do, will you blame us for not employing you any more?

Q. 15. Shall we require every Helper to answer that question, "Will you print nothing till we have revised it?"

A. By all means.

Q. 16. Are all our Helpers of a right spirit? deeply serious? and full of zeal for God?

A. Let them pray more, and they will be so.

Q. 17. How can they be more united to each other?

A. 1. Let them speak freely to each other. 2. When they meet, let them never part without praying.

Q. 18. What method should we take in receiving a new Helper?

A. 1. Let him be recommended to us by the Assistant to whose Society he belongs. 2. Let him read and carefully weigh [the Minutes of] the Conferences, and see whether he can agree to them or no. 3. Let him be received as a Probationer, by having a book given him inscribed thus:—"You think it is your duty to call sinners to repentance. Make full proof that God has called you hereto, and we shall then be glad to act in concert with you."

4. Let him come to the next Conference, and after examination, fasting, and prayer, be received as a Helper, by having a book given him inscribed thus:—"So long as you freely consent and earnestly endeavour to walk according to the following rules, we shall rejoice to go on with you hand in hand.—We are yours affectionately,——."

5. Let a new book be given at every Conference, and the former returned.

J. W., C. W., P. Thomas, John Jones, James Jones, John Downes, John Bennet, William Shent, John Haughton, Jonathan Reeves, Charles Skelton, John Nelson, Joseph Cownley, David Trathen, R. Swindells, W. Tucker, T. Westell, F. Walker, Edward and Charles Perronet, Thomas Maxfield, T. Meyrick, T. Richards.

PROBATIONERS.

C. Bastable, W. Roberts, John Mitford, Michael Fenwick, Joseph Tucker, Thomas Webb, John Hayne, Nich. Story, R. Higley, John Trembath, James Wheatley, John Wasley, Robert Prior, Robert Gillespie, Samuel Larwood.

Leeds, May 22d, 1755.

SIXTY-THREE Preachers being present, it was considered at large, "Ought we to separate from the Established Church?" After a free and full debate, continued for several days, it was agreed by all that we ought not.

Our present Itinerant Preachers are,—

John Wesley, Charles Wesley, W. Grimshaw, Thomas Walsh, William Hitchens, Christopher Hopper, Jacob Rowell, Robert Swindells, John Fenwick, Richard Moss, Nicholas Gilbert, Thomas Mitchell, James Scholefield, Paul Greenwood, J. Deaves, Thomas Seccomb, Peter Jaco, John Nelson, James Massiot, James Wild, Thomas Tobias, Thomas Olivers, James Oddie, John Johnson, John Turnough, Thomas Hanby, Henry Floyd, Thomas Kead, John Murlin, Joseph Cownley, Thomas Lee, Thomas Johnson, Richard Lucas, John Hacking. Half Itinerants are,—William Shent, William Roberts, Jonathan Jones, Jonathan Maskew, James Rouquet, John Fisher, Matthew Lowes, John Brown, C. Perronet, Enoch Williams, John Haime, John Furz.

These are stationed for the ensuing year thus:—

London : John Murlin, T. Hanby, Thomas Olivers, Enoch Williams.

Bristol : W. Hitchens, Peter Jaco, Richard Lucas, John Furz.

Cornwall : Nicholas Gilbert, Paul Greenwood, T. Tobias, Henry Floyd.

Staffordshire : John Jones, John Johnson, John Hacking.

Cheshire : R. Moss, Jacob Rowell.

Haworth : W. Grimshaw, John Nelson, John Scholefield.

Leeds : John Fenwick, Thomas Lee, Thomas Johnson, W. Shent.

Lincoln : Jonathan Maskew, T. Mitchell.

Newcastle : C. Hopper, James Massiot, Matthew Lowes, James Wild, John Turnough.

Wales : John Brown, John Wesley.

Ireland : T. Walsh, John Deaves, T. Seccomb, Robert Swindells, Joseph Cowmley, T. Kead, ~~Jeremiah~~ Oddie, John Fisher, Joseph Tucker.

Our chief Local Preachers are,—

John Jones, T. Maxfield, T. Westell, J. Haughton, Francis Walker, Joseph Tucker, William Tucker, Thomas Colbeck, Titus Knight, John Slocomb, James Morris, Eleazer Webster, Michael Calender, John Bakewell, Alexander Mather.

At the close of the Conference, I spoke thus :—It has been affirmed that none of our Itinerant Preachers are so much alive as they were seven years ago. I fear many are not. But if so, they are unfit for the work, which requires much life. Otherwise your labour will be tiresome to yourself, and of little use to others. Tiresome, because you will no longer serve Christ and the people willingly and cheerfully. Of little use, because you will no longer serve them diligently, doing it with your might. I have several reasons to fear it is so with many of you ; but let your own conscience be the judge.

Who of you is exemplarily alive to God, so as to carry fire with him wherever he goes ?

Who of you is a pattern of self-denial even in little things ?

Who of you drinks water ? Why not ?

Who rises at four ? Why not ?

Who fasts on Friday ? Why not ?

Who has not four meals a day ?

Who goes through his work willingly and diligently ? never on any account disappoints a congregation ?

Who has every part of the Plan at heart ? always meets Society, Bands, Leaders ?

Who visits in Mr. Baxter's method ?

Who preaches the old thundering doctrine, No faith without light ?

Who constantly and zealously enforces practical religion ? relative duties ?

Recommends books ? Kingswood-school ?

Who is never idle ?

What Assistant enforces uniformly every branch of the Methodist plan on the Preachers and people ?

Visits all the Societies quarterly ?

Do you see that every Preacher observes the Rules ?

Do you reprove, and, if need be, send me word of the defaulters ?

Do you send me a regular account quarterly ?

Is your heart whole in the work ? Do not you give way to unconcern, indolence, and fear of man ?

Who will join heart and hand, according to the twelve Rules ? particularly the twelfth ?

August 12th, 1758.

THE following persons being met at the New-Room in Bristol,—

J. W., C. W., T. Maxfield, Francis Okeley, John Jones, William Alwood, John Horner, W. Roberts, W. Hitchens, C. Hopper, Peter Jacob, T. Johnson, James Wild, James Oddie, Thomas Brisco, Thomas Briant, John Turnough, John Hacking, T. Olivers, N. Gilbert, Paul Greenwood, T. Hanby, John Nelson, John Murlin, T. Seccomb, Richard Cornish, T. Colbeck, W. Crabb, W. Fugill, John Hampson, Alexander Coates, James Jones, Lawrence Coughlan, Richard Lucas, James Morgan, John Haime, Francis Walker, Jeremiah Jones,—

It was inquired :—

Q. Who are the Travelling Preachers that are absent ?

A. T. Walsh, James Deaves, T. Mitchell, John Manners, Thomas Tobias, Thomas Lee, Matthew Lowes, T. Kead, William Harry, R. Swindells, Joseph Cowmley, Jacob Rowell, Henry Floyd, Mark Davis.

Q. Who are now proposed for Travelling Preachers ?

A. William Harwood, William Thompson, Philip Embury, John Furz, W. Norman, T. Walker, John Gilbert, F. Gilbert, Jeremiah Cocker, John Gibbs, Roger Thomas, John Bennets, Stephen Nichols, Andrew Kessel.

Q. Are all our Travelling Preachers unblamable in outward conversation ?

A. We doubt W. F., N. N., and R. R., are not. These were afterwards examined at large ; and it appeared that part of the complaints against them were groundless, and the other part removed.

Q. Can we receive Samuel Meggot as a Travelling Preacher ?

A. Not without a further trial.

Q. Can we receive William Darney ?

A. Not till we are fully assured that he does not rail, print, or sell wares without a license.

Q. Who will travel with me the ensuing year ?

A. Thomas Brisco, or Joseph Jones.

Q. What is it best for Michael Fenwick to do ?

A. Doubtless, to return to his business.

Q. Have any of you seen any books of mine which were left behind ?

A. Yes ; at Sheffield, Leeds, and Dublin.

Q. It was agreed, That every Preacher should read over our Works, and bring in what remarks occurred. Who has done this ?

A. None yet. We will begin without delay, and bring in our remarks at the next Conference.

Q. Are not many of us still wanting in seriousness ?

A. We are, and have need to be particularly watchful lest we conform to the world in our manner of conversation.

Q. Do we all fast, or use such abstinence as our health will permit, on Friday ?

A. We will for the time to come ; neither will we accept of any invitation to breakfast abroad on that day.

Q. You must do one of three things ; either spend time in chit-chat, or learn Latin or Hebrew, or spend all your time and strength in saving souls. Which will you do ?

A. The last, by the grace of God.

Q. Shall we drop the school at Kingswood ?

A. By no means, if a fit Master can be procured.

Q. Counterfeit franks are commonly used in Ireland. Ought any of us to use them ?

Can a Member of Parliament empower other persons to frank letters for him ?

A. By no means. It is an illegal fraud ; against which, therefore, we must warn all our Societies.

Q. Have the books been diligently recommended in Ireland ?

A. No ; nor in many parts of England.

Q. What can be done to promote the spreading of them ?

A. Allow two shillings in the pound to one in every Circuit (if he desire it) for all he sells ; and let the Preachers be more zealous and alive in recommending them, particularly the "Preservative."

Q. Did N. M. say, "I want no more grace for a year and a day ?"

A. Ask himself. If he did, and will not be convinced of his fault, let him be publicly disowned.

Monday, August 14th.

We revised that part of our former Conferences which relates to *justification* ; and all agreed that there was no need of retracting or altering anything.

Tuesday, August 15th.

Q. Did you affirm that perfection excludes all infirmities, ignorance, and mistake ?

A. We continually affirm just the contrary.

Q. Do you say, "Every one who is not saved from all sin is in a state of damnation?"

A. So far from it, that we will not say anyone is in a state of damnation, that fears God and really strives to please Him.

Q. In what manner would you advise those who think they have attained, to speak of their own experience?

A. With great wariness, and with the deepest humility and self-abasement before God.

Q. How should young Preachers especially speak of perfection in public?

A. Not too minutely or circumstantially, but rather in general and scriptural terms.

Q. Have they that are perfect need of the merits of Christ? Can they pray for forgiveness?

A. 1. Every one may *mistake*, as long as he lives.

2. A mistake in *opinion* may occasion a mistake in *practice* (as in Mr. de Renty).

3. Every such mistake is a transgression of the perfect law.

4. Therefore, every such mistake, were it not for the blood of atonement, would expose to eternal damnation.

5. It follows, that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may well say for themselves as well as their brethren, "Forgive us our trespasses."

Q. What does Christian perfection imply?

A. The loving God with all the heart, so that every evil temper is destroyed, and every thought, and word, and work springs from, and is conducted to the end by, the pure love of God and our neighbour.

Wednesday, 16th.

Q. Ought any tickets to be given to children?

A. Not to the unawakened: it makes them too cheap.

Q. Who should be admitted at lovefeasts?

A. Only those in the Bands, unless once a year.

Q. How can the contest between T. Richards and W. Daniel be decided?

A. Let the case be referred to W. Hitchens, B. Trezize, and Captain Berkles; and let him that will not stand to the reference be publicly disowned.

Q. Are our Societies in general as godly, serious men, as the old Puritans? Why should they not? What means can we use to effect it?

A. 1. Enforce family-discipline, and diligently inquire how it is exercised in every family.

2. Closely examine the state of every soul, not only at stated times, but in every conversation.

Q. Are all in our Bands real believers? How shall we know? And what shall be done when we do know?

A. 1. Let each Assistant take two or three sensible men with him, Preachers, Stewards, or Leaders.

2. Let them particularly and closely examine every person that is now in the Bands.

3. Let them put out two in three, if they find so many, in the best of their judgment, unbelievers.

4. Let this be done at the next quarterly visitation.

5. That he may not be straitened for time, any of the Local Preachers may supply his place.

Q. How shall we preach in the morning most profitably?

A. 1. Frequently read, often explain, half a chapter; sometimes read and enlarge upon select tracts in the Christian Library.

Q. When and where may the next Conference be?

A. About the 24th of next August, at Leeds.

1. *London* : J. W., John Jones, L. Coughlan, Joseph Jones, W. Thompson, N. Gilbert, James Morgan, Richard Lucas, W. Harwood.
2. *Bristol* : C. W.
3. *Wiltshire* : Thomas Johnson, Richard Cornish, John Murlin.
4. *Cornwall* : W. Hitchens, John Hosmer, Thomas Hanby, John Gibbs, W. Rob, T. Briant, John Furz.
5. *Staffordshire* : John Jones, W. Fugill.
6. *Cheshire* : James Wild, John Turnough, T. Olivers.
7. *Leeds* : John Hampson, Paul Greenwood, John Nelson.
8. *Haworth* : James Oddie, Alexander Coates.
9. *Lincolnshire* : T. Lee, John Hacking, W. Crabb.
10. *York* : T. Mitchell, Thomas Tobias, W. Alwood.
11. *Newcastle* : C. Hopper, Alexander Mather, Jacob Rowell, L. Coughlan.
12. *Wales* : Francis Walker, W. Harvey.
13. *Ireland* : Peter Jaco, John Johnson, T. Seccomb, James Deaves, John Manners, T. Brisco, R. Swindells, T. Walsh, T. Kead, M. Davis.

FROM NOTES PRESERVED IN THE HANDWRITING OF THE REV.
JACOB ROWELL, NOW IN POSSESSION OF MR. ANTHONY STEELE,
OF BARNARD-CASTLE.*

Limerick, Friday and Saturday, August 14th and 15th, 1752.

THE REV. John Wesley, Samuel Larwood, John Haughton, Joseph Cownley, John Fisher, Thomas Walsh, Jacob Rowell, Thomas Kead, Robert Swindells, John Whitford,—

James Morris, (name omitted at the commencement, added at the close,)—
Being present, it was inquired :—

Q. 1. What is the cause of the general decay of the Societies in Ireland? Have they been taught any wrong doctrines? or has there been want of discipline among them? or have any of our Preachers behaved amiss?

A. All these causes have concurred.

Q. 2. What wrong doctrines have been taught?

A. Such as border on Antinomianism and Calvinism.

Q. 3. How shall we guard against the former?

A. By reading and weighing Mr. Baxter's "Aphorisms on Justification." (These were read carefully, and the scriptures referred to examined, and all objections considered and answered.)

Q. 4. Are we all convinced that this doctrine is true and scriptural?

A. We are convinced that it is.

Q. 5. Why is it, then, that so many condemn this book, and that we ourselves were so prejudiced against it?

A. Because we did not understand it; and we doubt this is the case with others also.

Q. 6. How far do any of you believe the doctrine of absolute predestination?

A. None of us believe it at all.

Q. 7. Which of you believe absolute election?

A. Three replied :—"We believe there are some persons who are absolutely elected : but we believe likewise that Christ died for all ; that God willeth not the death of any man, and that thousands are saved that are not absolutely elected. We believe, further, that those who are thus elected cannot finally fall : but we believe that other believers may fall, and that those who were once justified will perish everlastingly."

* Mr. Rowell was, for years, a laborious and esteemed Preacher in the Body.

Q. 8. Shall we read what is said in the [record of the] Conference concerning Christian perfection, and the assurance of faith?

A. By all means. (This was done accordingly, and all present assented thereto.)

With regard to Discipline.

Q. 1. Have not some of our Preachers neglected some of the rules laid down in our former Conference?

A. We are resolved, by the grace of God, to keep them for the time to come.

Q. 2. If any Assistant neglect his duty, shall the nearest Preacher endeavour to supply his neglect?

A. Yes; after he has lovingly told him of his fault, and, secondly, wrote to the next Assistant.

Q. 3. What shall a Steward or Leader do who hears any wrong doctrine preached, or sees any rules broke, either by a Preacher or Assistant?

A. Immediately tell the person of his fault, betwixt him and you alone.

Q. 4. How shall we avoid speaking evil of each other?

A. (1.) Be extremely wary of believing anything you hear, before you have spoke to the party concerned.

(2.) Speak to him the first time you see him.

(3.) Till then, tell it to no person whatsoever.

Q. 5. Can we receive any as a fellow-labourer who does not agree with us both as to doctrine and discipline?

A. In no wise. "How can two walk together, unless they be agreed?"

Q. 6. What can be done with regard to a revolter from that agreement?

A. When a fact is proved, the Assistant should immediately send letters and disown him in all the Societies.

Q. 7. Should any set up for a Preacher in any place without the approbation of an Assistant?

A. By no means. That has already been attended with ill consequences.

Q. 8. Do we accept of James Morris, John Ellis, James Wild, George Levick, Samuel Hobart, and Philip Guyer?

A. We do willingly give them the right hand of fellowship, and accept them as fellow-labourers.

Q. 9. Should the morning preaching be neglected in any place?

A. Of the two, it is better to neglect the evening.

Q. 10. How, if one be unable to preach twice a day?

A. He can only be a Local Preacher.

Q. 11. What can one do who is unable for a time?

A. He should, 1st, write immediately to the Assistant; 2dly, earnestly exhort the people to meet without him.

Q. 12. How shall we set an example to the people of decency in public worship?

A. (1.) Let us constantly kneel during prayer; and stand both in singing, and while the text is repeating, &c. (2.) Let us be serious and silent while service lasts, and when we are coming and going away.

Q. 13. Shall we permit any to be present at the public meeting of the Bands who have not Band-tickets?

A. Certainly not. By that means we should make them cheap, and discourage them who are admitted.

Q. 14. What if one forget his Band or Society ticket?

A. He may come in once; but not if he forget it two times together.

Q. 15. When and where shall the Quarterly Meetings be kept for the following year?

A. At Cork, Limerick, Colylough, and Lisburn, on the Tuesdays after Michaelmas and Christmas, Lady-day and Midsummer.

Q. 16. Is it expedient that every Preacher should have a yearly allowance for clothing?

A. It might relieve some of them from much uneasiness, and prevent many inconveniences.

Q. 17. What can be allowed to each?

A. We think £8 at least, perhaps £10 per year.

Q. 18. What can we allow each of their wives for the present year?

A. S. Edwards and her three children, £21; to S. Kead and S. Morris, £10; to S. Fisher, ten guineas.

With regard to the behaviour of the Preachers.

Q. 1. Is there any objection to the behaviour of Thomas Kead?

A. He hath been charged with idleness and lightness; but we are convinced both these charges are false.

Q. 2. Have not several of the Preachers spoke unkindly of each other?

A. They have; and it has hurt the people extremely. But we hope it will be so no more.

Q. 3. Should we not preach more extremely and strongly on self-denial than we have hitherto done?

A. By all means; in this kingdom more especially, where it is scarce mentioned or thought of.

Q. 4. Should we not recommend fasting by preaching it?

A. We should, both frequently and strongly.

Q. 5. Ought we not to practise it ourselves?

A. Undoubtedly we ought, especially on Friday, if health permit. Nay, we ought to be patterns not barely of temperance, but of abstemiousness of every kind.

Q. 6. What ought we to avoid next to luxury?

A. Idleness; or it will destroy the whole work of God on the soul. And, in order to this, let us spend one hour every day in private prayer.

Q. 7. In what places may the Travelling Preachers labour for the ensuing year?

A. Joseph Cownley, 1, till Christmas at Cork.

2, ————— Dublin.

3, ————— Limerick.

4, ————— North.

John Fisher, 1, till Christmas at Limerick.

2, ————— Cork.

3, ————— Athlone Rounds.

4, ————— Dublin.

Thomas Walsh, } 1, till Christmas at Dublin.

P. G. } { 2, ————— Limerick.

R. S. } { 3, ————— North.

4, ————— Cork.

Jacob Rowell, { 1, in Wexford Circuit.

{ 2, — Athlone Rounds.

With J. C. 3, — Limerick.

With P. G. 4, — Wexford Circuit.

Thomas Kead, 1, in Athlone Rounds.

2, — Wexford Circuit.

3, — Athlone Rounds.

With J. C. 4, — North.

Robert Swindells, 1, in Athlone Rounds.

With T. W. { 2, — Limerick.

{ 3, — North.

4, — Athlone Rounds.

John Fenwick, 1, in North.

2, — Athlone Rounds.

3, — Wexford.

4, — Athlone Rounds.

Paul Greenwood, } 1, in Dublin.
 T. W. } 2, — Wexford.
 3, — Dublin.
 4, — Wexford.

James Morris, 1, in Wexford Circuit.
 2, — Athlone Rounds.
 3, — Wexford Circuit.
 4, — Athlone Rounds.

John Edwards, 1, in Athlone Rounds.
 2, — North.
 3, — Cork.
 4, — Limerick.

We, whose names are under-written, do freely and fully consent to the above-written Conference; and are resolved, by the grace of God, punctually to observe the rules contained therein, and in the printed Conferences, to the utmost of our skill and power. We do likewise fully purpose to labour at the times and in the places here set down. In proof whereof we have set our hands unto this.

JOHN HAUGHTON,
 THOMAS KEAD,
 JOHN FISHER,
 JACOB ROWELL,
 JOSEPH COWNLEY,

THOMAS WALSH,
 JAMES MORRIS,
 JOHN WHITFORD,
 ROBERT SWINDELLS,
 SAMUEL LARWOOD.

In the year of our Lord God 1752, August the 14, 15.

Leeds, May 22d, 1753.

JOHN WESLEY, William Grimshaw, John Milner, Samuel Larwood, John Haughton, Christopher Hopper, William Shent, John Edwards, William Hitchens, John Fisher, Thomas Walsh, James Jones, John Nelson, Francis Walker, Joseph Jones, Thomas Mitchell, Nicholas Gilbert, John Hampson, Edward Perronet, Jonathan Maskew, Matthew Lowes, Jacob Rowell, John Haime, Jonathan Catlow, William Fugill, John Turnough, James Scholefield, Enoch Williams, Travelling Preachers;—and Thomas Colbeck, Thomas Lee, Titus Knight, Benjamin Bealand, Joseph Bradley, John Johnson, Thomas Slaton, Thomas Johnson, Francis Scott, William Allwood, John Thorpe, Matthew Watson, William Parker, J. Coats, William Greenwood, John Greenwood, Local Preachers;—being present, it was inquired:—

Q. 1. At what places, all things considered, will it be most proper to have our Conference for the time to come?

A. At London, Bristol, and Leeds, by turns.

Q. 2. What can be done in order to bear a sufficient testimony against the corruptions of the Germans?

A. It may not be improper to reprint the "Letter to the Church at Hernhuth," with some additions, and a Dedication to the Count.

Q. 3. Can we unite, if it be desired, with Mr. Ingham?

A. We may now behave to him with all tenderness and love, and unite with him when he returns to the old Methodist doctrine.

Q. 4. Predestinarian Preachers have done much hurt among us: how may this be prevented for the future?

A. 1. Let none of them preach any more in our Societies. 2. Let a loving and respectful letter be wrote to Mr. Whitefield, wherein he may be desired to advise his Preachers not to reflect (as they have done continually, and that both with great bitterness and rudeness) either upon the doctrines, or discipline, or person of Mr. Wesley, among his own Societies; to abstain himself (at least when he is among Mr. Wesley's people) from speaking against either his doctrines, rules, or

Preachers ; not to declare war anew, as he has done by a needless digression in his late sermon.

Q. 5. Are none of our own Preachers tainted with predestination ?

A. We know of none but John Broseworth, of Fishgate.

Q. 6. Does he do any hurt by his opinion ?

A. Very much ; for he is continually cavilling with the Preachers, and disputing with them.

Q. 7. What can be done to prevent this ?

A. (1.) Let our Preachers preach at his house no more.

(2.) Let him preach no more in any of our Societies.

Q. 8. Are none of our Preachers tainted with Antinomianism ?

A. We hope not.

Q. 9. Shall we read over the " Antinomian Dialogues ? "

A. By all means. (Which were read ; as were also Mr. Baxter's " Aphorisms concerning Justification. ")

Q. 10. Does everyone know the exact time when he was justified ?

A. It is possible he may not know what to call it, when he experiences this ; especially if he has not been accustomed to hear the scriptural doctrine concerning it. And the change then wrought in some may not be so sudden, or so observable, as it is in others. But generally, wherever the Gospel is preached in a clear and a scriptural manner, more than ninety-nine in a hundred do know the exact time when they were justified.

Wednesday, May the 23d.

Q. 1. Shall we read over that part of [the record of] the preceding Conference which relates to sanctification ?

A. By all means. (Which was read and explained.)

Q. 2. Do we all preach strongly and closely concerning both inward and outward holiness ?

A. Perhaps not. It would be well if we were more frequently and more largely to insist upon it in all its branches.

Q. 3. Do we insist enough upon practical religion in general ? and, in particular, on relative duties, using the means of grace, private prayer, self-denial, fasting, seriousness ?

A. It seems most of us have been wanting here. Let us take care to supply the defect for the time to come.

Q. 4. Have not some of us been led off from practical preaching by what was called preaching Christ ?

A. It may be we have. But we find by experience the most effectual way of preaching Christ is to preach Him in all His offices, and to declare His law as well as Gospel both to believers and unbelievers.

Q. 5. But if we are fully sanctified in this life, shall we then have any need of Christ ?

A. Undoubtedly, as much as ever : for the only foundation of all holiness is faith in Him ; a divine conviction that He died and now intercedes, and a divine confidence in God through Him.

Q. 6. Do we observe any evil which has lately prevailed among our Societies ?

A. Many of our members have lately married with unbelievers, even such as were wholly unawakened ; and this has been attended with fatal consequences. Few of these have gained the unbelievers, wives or husbands. Generally they have themselves either had a grievous cross for life, or have entirely fallen back into the world.

Q. 7. What can be done to put a stop to this ?

A. (1.) Let every Preacher take occasion to speak in public of the danger of being unequally yoked together, after it is openly declared. (2.) If any does this notwithstanding, let the Society to which he or she belongs know that the next who acts thus grossly contrary both to Scripture and reason will be expelled the Society. (3.) Let an exhortation be subjoined, showing the sinfulness of so doing, and the numberless inconveniences which attend it. (4.) And let it be a general

rule that no Methodist marry without consulting the most serious of his brethren.

Q. 8. Do not Sabbath-breaking, dram-drinking, evil speaking, unprofitable conversation, lightness, and contracting debts without sufficient care to discharge them, prevail in many places? And what method can we take to remove these growing evils?

A. (1.) Let us preach expressly and strongly on each of these heads. (2.) Let the Leaders closely examine their several classes, and exhort every single person to put away the accursed thing. (3.) Let the Preacher warn the Society in every place that none who is hereafter guilty can remain with us. (4.) In order to give them clearer views of these and all other branches of practical religion, let every Preacher recommend to every Society the reading our books preferably to any other; and when any new book is sent to any place, let him give notice in the public congregation.

Thursday, May the 24th.

Q. 1. Has any of you any objections against any of the Twelve Rules of an Itinerant Preacher? (Which were read over, and considered one by one.)

A. We have no objections against any; but are determined, by the grace of God, cheerfully to observe them.

Q. 2. Have any of you any objections to the life or doctrine of any Itinerant Preacher? (Whose names were then mentioned one by one, and their behaviour severally considered.)

A. We are all well satisfied with each other.

Q. 3. Is it expedient that John Edwards should settle at Leeds?

A. (1.) He can in nowise consent to stay there always. But (2.) neither he nor we have any objections to his spending half a year in Leeds Circuit, as any other Travelling Preacher: and he may make a trial for the two or three next months, as joint Assistant with William Shent.

Q. 4. What are those hardships upon the Preachers which it is in our power to remove?

A. One of the greatest is that which lies on the married Preachers. There is no provision for their wives.

Q. 5. Ought they not to be careful how they bring this upon themselves by marrying hand over head?

A. Undoubtedly they ought. Therefore any Preacher who marries without first consulting his Ministers, or his brethren, should not take it amiss that he is then left to himself to provide for her [his wife] how he can.

Q. 6. But if a Preacher do consult them first, and still if he marry one that has nothing?

A. He must be content to return to his temporal business, and so commence a Local Preacher.

Q. 7. That the Societies may the more readily assist the married Preachers, ought not their wives to be as exemplary as possible?

A. Certainly they ought. In particular, they ought never to be idle, and constantly to attend the morning preaching.

Q. 8. But how may they have what is needful with the least trouble?

A. (1.) Let the Assistant inquire what each Preacher's wife wants, at every Quarterly Meeting. (2.) Let those wants be supplied, first of all, out of the common stock. (3.) Let a letter be wrote to all the Societies upon this head.

Q. 9. Do the Stewards behave well with regard to the Preachers?

A. Most of them do; some do not.

Q. 10. How may this be remedied?

A. (1.) Let the Assistant explain to the Stewards in every place the nature of their office. (2.) Let him immediately displace those who behave amiss and will not be reprov'd.

Q. 11. How many Circuits are there?

A. Twelve:—(1.) London. (2.) Bristol. (3.) Devonshire. (4.) Cornwall.

- (5.) Staffordshire. (6.) Cheshire. (7.) Leeds. (8.) Haworth. (9.) Lincolnshire.
 (10.) Newcastle. (11.) Wales. (12.) Ireland.

Q. 12. How may these be supplied the ensuing year?

A. (1.) John Wesley, &c., *London*.

(2.) *Bristol*, William Hitchens, John Haime, Paul Greenwood.

(3.) *Devonshire*, William Roberts, Peter Jaco.

(4.) *Cornwall*, John Fisher, Thomas Mitchell, John Turnough, John Fenwick.

(5.) *Staffordshire*, James Jones, John Thorpe.

(6.) *Cheshire*, John Haughton, James Scholefield.*

(7 and 8.) *Yorkshire and Haworth*, Jonathan Maskew, John Whitford, Enoch Williams, Joseph Jones, William Shent, John Edwards.

(9.) *Lincolnshire*, William Fugill, Thomas Johnson, J. Schofield.

(10.) *Newcastle*, Christopher Hopper, John Hampson, Jonathan Catlow, Jacob Rowell.

(11.) *Wales*, Francis Walker, William Darney.†

(12.) *Ireland*, Joseph Cownley, Charles Skelton, Thomas Walsh, Samuel Larwood, James Deaves, Thomas Kead, Robert Swindells, James Morris, N. Gilbert.

* In another MS., John Nelson.

† This name omitted in another MS.

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Date Due

MAR 3-55
MAR 14-55

~~JUN 10-57~~

~~DEC 12-58~~

~~JUN 9-59~~

~~[REDACTED]~~

~~[REDACTED]~~

~~[REDACTED]~~

~~MAR 1-55~~

~~MUN 1-6-1990~~

~~MAY 2-55~~

~~MAR 3-1-1988~~

~~MAR 7-1991~~

~~FEB 27-1992~~



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